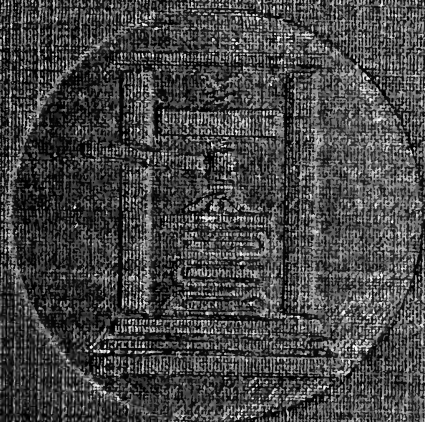


RELIGION
OF A
NEWSPAPER MAN



DE WITT McMURRAY



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Religion of a newspaper man

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BY
DEWITT McMURRAY



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To all who are striving in any degree to promote the happiness of mankind, and this without regard to doctrines and creeds, and especially to workers on newspapers and other current publications, the work is fraternally dedicated by THE AUTHOR.

PREFACE

THE contents of this book consist of religious-philosophical editorials which appeared in Sunday issues of two of America's well-known newspapers—*The Dallas Morning News* and *The Galveston Daily News*, also in two semi-weekly agricultural publications published by the same company. They have been selected by the author from the number written during the last five years, because he considers them among the best of the series, and because they cover a wide range of thought.

The author is glad to say that the object sought to be accomplished by their publication in the newspapers referred to was not at all a selfish one, but the publishers of those papers were impressed, and still are, with the realization that every publication owes it to the world to give voice to thoughts that are uplifting, mentally, morally and spiritually, as well as materially. They wished to make their publications helpful in constructive moral and spiritual things, as well as in things material. Knowing this to be true, it has been a great pleasure to the writer to prepare these "Sunday editorials."

It was not long after it became apparent to the readers of the papers publishing them that they were to become a permanent feature, before letters and per-

sonal expressions of appreciation and commendation of them began to be received. Many, too, inquired if they were not to be published in book form, contending that while they might be clipped and preserved in scrap books, as many have done them, it would be much more satisfactory to have them in one or more volumes.

The author undertook the work of writing these editorials because of the good he hoped they would do. He has every reason to believe they have been more successful in this direction than his fondest hopes had led him to anticipate. He had not any religious doctrine to promote, no peculiar philosophical ideas to obtrude upon the readers of the papers in which they appeared. They were intended only as exhortations to righteousness, and were sent out with the prayer and hope that they would be instrumental in lightening the burdens, drying the tears, and making less poignant the griefs of those who might read them.

The fact that priests, rabbis, and ministers of all denominations have expressed their high appreciation of them as they appeared, and that no one has accused the author of trying to teach any particular doctrine, has been very gratifying to him.

The author does not pose as a Biblical exegete, nor as a doctrinaire, nor does he undertake the explication or interpretation of things which have always been beyond the ken of the human intellect. His sole desire has been to make some men and women better by leading them to see the "beauty of holiness," and the joy attained by righteous living, and to do this by

presenting both the spiritual significance and philosophical economy exemplified in such a life; to persuade them to be more considerate and patient of each other, and to live constructive, helpful lives—to be an asset instead of a liability to the world, already overburdened with sin and woe.

It is with the sincere hope that this “bread cast upon the waters” will reach many who are hungry and satisfy them, regardless of whether or not any of it is returned “after many days,” that this book is sent out on the wings of love for all mankind.

DEW. McM.

DALLAS, TEXAS.

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I

GOD

MAN doesn't believe there is a God. He knows there is, if he thinks at all. And the fact that he thinks is of itself convincing evidence that there is a greater mind from whom he gets his power to think. He knows that he could not derive his power to think from the material universe, for material things do not think. He sees about him everywhere material things submitting to man's will, to the intelligence which man has. But man's ability to control material forces, to make them subject to his intellectual purposes, is derived from his ability to reason, whereby he understands the laws governing the universe. They are not his laws, but the laws of Him from whom he derives his power to think—to understand and interpret.

There can be no disregarding the law of cause and effect. This alone is convincing evidence of God's presence, for they are constantly and universally in evidence. Man sees design in the universe, therefore he knows there is a designer. He sees order and system, and knows there is an infinite intelligence creating order and enforcing system. He sees man making laws for the government of himself and his fellows—for the protection of the weak and assisting the help-

less—and knows that the good in man which prompts the enactment of such laws comes from the One better than he. Thus he knows that God is good, is love, as the Apostle says.

There can be, in reality, no such thing as disbelief in the existence of God. There is denial of the existence of the God that the Christian worships, of the God that the Hindoo worships, of the God that the idolater worships, as described by all these. But there can not be, to any one who thinks, a denial of the fact that there is a God, by whatever name he may call Him. He may call Him the First Cause, the Infinite Intelligence, Nature, Force, or what not, but it is God. He may assign different attributes, different characteristics, different objects, give Him a different origin, and attribute to Him different purposes, but like the idolater who bows down to wood or stone, he is recognizing Him in some form. Infidelity, or unbelief in God as worshiped by any particular sect, does not mean disbelief in the existence of God. Men's minds may differ as to God's attributes and purposes, but they can not differ as to the fact that He exists. The recognition of a Power and Wisdom superior to that of man is a recognition of God. Men worship everything, from stone to Spirit, in proportion to the intelligence of their concept of what God is; indeed, what they worship is what they believe God to be, whether it be God or not. The more intelligent men become, the more intelligent their concept of God. The clearer they see the wisdom, power and goodness of God, the wiser, stronger and better they themselves are. This thought

is given wonderfully impressive interpretation in these lines from Chadwick:

As wider skies break on man's view,
God greatens in his growing mind;
Each age he dreams his God anew,
And leaves his older God behind.
He sees the wondrous scheme dilate,
In sky and flower, star and clod;
And as his universe grows great
He dreams for it a greater God.

Therein is the solution of the problem of why it is that men differ in their conception of God. They differ as their intelligence and experiences impress them, because these experiences have given them different ideas as to what God should be, and *it is what they think He should be that they worship*. No one would continue to believe for a minute that God was different from his conception of what He should be and continue to worship Him. One of the world's greatest thinkers along all the serious lines of thought, a philosopher, statesman, poet and scholar, General Albert Pike, said, "There are as many gods as there are men." Meaning that there are as many different ideas as to who and what God is, as to His attributes, purposes and desires, as there are men, for no two minds think exactly alike on any subject, much less that of God. Men not only differ as to God, but also as to the plan of salvation and every detail as to "doctrine," etc.

The Psalmist was logical as well as observant when he declared, "The heavens declare the glory of God, and the firmament showeth His handiwork." Wisdom, design, power and intelligence are seen in everything

about us—in every movement in nature, every planet in its orbit, every comet in its journey through illimitable and inconceivable space, every tree and flower, every counsel of wisdom. The dumb brute instinctively refuses to eat that which is fatally poisonous to his existence; the reptile and even the insect know when to undertake their own defense; the flower, the tree, the vine, take from the earth only those elements necessary to their growth and productive capacity. The strawberry and the peach do not take into their systems the poisons taken in by poison oak and the deadly nightshade. The fragrant and luscious grape and the sweet and delicious melon do not gather from the ground the elements making the crab-apple sour or the cinchona bitter. Thus reflecting intelligence, and silently proclaiming God's existence and wisdom.

Now, as thousands of years ago, only "The fool hath said in his heart, There is no God."

II

RIGHTEOUSNESS AN ECONOMIC PRINCIPLE

VIOLATION of natural law brings accident, confusion and disaster; violation of spiritual law brings suffering, disappointment and despair. Compliance with the laws of physical and material things insures safety and serenity; obedience to spiritual laws makes certain peace, happiness and eternal life. The disaster which waits on the violation of natural law is no more certain than are the happiness and peace following obedience to spiritual law. There is no circumventing these results; they are inexorable and inevitable. Were it not so there would be nothing but confusion and chaos, because there would be absence of intelligence. Where there is intelligence or wisdom there is necessarily order, system and permanence. This shows that righteousness, which is simply obedience to the law of God, is a spiritually economic principle; and in spiritual things as in material, neglect, indifference or disobedience means the certain reaping of the results of folly. No principle of any science can be ignored if right results are to be expected. This could be called an axiom, for it is absolute. For example, when one fails

to comply with the rules of mathematics he finds the answer to his problem to be false, inevitably. If he is trying to discover a principle in some field of physical science, many experiments are usually needful because compliance with the law governing it is imperative. Until the law governing the manner in which electricity is conducted in the atmosphere was ascertained, the transmission of messages by wireless was out of the question, and it was not accomplished until this law was discovered and complied with.

Men know that what are called nature's laws must be complied with if desired results in the material world are to be achieved, and so they exert every effort to be obedient to them. They are sure when they undertake a thing in the material world that the laws governing material things are sure to be in operation. They have no doubt that gravitation, adhesion, cohesion, centrifugal and centripetal force, etc., will be in operation. They know that the failure of any one of these laws is impossible in physical things. They are willing to admit this and make earnest effort to comply with them—to be obedient to them. They readily grant that the laws treated of in natural philosophy and that govern in the science of mathematics must be complied with in every instance or right results are impossible.

What an amazing thing it is, then, that men are willing to concede the absolute necessity for complying with material laws, and yet show such indifference to spiritual laws, violating them in innumerable instances without a thought, apparently, of the fearful

and unending consequences. Righteousness, or obedience to spiritual law, is a far more important matter than obedience to material law. Things material will pass away and their laws with them, but things spiritual are eternal, for we are told, "Heaven and earth shall pass away, but my words shall not pass away." There is no more avoiding or dodging the consequences of disobedience to spiritual law than there is of evading the results flowing from violating material law; and the glorious consolation is that reward for obedience is just as sure as the penalty for disobedience.

There are too many of those who seem to have the false idea that the only reason one has for being obedient to the laws of God is that he shall have the recompense promised to those who love God—heaven and eternal happiness—and that is enough, certainly, to make obedience to Him the business of every man. And yet even that, as infinitely compensating as it is, is not all.

Pay day in righteousness is not deferred.

It comes now and all the time, for it not only guarantees the unspeakable joys which come to those who are "faithful unto the end," but it pays cash, so to speak, since obedience to the law of God brings its compensation in advance, during the performance of deeds of obedience, and throughout eternity. This is so for the reason that he who loves to do the will of Him to whom we pray, "Thy will be done," gets joy in anticipation of the good he is about to do; he gets it while doing good, he gets it during the remainder of

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his temporal life and he gets it during the life eternal.

Violation of the Commandments, violation of the laws of righteousness as expounded in that most wonderful of all sermons, the Sermon on the Mount; violation of the law of Christ, which the Apostle tells us is to "bear ye one another's burdens," is as sure to bring disastrous results as is the violation of any material law, for "Whatsoever a man soweth that shall he also reap. . . . He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

III

ACTIVITY IN RIGHTEOUSNESS

ONE'S life should not be measured by time, but by service.

Its history should not be so much a record of his words as of his acts. Its influence is not in proportion to his years, but to his righteousness. He has been of service to his fellows to the extent that his deeds have been constructive.

It is not so much the evil things one has refrained from doing as the good things he has done.

Positiveness on the side of right gets him somewhere. It builds, it lifts, it pulls, it purifies and ennobles.

Quiescent good is not a force for right. It does no more good than it does harm—not as much.

Action is as imperatively demanded in mental and spiritual things as in material. It is not he who offers no discouraging words who cheers and comforts, but he who speaks the word of encouragement. Keeping silent when one's friend is overwhelmed with grief does not comfort him. It is the friendly hand upon his shoulder, the sympathetic word in his ear, the act of helpfulness in his behalf that means something to him. It is he who gives the "cup of cold water" who earns the gratitude of the thirsty, and not he who simply does not prevent the thirsty from getting it himself. It

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is he who warns of danger, and not he who sits idly by and says, "It is not my fault if he gets hurt," who receives the thanks of the prospective victim.

The negative man is a failure.

He may not pull back, but those who pull forward have to carry his weight.

He is a burden that is not worth the energy that would take him a mile.

He is a consumer, but not a producer. He uses the light, but creates none. He slakes his thirst, but refuses to go to the well for water.

The inactive man may take no part in persecution, but he holds the coats of those who would stone Stephen.

He would offer no help in cultivating the soil, but would consume his share of the fruits of the toil of others. He would not aid in repelling the enemy from his native land, but would enjoy the tranquillity of peace and the blessings of liberty earned by his compatriots.

The life of service is the happy life.

Inactivity superinduces indifference, and indifference means sooner or later criminal negligence, sloth and "filthy rags." The principle of righteous activity is included in the economy of life; it is in the created universe, in all nature. "My Father worketh hitherto, and I work," said the Master. The fact that man is given the ability and intelligence to work, that he knows what is constructive and what is destructive, carries with it the implied command for him to exercise his talents and intellect in obedience to the command,

“Work while the day lasts, for the night cometh when no man can work.” Running water is the more healthful. The standing pond becomes covered with a scum, and is the breeding place for insect and reptile pests; and he who rests in idleness will not only be useless to those about him, but will develop a mental attitude that is certain to affect for ill, not only himself, but those about him.

It is better to wear than to rust.

He who lives the life of a jellyfish will enjoy it about as much as the jellyfish; indeed, hardly so much, since the jellyfish knows no better, and the man does. The first may be happy, but he doesn't know it; the other is miserable and does know it.

“Greater love hath no man than this, that a man lay down his life for his friends.” Every self-sacrifice is a carrying out of this life sacrifice in proportion to its greatness. The principle involved reaches its climax when one lays down his life, and so extends on down to the little courtesies demanded by good breeding, which in themselves are but little sacrifices. The bearing of burdens is a sacrifice of time and strength; but we are told, “Bear ye one another's burdens, and so fulfill the law of Christ.”

Friendship can be measured only by sacrifice, whether it be in helping to carry our friend's burden or merely a manifest disposition to observe with alacrity all the sweet little amenities of courtesy and common politeness. And the trueness and sincerity of the friendship depends upon the cheerfulness and evident willingness with which this is done. We doubt-

less all rejoice, when we think of it, that it is not the results of actions which constitute the good to be credited to us, but the actions themselves and the sincere desire for the accomplishment of good which impels them. It is for this reason that the true man finds happiness in doing a kindness and slipping away without the beneficiary of it knowing who the doer is. "Let not thy left hand know what thy right hand doeth."

Generosity is not a vehicle for the exploitation of one's good deeds to the world at large. Doing a kindness in a way that carries with it the desire to impress upon the beneficiary that he is under obligation to the doer has lost all its merit even before it is done, and is an insult to him who is the recipient of such kindness. Robert Louis Stevenson says, "It is an art to give even to our nearest friends, but what a test of manners it is to receive." To give in a way that does not make it embarrassing to the recipient is really an art in the beautiful work of doing good.

The most beautiful thing of which man is capable is self-sacrifice. It is most beautiful because most like his Father in Heaven, for it is the fruit of love; and "God is love."

IV

“HOW LONG HALT YE BETWEEN TWO OPINIONS?”

A double-minded man is unstable in all his ways.—*James.*

INDECISION as to action means doubt.

It is not always doubt as to the righteousness of the act under consideration. Sometimes it is indecision on the part of the actor whether or not to adhere to what he knows is right. ,

This means a defect in his armor. It means weakness of arm. It means hesitancy in attack and fear in defense. It indicates a divided household, and we are told that such must fall.

It was said of the courageous, devoted and faithful Daniel that he was possessed of an “excellent spirit,” and knowledge and “dissolving of doubts.” He did not doubt as to whether or not he should tell the King the true interpretation of his dream. He did not hesitate, because he was not amenable either to fear or to bribes. He had the eye of faith. His vision was spiritual, and the spiritual man knows nothing of the fears or blandishments of evil. Like the writer of Hebrews, he says, “The Lord is my helper, and I will not fear what man shall do unto me.”

The true man is not troubled by indecision where a matter of principle is involved.

All he asks himself is, Is it right? He is indifferent when the test comes either as to the smiles or the frowns of men. He follows the example of Him who, when taken upon the mountain and shown "all the kingdoms of the earth," and had them offered Him if He would fall down and worship the tempter, said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." And he knows that in his case, as in that of the Master, the same results will obtain, namely, "Then the devil leaveth him." He afterward can say as did his Savior, "The prince of this world cometh, and hath nothing in me." This proves correct the statement, "Resist the devil, and he will flee from you."

The devil is not afraid of the doubter.

He does not hesitate to approach the waverer with his wares and trinkets. He sees the weak points in his shield a mile away. He has already spied out the vulnerable points in his fortress, and has ready for use the weapons best adapted to the case. He knows as did the Apostle, that "He that wavereth is like a wave of the sea, driven by the wind and tossed." The winds of adversity weaken the indecisive one, and the "prince of the powers of the air" knows just when to strike.

No man can plead ignorance of what is right. It is innate and universal.

Reason and excuse are two different things.

The righteous man has a reason for his deeds. The unrighteous man offers an excuse for his.

He who hesitates in the matter of righteous action

is tampering with fire that burns forever. He who is marching forward with head erect and with decisive step is equipped with the shield of faith, “wherewith ye shall be able to quench all the fiery darts of the wicked.” He is partaking of the water of life, and shall never thirst.

He who is undecided is a pendulum swinging between good and evil, and usually stops his vibration on the evil side. In things spiritual “he who hesitates is lost.”

The righteous are affirmative, positive, in their thought and action. They are not spiritual demagogues, trying to determine which side offers the greatest inducements. They know. It is not of them that it was said, “I would that ye were either hot or cold.” Their position is fixed and their aim and motive are well known. They know the value of obedience to the admonition, “Draw nigh unto God, and He will draw nigh unto you.” They realize the great need for the doubtful and wavering to heed the command, “Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.”

Indecision is the cause of every postponement, and postponement is the most subtle suggestion that all the wisdom of the powers of darkness has ever been able to use as a trap for catching the unwary. Its bait is sinful indulgence, and the slightest nibble will spring the trigger.

The wavering man is a mugwump. He is neither for nor against anything.

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He is not a vertebrate, but an annulate. He has no backbone.

He is plastic, and is molded in the hands of Satan's own potters.

Truth is decisive, and he who stands for it does not waver.

V

SPRINGS IN THE DESERT

So his life has flowed
From its mysterious urn a sacred stream,
In whose calm depths the beautiful and pure
Alone are mirrored. —*Talfourd.*

IN the Book so full of types, symbols and imagery, by which are taught great spiritual truths, none is used with more impressive eloquence or greater simplicity of figure than is water. In the Holy Land, where much of the history contained in the Bible was enacted, water was then and is now so scarce as to make those inhabiting that part of the world appreciate its importance and necessity to human existence. So that when the prophets and the Master used water to symbolize the comforting, regenerating and saving influence of spiritual things on the lives of men, those about them were quick to apprehend their meaning. This accounts for the frequency of its use in conveying these thoughts. The Psalmist, the sweet singer and Shepherd-King of Israel, made frequent use of this symbol, for his life as a shepherd boy on the dry hills gave him an appreciation of the comforting, refreshing and life-prolonging virtues of pure water. In his meditation on spiritual things he expressed his great longing for spiritual growth by exclaiming: "As the

hart panteth after the water brooks, so panteth my soul after thee, O God." Again he says, "My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is." Then, as showing his perfect realization that of God cometh life and light, he says, "For with Thee is the fountain of life; in Thy light shall we see light." He and his fellow-countrymen knew what it meant to thirst in the desert, without water, and he seemed to know better than most of them what it meant also to be out in the desert of material things without the spiritual "water of life."

How cruel, how mocking, to the famishing traveler on the burning sands of the desert is the mirage which leads him farther and farther away from the right path in his journey by holding out to his view sparkling streams, cooling shade, playing fountains and beautiful flowers. But this illusive mirage is not so mocking nor disastrous as is the mirage which sin holds up to the view of the weary wanderers on the barren sands of material things. Its waters are the waters of bitterness. Its shade is spiritual darkness. Its trees bear only Dead Sea fruit. Its singing birds are but the bats and owls from the caves of doom. Its murmuring breezes are the hissing of fiery serpents. Its beauty is false and its ease and comfort are the torture which is the reward of a life of sin. Hear the voice of Isaiah crying aloud to his countrymen, "Ho, every one that thirsteth, come ye to the waters." There is but one Guide across this desert waste. He trod its burning sands with bleeding footsteps and with anguished heart, that He might show others the way.

The love which prompted His works cost Him his life, but the sacrifice was made, and it only remains for poor, tired, thirsty and sin-cursed humanity to follow in His footsteps across the desert of worldly hopes and ambitions into the city where "they shall not thirst any more," where they may "drink of the water of life freely." It was He who fulfilled the prophecy of the prophet, who said: "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water."

There is no water that will slake the thirst of the spiritually thirsty except the water promised by Him who said, to the woman of Samaria, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst." Again He says, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." Yet again comes this admonition, "If any man thirst, let him come unto me and drink."

It is amazing, yea, and appalling, that men and women see every day the disastrous effects of leaving the path marked out by the only Guide across the desert, and yet persist in trying to reach the waters of the mirage. If sin had fountains they would be poisonous. There is but one fountain of pure water, and that is the water offered by Him who said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." And it might be said that only those who do "hunger and thirst after righteousness" are filled. This is logical, for

he who refuses righteousness—does not thirst after it—can not be filled. He is a bucket without a bottom. He is constantly letting himself down into empty wells and coming up again with just what he went down with—nothing. It is promised, “I will give unto him that is athirst of the fountain of the water of life freely.” And there is an inexhaustible supply of this water, for it is said, “He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”

Then there comes an invitation which includes every one who is willing to follow in the footsteps of Him who showed the way for all mankind. “Hear ye Him:” “And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely.”

VI

MAN'S IDEAL AN IMPERATIVE NECESSITY

MAN'S elevation of thought, and therefore of character, are in proportion to his ideal. If it is high, the greater his struggle to attain to it. If it be low, his aim is low and his progress slow. He who strives to reach the mountain-top is not likely to be left in the valley. He at least reaches a zone above the miasma of dishonesty and depravity. His desire for the light will take him out of the shadows. His capabilities are usually in proportion to his ideals. They may require exercise in order to develop their full power, but they are there. The fact that one has such ideals is evidence that he has the power and righteous desire to take him to them. Environment may hinder, association may discourage, temptation may surround him with its most endearing and attractive allurements in the effort to induce him to leave the path of rectitude, but the power of right desire, high aim and nobility of thought will conquer them. The crime is not in failure, but in low aim.

The puissance of indwelling principle is greater than the blandishments of evil.

He who possesses an innate yearning for higher and nobler things, who has ideals that tower above the low and sordid, can not be led astray by their oppo-

sites. Failure to attain to high ideals, to live the right life, is not always so much evidence of weakness or of baseness as of wrong conception of what the right life is. It is too often lack of a right ideal.

A low standard does not impel to high accomplishment.

If by hitching his wagon to a star one does not reach the skies, he will be much higher than had he not tried. Progress is an inexorable law, and if one does not go higher he inevitably must go lower.

There is no level ground. It is hill and valley all the time—climbing the heights or descending into the valleys; struggling toward the light, or sinking into the shadows.

The nearer one's ideal to perfection and the greater his struggle to reach it, the more elevated his thought and the purer the mental atmosphere. Better fall far short of the highest ideal than to stumble into the depths and darkness. Man's ideal is his closest and highest mental associate, his best friend, for it is most potential in molding his character, and therefore exercises most influence in making him happy and his life a real success. It does most in designing, building and ornamenting "that house not made with hands." One may be judged socially by the company he keeps, but he is really known by the thoughts he entertains, his true ideal. The Psalmist said, in referring to the wicked, "God is not in all his thoughts." The result is that just to that extent he is not thinking the thoughts which cause him to "do always those things that please Him." In order for one to reach, yea, even

to approach, his best ideals, he must have them constantly in mind—"in all his thoughts." Failure to do this renders him incapable to the extent that he neglects to do so. The more continuous the effort to live the true life, the ideal life, the less difficult it is found to be, just as the less effort one makes to overcome the snares and temptations which beset him, the easier he is overcome by them and the smoother and steeper grows the slide downward. His iniquities have separated between him and his God. The great Apostle to the Gentiles realized this important matter of high ideals, of righteous standards, of true measure of worth and character, when he said, "Set your affection on things above, not on things on the earth;" and again when he said, "To be carnally-minded is death, but to be spiritually-minded is life and peace."

A realization of God's constant presence elevates thought to its highest altitude, thus lifting man's eyes upward and forming for him an ideal that will give him wisdom, sweeten his life and make him a power for good in the world.

It is absolutely necessary that one really believe in his ideal. Half-hearted effort to reach it comes of half-hearted belief in it, or half-hearted desire to be like it. One's usefulness to humanity is in proportion to his attainment of his highest aims and ideals. He is useful in proportion to his perfection, and he is perfect in proportion to his usefulness. The only perfect man who ever lived was also the most useful, and He was most useful because His life and works were most conducive to human happiness. It was a matter of

right and principle which governed Him. Policy, duplicity, cunning, subtlety, hope of material reward, never entered His mind or heart. He was the perfect man with the perfect ideal. He lived a perfect life, promulgated a perfect system of ethics, had a perfect love. "The evil bow before the good, and the wicked at the gates of the righteous."

Bleeding feet, weary limbs, thorny pathways, are a part of the journey from the low to the high, but he who is looking upward to his highest ideal is heroic enough to run the race for the laurel wreath, to undergo the torture for the crown.

The only path there is leads upward.

The way downward is through a wilderness of darkness, beset with quagmires and pitfalls, and by lying guides calling, "Lo here," and "Lo there." The ideal is the mountain-top where the atmosphere is pure, and where the Sun of Righteousness shines in glorious splendor throughout the eternal ages.

VII

IDOLATRY AND PESSIMISM

Talk happiness; the world is sad enough
Without your woes.
No path is wholly rough.
Look for places that are smooth and clear
And speak of these to the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

—*Anonymous.*

THE pessimist is an idolater.

He is worshipping "other gods." If he were worshipping the true God he would take Him at His word. He would believe His promises and in His power and willingness to keep them.

The pessimist says, "The Lord has forsaken us." The optimist says, "He will not leave thee, nor forsake thee." One says, "Fear and tremble;" the other, "Let not your heart be troubled; neither let it be afraid."

The pessimist sees a cloud and warns of impending storms; the optimist sees the same cloud and rejoices in the outlook for refreshing showers. One thinks of blessings, the other of misfortunes; one of hate, the other of love; one of death, the other of life.

The God one worships is reflected in the worshiper. This is why the idolater does not manifest the virtues

—his god does not personify them. Therefore he does not show forth truth and goodness, love and wisdom, because his idols are devoid of these attributes. The converse of this is also true, for the worshiper of the true God manifests or reflects the virtues and attributes personified by Him. He is characterized by nobility of life and purity and sweetness of purpose because his thought dwells on His Father in heaven, and naturally one's life is governed by what he knows to be the will of Him whom he loves and serves. He strives to emulate the perfect example of the Galilean Prophet who said, "I do always those things that please Him." And men and women do the works that He did in proportion to the constancy with which they "do always those things that please Him," for it is in this proportion that they are God-like—like God.

The cheerful man points upward, the melancholy man points downward. One sees the splendor of the blue canopy above him; the other sees the "creeping things" of earth. One rejoices in his contemplation of the heavens, which "declare the glory of God;" the other looks with fear and trembling into the holes and caverns of the ground. One gazes with wonder and amazement at the firmament which "showeth His handiwork;" the other suspends himself with the cord of doubt over the abyss of despair.

Heaven has no dearer child than he who reassures depressed hope and quickens with love the weary heart.

And hell has no more valuable tool than the one who inoculates with discouragement and despair the unfortunate children of men.

No one can be attuned to nature and nature's God and be sad. The glory of the sun, the soft mellow light of the moon, the merry twinkle of the stars, the rainbow spanning its perfect arch across the heavens, the murmur of the brooks, the wind soughing through the treetops, the flowers which tremble in the breeze and lade it with their fragrance, the birds which sing while their wings glint in the sunlight, the bees which hum while about their work—these all in their several ways show forth the wisdom and beauty of the universe and “magnify the Lord of Hosts.”

Love is light.

It illumines with brightness unspeakable the darkness of earthly things.

The specters of want and woe, of famine and pestilence, of fear and discouragement, disappear when the light of Love is turned on them, and scamper off into their caverns of falsehood and hypocrisy. “In Thy light shall we see light.” And there was One who said, “Be of good cheer; I have overcome the world.” And He did. He overcame it in the form of temptations and persecutions; He overcame it in the form of ignominy and humiliation; He overcame it in the form of death when He rose victorious over “the last enemy,” rending the tomb and making glad forevermore the hearts of those who follow in His footsteps.

Don't be a “tightwad” with goodness.

Goodness is of God, and being of Him is inexhaustible.

Therefore the more we give out the more we get back. Those who become so economical with every-

thing else that they let their economy enter into their dissemination of goodness are being beguiled by the imps.

The closed hand can neither receive nor give out.

The hard heart can not soften the hearts of others.

The rosebud can not receive the dew, neither can it dispense its fragrance until it is in a position to give before it can receive. Men and women must manifest beauty of spirit and exhale the sweetness of love mingled with gratitude before they are in a condition to receive the dew from heaven—the water of life.

A loving deed goes deeper than the Grand Canyon, it reaches higher than the peaks of the Himalayas; its music is sweeter than that of the choir invisible.

Fear not. “The Lord God omnipotent reigneth.”

VIII

THE COURT OF CRITICISM

Why censure, condemn, or e'en criticise
The faults you may find in another?
Just take out the beam found in your own eye,
Then the mote will leave that of your brother.
You talk of his weaknesses, follies and sins;
He has them—this is doubtless too true.
But here is a question I'd like to propound—
What sort of a fellow are you?

THE Court of Criticism is presided over by Judge Censure, its prosecuting attorney is Lawyer Malice, its testimony is rumor, and its chief witness is "They Say."

It holds its sessions in Evil Hall, and its business is to traduce and malign. Envy and Pride are the detectives who work up the cases, and the verdict is always "Guilty," for anything desired can be proved by the star witness. Within its jurisdiction there is no such thing as innocence. What "They Say" can not testify to as an eye-witness he can prove true by circumstantial evidence.

"They Say" would rather drag forth from its closet a "family skeleton" than to point to monuments erected in honor of virtue and valor.

He is a vulture which feasts on scandal and becomes stupefied with the poison of jealousy and hate.

If mankind would only pray with sincerity the prayer of the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me," the Court of Criticism would never have a case on trial. Then, instead of convicting the innocent, its efforts would be devoted to inducing the evil man to follow the advice of him who said, "Refrain thy tongue from evil, and thy lips that they speak no guile." If every social gathering would have as an imperative feature of its pleasures the repeating of these words, it is likely that much of the unjust, uncharitable and even criminal scandal-mongering would never be uttered: "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." There is not one of the children of men who does not live in a "glass house," in so far as that typifies susceptibility to criticism on account of faults and frailties. This is brought out clearly in another thought we here give in verse form:

Do you hug to yourself the delusion absurd
 That in you perfection is found;
 Do you think yourself faultless? You know you are not;
 Then why pull the other man down?
 It will keep you quite busy safeguarding your thoughts
 Without troubling what others may do.
 You'll agree that it will, knowing others will ask,
 What sort of a fellow are you?

One of the many tricks of the hypocrite is to divert attention from his own faults by pointing to those of others; and he knows that the greater he can make those of the "other fellow" appear, the less attention will be paid to his own. This is an old trick of the

evil one. This censurer of other men has another trick he plays by using the same idea conversely—by magnifying his own virtues and deeds and minimizing those of others. Thus by enlarging upon others' faults and minimizing their virtues, at the same time taking the opposite action as to his own, he endeavors to make himself appear to be something which he is not. In other words, the censurer of others, he who is given to carping criticism, if not to scandalizing and tale-bearing, is a consummate hypocrite, a lie personified, a sham and a fraud. His case is hopeless, for is it not said, "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" George Eliot says that "people glorify all sorts of bravery except the bravery they might show on behalf of their nearest neighbors."

He who is given to criticising others, who is constantly directing attention to the faults and frailties of his neighbor, is like one who might go about spraying all with whom he came into contact with a foul liquid whose odor would cause disgust and nausea to normal persons. He is spreading a mental poison which is certain to result in unhappiness to others and more certainly to himself. The carping, critical, fault-finding heart in which envy has displaced generosity, jealousy has succeeded kindness and hate followed love, is not an honest heart. It is incapable of real happiness. The body which has only husks and scraps for sustenance can not manifest true health and strength. Neither can the heart which feeds on the carrion of scandal, censure and criticism. It must of necessity

dwarf and decay. "Blessed are the pure in heart, for they shall see God."

Every time unjust criticism is made of another, he who makes it is guilty of breaking the commandment, "Thou shalt not bear false witness," and also that given by the Master, "Thou shalt love thy neighbor as thyself." Some one, seeing the beauty of the commandment to love one's neighbor, interprets it in this way, "Thou shalt not criticise thy neighbor; he is God's child, and is entitled to thy love."

When we realize that every man is our neighbor and our brother as well, which the whole trend of thought in the Bible indicates, certainly we shall be less ready to direct the shafts of criticism at those about us. We know of no better way to close this article than by continuing the thought set forth in the preceding verse:*

Oh, the sin and the follies we find in ourselves;
 Then why should we censure our brothers?
 Though they have their faults, yea, many of them,
 In ourselves we shall find there are others.
 Look not for the man who possesses no faults,
 For we all have them, many or few;
 When condemning another don't forget 'twill be asked,
 What sort of a fellow are you?

* The verses are also the author's.

IX

THE GREAT LIGHT

Thy word is a lamp unto my feet, and a light unto my path.—*Psalms.*

LOVE is light. It is “the true light, which lighteth every man that cometh into the world.” Were it not so, He who was incarnate love would not have said, “I am the light of the world.”

This being true, men should be lamps which shed forth that light in proportion to their capacity to do so. This is impressively and eloquently taught by Jesus. His light shone brightest in the world because He had most of love. Without this light the world would now be in a darkness in which even Hope could not find a star.

It is wisdom, for it preserves from destruction those who follow it and reflect it.

It is constructive, for it is a builder. Hate is that which destroys, and hate is darkness.

The Psalmist says, “In Thy light shall we see light.” It was plain to him that only those who seek to be guided by the great light of love can see the true light when it shines. Those who “love darkness rather than light because their deeds are evil” are not torch-bearers; they carry no light with them.

It is love that lights the way into the sick chamber,

that guides the merciful to fields of carnage so they may bind up the wounds of those who have fallen, that shows the way to the hospital, that leads to the cradles of little children that their fears may be removed and the little ones comforted. It is indeed "the Light of the World."

It is love that shows the beauty of the landscape, the tints of the flowers, the glow of the sunset, the prismatic sheen of the dewdrops, the perfect coloring of the rainbow.

It is love that puts music into sound, sympathy into the heart and sweetness into the voice.

Love gives life its joy and robs death of its sting. Earth would be intolerable, and heaven would not be heaven without it. We know this, "for the Lamb is the light of it."

Love is the "Sun of righteousness," which arises "with healing in His wings."

He who is without love in his heart is a lamp without oil. Therefore as a lamp shedding forth the light that saveth from darkness he is a failure.

As an example for others, every one must carry a light, otherwise he is not letting his light shine, as we are commanded, for He who was "the light of the world" said, "Let your light so shine before men that they may see your good works, and glorify your father which is in heaven."

If this light be not love it is not light, "and if that light be darkness, how great is that darkness."

In the darkness of the wilderness of material things, thick with snares and pitfalls, quagmires and ditches,

man is sure to meet disaster if he undertakes to make the journey without the heavenly light of love. It is not a matter about which he can take his choice; it is an absolute essential. And when one undertakes to find his way through this wilderness of woe without it, endeavoring at the same time to take others with him, it is a case of the blind leading the blind, wherein "both shall fall into the ditch."

Wherever light is absent there is darkness, and where love is absent there is hate, envy, malice and all the myriad troubles which follow in their wake. It is they who love who realize the truth of the saying, "In Thy light shall we see light." It can come from no other source. He is the fountain of light as well as of life, for we are told that "in Him is no darkness at all." As the sun is the great central light of the universe in which we live, so love is the great central spiritual light. Happiness and peace can be had from no other source.

The great joy of being a spiritual light-bearer is that, like the headlight on the locomotive, it casts its rays so far into the distance that one is shown his path with a clearness that makes his falling into pits and snares out of the question. Every dark cranny is revealed, and every "creeping thing" in the form of the baser passions and of temptations is driven into its hole in the rocks by the Great Light.

He who is without love for both God and man is without light, for such a one has no oil in his lamp. He has the lamp, but the evil one has poured out his oil, and without oil he can furnish no light. The beautiful

light which comes into one's eyes, which is found constantly in so many, is the light caused by the love within. It is not garish, nor fitful, nor is it such as is extinguished by every ill wind that blows. Its glow comes from Him who stills the tempest, and from whom cometh the "oil of gladness." And he who is in possession of much oil is always sufficiently interested to see to it that his lamp is trimmed and burning, and therefore is not only enabled to see his own way, but to light the way for others.

It is impossible to walk in the "straight and narrow way" without the light of love, the only and true light. Men fancy that they have a light all their own, consisting of human wisdom, but it is a weak, fitful and ephemeral little foxfire, which in reality is worse than darkness, for when men trust in their own light they are sure to lose their way.

"Let us walk in the Light."

X

LET YOUR LIGHT SHINE

Let Thy grace, my soul's chief treasure,
Love's pure flame within me raise;
And, since words can never measure,
Let my life show forth Thy praise.

—*F. S. Key.*

LONG ago came from the Master words of wisdom, truth sublime, as exemplar for your brethren, always "let your light so shine" that the world may see and follow and your Father glorify; be a beacon on the seashore where the waves are rolling high—waves of evil, sin and error trying hard the truth to drown—but there comes a peaceful stillness where the light of Love is found. "Let your light so shine" that others battling with temptation strong may get hope and courage ample to o'ercome all that is wrong. There are precepts full of beauty, and are helpful to inspire every one to do his duty, and to fill his breast with fire for all righteousness and goodness, for the Truth his voice to raise; but example, yea, our actions, show forth most the Master's praise. For religion is not knowledge, but a loving, holy life, putting down the works of darkness, being hero in the strife against all that is not loving, all impure, unkind, unjust, with a firm faith never wav'ring, an unshaken, holy trust in the power of Him who taught us how to pray, and thus

He said, "Our Father which art in heaven, give us this day our daily bread." It is following in the footsteps of the Man of Galilee, who to all storm-tossed and weary said so sweetly, "Come to me;" to the troubled and the anguished came these words with love aglow, "Take my yoke upon you," children; follow me, and ye shall know straight and narrow is the pathway up from evil, sin and night; ye shall find "my yoke is easy" and shall know "my burden's light." Thus He taught and fed the hungry 'long the Galilean Sea, and upon the hills Judean said He still, "Come unto me."

Health and holiness, companions of a life lived faithful, true—a life in which, old things forgotten, we press forward to the new—await all whose good example like the beacon on the shore, serves to help lift up the fallen and the sinning one restore to the "straight and narrow pathway" he has trod long time before—lighted with the torch of wisdom, hedged about with God's own love—and at last the journey over, he shall reach the home above. By example we are guiding others whom we may not know; let it be the life triumphant that we to the world shall show. There should never any brother who may in our presence be who does not for having met us feel he has been brought to see that we have always within us something from the realm above, and he will if we keep burning at its best our lamp of love. If we sow the seed of service in the soil of human hearts we shall reap the joy of living which such work always imparts, for the happiness most perfect that we mortals

can attain is to love and help each other—this the truest joy will gain; reaching out to rescue others from the toils of stubborn will, saying to the waves of trouble, like the Savior, "Peace, be still."

Did you ever think a moment of how little it requires to subdue the pangs and heartaches by the lighting of Love's fires? Just a word in kindness spoken, just a smile of friendship true—it is wonderful the good things that a little love will do! Gold can not the sad heart comfort, though it comes and does not cease; all must "Acquaint now thyself with Him;" it is then we'll "be at peace." For He's with us in the valley of the shadow and the gloom—with us ever in His goodness from the cradle to the tomb, and our hand He holds and guides us as we sail "earth's troubled sea," and no matter where we wander we can say, "He leadeth me;" leadeth us "beside still waters," or through shadows thick and dark; makes us "lie down in green pastures" and "the perfect man" doth mark; he it is who walks uprightly while the "narrow path is trod," and his light is shining brightly on his journey up to God. He has oil in greatest plenty, and his lamp is clean and bright; it's the light of love he carries, making day of darkest night; and he fears no ill nor sorrow, neither dreads the "day of wrath," for truth, "a lamp unto my feet and a light unto my path," keeps him ever in the sunshine where the shadows can not reach; it is thus by good example he may many others teach. So, "Fear not, for I am with thee," is assurance in our need that Omnipotence is near us and our earnest prayers will heed, for He says, "Before

they call me will I answer" and give aid; and all men who have sincerely and with understanding prayed will attest that He is willing, for He says, "Be not dismayed." We all know that in proportion to our knowledge of the right we must answer for the brightness and the clearness of our light. "Ye shall know the truth," He told them, while He taught them by the sea; "Ye shall know the truth," said Jesus, "and the truth shall make you free"—free from sin and all uncleanness, from unrighteousness and woe—for although they "be as scarlet, they shall be as white as snow."

"Trim your feeble lamp, my brother," let it shine both far and nigh; let it shine on those about you, and your Father glorify.

XI

BABIES

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.—*Matt.* 18:2-3.

THAT innocence and purity have the instinctive admiration and love of mankind is shown by the fact that little children have the protection and care not only of their parents, but of all their elders. This protection and care, however, are directed too much to individual children and not to the betterment of children in general. The result is that one child has enough attention to supply the needs of a dozen if properly dispensed. "These ought ye to have done, and not to leave the other undone." It is deeply gratifying to note that the world in general is awakening to a fuller realization of the needs of childhood and youth in general, with the result that improvement is to be expected in proportion to this awakening. Since, as Wordsworth says, "The child is father to the man," it naturally follows that to the extent of child improvement will be man improvement. Some one has said that in order to make a good man it is necessary to begin with his grandparents, implying that the sooner systematic and general effort is put

forth for the betterment and improvement of men the sooner will the world feel the beneficent results of such effort. The setting apart of a week to be called "Baby Week" is an evidence of a fuller understanding of the child's needs, and the need also of general and concerted undertaking in fulfilling it. Imminent and sudden danger impels men and women to hazard their lives for the protection of a child, whereas the more subtle and insidious dangers that surround them fail to receive the attention they so sadly require. Men risk their lives every day in saving children from fires, from exposure to danger in accidents and in many other ways. This same love for them, if aroused in a general effort for child betterment, will achieve results that are beyond computation.

Everybody loves a baby, no matter whose baby it is.

Every one feels that it is his right and privilege to consider all little children under his care. His thoughts of them are tender, sweet and loving in a way that is beautifully expressed by Charles M. Dickinson:

They are idols of hearts and of households;
 They are angels of God in disguise;
 His sunlight still sleeps in their tresses,
 His glory still gleams in their eyes;
 Those truants from home and from heaven,
 They have made me more manly and mild;
 And I know now how Jesus could liken
 The Kingdom of God to a child.

The child's safety lies in its very helplessness. Its protection is in the love which its elders have for it, induced by its innocence and purity. The very act of

one who is rough, uncouth and defiled, in jeopardizing his own safety in an effort to make sure that of a baby is an unwitting tribute to the holiness, purity and innocence as manifested in the child. It is impelled by the same power that impels those of bad morals and vile habits to shrink from the presence of one who is known to be pure in thought and honest in purpose. It is the tribute that evil pays to good, vice to virtue, guilt to innocence, and hate to love. It is the power which caused the evil spirit to cry out at the approach of the Master, "I know Thee who Thou art, the Holy One of God." It is the same power getting down deep into the "inward man" which causes one who himself is a villain to applaud with the honest and good the triumph of the hero over the villain in the play. It is the power, the God-nature, in the child which even brutes recognize, as manifested for example by a dog which allows the little toddler to poke his chubby fist down his throat without harming him, whereas no such familiarity would be tolerated from a grown-up stranger. Even serpents, which are used to typify evil itself, often permit a child to handle them with impunity. It is this love of and faith in God, honesty of purpose, devotion to duty, purity of thought and innocence from guilt which brought protection to the Prophet in the den of lions. "Thy God, whom thou servest continually," said the King, "He will deliver thee." And there is another way in which the child's purity and innocence are made manifest—the instinctive realization it has of the presence of evil in others. This is manifested by the child's recoil from a stran-

ger who is wanting in purity and love. It is sometimes very pronounced. Scott remarks on this:

And children know,
Instinctive taught, the friend and foe.

This wisdom does not come of worldly knowledge, nor from the study of criminology, nor phrenology, nor any other ology wherein is worldly knowledge, which "is foolishness with God," but from the leadings of love, the promptings of purity, the impellings of innocence. R. H. Dana says, "Better be driven out from among men than to be disliked by children." Much of the misery, unhappiness, even suffering of children, come of the same cause which creates or permits it in others—lack of considerateness on the part of mankind. Few ever think of how little it takes to make a child happy. It does not cost one his living, nor rob him of enough to make precarious his existence. Often a word, a smile, a toy, a piece of candy, will give a child more happiness than would hundreds of dollars invested in jewels for a vain woman, or a thousand in the form of commercial securities for an avaricious man. This is because of the child's guilelessness, its innocence, its purity, and the fact that it has not yet learned to value material possessions almost to idolatry.

"Except as ye become as little children, ye shall not enter into the kingdom of heaven."

XII

THE BUSINESS OF LIFE

Life is not, we may say, for mere passing pleasure, but for the highest unfoldment that one can attain to, to the noblest character that one can grow, and for the greatest service that one can render to all mankind.—*Ralph Waldo Trine.*

THE business of life is the fulfillment of duty. The desire of life is to be happy, and this is attained only by attending to the business of life. Duty is fulfilled by righteous living, and righteous living is attained by doing one's duty. He gets most out of life who puts most into it. He who deposits nothing in the bank of life can draw nothing out of it. So that he who says, "I'm going to get out of life all I can" implies that he is not going to deposit anything to his own account, but intends to draw on the accounts of others, with the inevitable result that follows the forging of checks—disaster. The economy of the universe is such that, notwithstanding what one may think, he can not get something for nothing without sooner or later suffering the penalty of the robber and thief. This has been proven to be the fact all down the ages, and yet poor, deluded human nature occasionally undertakes to tempt fate by attempting the impossible—reaping where it has not sown. It is therefore strange that men should defy the laws of life by

trying to outwit Infinite Wisdom. It never has been done; it can never be done. The economics of existence, of life and being, are such that when one manifests love to those about him it is soon reflected by them. If he extends charity and loving-kindness to them, he is rewarded by having his goodness reciprocated. If one wants to have friends, he must be one. All of which is incontestable evidence that we get out of life just what we put into it, and in like proportion. The writer above quoted says, "There is no contagion equal to the contagion of life. Whatever we sow, that shall we also reap, and each thing sown produces of its kind." Longfellow gives beautiful and spiritual expression to this thought when he says, "As the ice upon the mountain, when the warm breath of summer's sun breathes upon it, melts and divides into drops, each of which reflects an image of the sun, so life, in the smile of God's love, divides itself into separate forms, each bearing in it and reflecting an image of God's love." And it requires the warm sunshine of love to melt the icy peaks of selfishness and greed and send their sparkling waters rippling down to the valleys of discouragement and woe, where they may give drink to the thirsty of poor humanity, inspiring hope, instilling life and nourishing the weary heart. Here is the object of the true humanity-loving heart, the inspiration of the real hero:

"If I can dry one tear today,
Hold back one soul that wants to stray.
Or show to one the higher way,
My life will fuller be."

In such an ambition lies the true business of life—the duty of every child of the King, and they know it. They know also that to neglect it is to be dilatory in the “King’s business,” which brooks neither delay nor indifference. Just to the extent that we live according to the Golden Rule we may say with Him who fulfilled every command of the King, “Wist ye not that I must be about my Father’s business?” One who devotes all the time possible to such business gives little opportunity for temptations to come before him; there is no occasion when the blandishments of sin may present themselves. A few lines of a well-known hymn say:

“It is the King’s command
That all men everywhere
Repent and turn away
From sin’s delusive snare . . .
And that’s my business for my King.”

It is a blessing and comfort to know that the King’s command is always wise, reasonable and good, and that He is always present. It is uttered by the “still, small voice,” always come in loving tones when counsel and wisdom are needed, but are none the less imperative. There is implanted in all mankind the knowledge of what is right and wrong as to ethical actions and purity of thought, so that in this respect there is no one who can plead ignorance of right. The reason the world is no better place to live in than it is, is because men and women do not live up to the best they know. It is not from a lack of knowing what is right, but from a refusal or neglect of doing what is right. The desire

to have more than we are entitled to, to be thought great when we are not, to attain to authority or station for which we are not qualified, to revel in luxury instead of being satisfied with our needs—these are the spies of the enemy in our own camp which will sooner or later cause our undoing and rob us of our spiritual birthright, without giving in return even so much as a “mess of pottage.” Pouring the balm of love into broken hearts prevents other broken hearts; giving a cup of cold water to the thirsty slakes our own thirst; giving encouragement and hope to the discouraged and despairing inspires new life in ourselves. That is the business of life—the King’s business. A realization of our duty to humanity soon makes it clear to us that our business is faithful obedience to the royal commands, and causes us to feel more than ever the duty of bearing one another’s burdens and taking a new start on the upward path; to determine to begin anew, and with renewed vigor and sincerity, a better life; to resolve, with Lillian Knapp:

No backward glance shall hinder or appall me;
 A new life is begun;
 And better hopes and better motives call me
 Than those the past has won.

XIII

“HE IS RISEN; HE IS NOT HERE”

AN EASTER EDITORIAL

Shall man alone, for whom all else revives,
No resurrection know? —*Young.*

CENTURIES before the Carpenter of Galilee was born, the most important question ever thought of by man was asked, “If a man die, shall he live again?” Without an answer to that question man would have continued to grope in the darkness of doubt. He realized that without it there would be little to stimulate him to the living of what he knew to be a good life, or to nerve him to the accomplishment of tasks for the uplifting and happiness of mankind. The belief in the immortality of man has been instinctive; but his yearning for life eternal and a closer touch with his Father in Heaven caused him to feel the need of an assurance that would banish doubts and fears and make apprehendable, even to his material senses, the fact of life beyond the grave. So that those holy men who tried to “walk with God,” the prophets, got glorious glimpses of the future and assured their doubting brothers that they were destined to a future life where the vicissitudes of material existence are unknown. Not only so, but they foretold the coming

of One who would demonstrate the continuity of life and the glory of God. He would give them an answer to their question, "If a man die, shall he live again?" This He did, and the answer is that he shall.

This demonstration of eternal life is the most stupendous event in all history. Nothing before or since is in any way to be compared with it. Its full significance to humanity is so infinitely great that man is not capable of fully apprehending it. The fact that Jesus proved by His resurrection is the greatest in the knowledge of man—man's immortality. No other fact is so momentous as the continuity of life. It is this assurance which inspires the despairing, encourages the fearful, comforts the sorrowing, and gives hope to the oppressed and downtrodden of earth. It makes plain the fact that it was not of the immortal part of man that it was said, "He cometh up as a flower, and is cut down; he fleeth also as a shadow and continueth not."

If immortality be a myth and the grave be the end, whence comes the desire to do good? Whence come love and sympathy, truth and honesty?

Is He who created life not able to preserve it? Does He create and another destroy? Is life less powerful than death? Is God, Omnipotence, on the side of death and against the life He gives? Does He destroy that which He creates? If God destroys life, will He not ultimately destroy Himself, since He is the source of that which He destroys? The answers to these questions make inevitable the belief in the immortality of man, and we are told that "Sin entered into the world,

and death by sin.” The Scripture, “The last enemy that shall be destroyed is death,” shows that death is to be destroyed, not life. There is always more evidence of life about us than of death.

We see power and intelligence in life, but we see neither in death. Since God is a creator, is constructive, He is opposed to death, which is destructive. Jesus showed the certainty of resurrection, the continuity of life, and therefore the power of God in overcoming death. He proved that the destruction of “the last enemy” is possible, and He promised that it should be done. No one so well knows that a thing can be done as he who does it. “In him was life: and the life was the light of men . . . the true light, which lighteth every man that cometh into the world.” And yet He was “the stone which the builders rejected.” He knew His power and that the hope of humanity was in Him; and did not He say, “I am the way, the truth, and the life,” “Ye shall know the truth, and the truth shall make you free?”

The reason He was “despised and rejected of men” is because men look for great things in the material world. The King expected by those looking for the Messiah was an earthly King of power and pomp, of worldly grandeur and glory; hence their disappointment when instead came a spiritual King—the King of Glory. He rode in no royal chariot with crushed and bleeding captives chained to its wheels. He dwelt not with the rich and proud, but with the poor and lowly. His companions were not the learned and powerful, but the unlearned and humble. He was not ac-

accompanied by an army with banners, with pomp and splendor. No royal heralds announced with golden trumpets His advent into the city; but instead He wended His way footsore and weary to the cottage of the poor, sharing their frugal fare, comforting them in their sorrows and telling them of spiritual joys; and He is still doing this. All His earthly pathway, from the manger to the cross, from the cradle to the tomb, from Bethlehem to Golgotha, was marked by suffering and kindness, by power and by love. His influence will go on when that of the great ones of earth has been forgotten. The reason for His continued influence is that God is behind all that is good, and behind nothing that is bad. The lives of the martyrs have been potential in the world for this same reason—Omnipotence was behind their deeds and sacrifices.

And the resurrection from the dead is not the only resurrection which man can experience, and which all men should experience. The resurrection that should be a part of our daily life is a continual resurrection from the influence and belief in the pleasures of sin, in those things which are opposed to spiritual things. It is a putting off of "the old man." It is heeding the admonition of Paul to "Be ye transformed by the renewing of your mind." Every man should be constantly demonstrating God's power to resurrect him from death "in trespasses and sins," and so struggle to be as pure as the lilies which token the life and purity of Him of whom it was said, "He is risen; He is not here."

XIV

CHASING THE SPOTLIGHT

At war with oneself means the best happiness we can have.—
Meredith.

FROM the time when the tempter said, "Ye shall be as gods," it seems that man has at least tried to make his fellows form opinions of him that are much more exalted than his merits deserve. All along through the Book of Books we find not only records of man's willful, headstrong determination to get into the spotlight of fame, but we also find words of wisdom admonishing him to refrain from arrogance, self-assertiveness and other traits so characteristic of the egotist, or natural man. Thousands of years ago it was said of man, "He cometh forth as a flower and is cut down: he fleeth also as a shadow and continueth not." The Psalmist asked, "What is man that Thou art mindful of him?" and the prophet Isaiah says, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down." There is no hope of the egotist so long as he is an egotist. Self is the most opaque thing man has between him and the light of truth and wisdom. Instead of living the life and doing the things that cause the spotlight of fame to follow him, the egotist follows the spotlight; indeed, his whole life seems to be devoted to the vainglorious

effort to convince those about him that he is extraordinary. He is not willing to wait for the light to shine on him, for the very good reason that he knows his unworthiness; but he doesn't think any one else does. This shows how he blinds himself, but no one else. He who was the meekest man that ever trod the globe, the most loving, wisest and greatest who ever wended His way in humility through a world of woe, said, "Blessed are the meek, for they shall inherit the earth." Again, when upbraiding some of those about Him because of their lack of belief, He said, "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?" In the recital of the story of the Pharisee and the Publican He emphasized the virtues of humility and sincerity.

The egotist is a hypocrite necessarily, since he is endeavoring to set himself forth as something that he is not; and, being a hypocrite, all his professions and asserted virtues are lies, born in his own mind in order to attain to the glare of the spotlight. He who seeks not the honor of God instead of man is worshiping "other gods," and is therefore far from the kingdom of heaven. Because of its falseness, egotism is capable of every sin. It was said by one who was wise in his day and generation, "It is not in man to direct his steps."

Being a hypocrite, the egotist is insincere, deceitful; he is a sham and a fraud. He is not "pure in heart," because he thinks evil. He is not "meek," because he is selfish and stiff-necked. He is not "merciful," because he cares only for his own welfare. He is not

“poor in spirit,” because he is haughty, proud and vain. He does not “hunger and thirst after righteousness,” because he is worshiping himself. He is not a “peacemaker,” because he cares nothing for peace and can have none himself so long as he sees good only in his own prosperity. He does not do good deeds except on occasion when it can be done “in the market-places,” so that men may see them and speak of his great beneficences. What a pity he can not realize, as all should, that—

“Every good deed takes us nearer to God;
Every rough inch of the way that we trod
Is sweetened and brightened the more that we give
A little more self to help others to live.”

How poor and miserable that life which is devoted solely to one's own selfish ends! The egotist is his own ideal—and such an ideal! He can not know what it is to have a pure, true and lofty ideal in life. He can know nothing of the joy that comes of following the advice by Newell Dwight Hillis, “Cherish ideals as the traveler cherishes the north star, and keep thy guiding light pure and bright, and high above the horizon.” Keats says something impressive and delicate about unobtrusiveness and humility in these lines, “How beautiful are the retired flowers! How they would lose their beauty were they to throng into the highway, crying out, ‘Admire me, I am a violet! Dote upon me, I am a primrose!’”

Were we to carry this figure farther we should say that were the flowers to rush into the highway and undertake to magnify in a selfish, egotistical fashion their

own comeliness, the violet would by so doing convert itself into a nettle, the primrose transform itself into a cactus, the rose would become a weed and the honeysuckle poison ivy. Self-laudation and glorification hide from view whatever of real worth the egotist has, and so he becomes a revolting and miserable spectacle. How beautiful and sweet is the character of the violet when typified in men and women by their modesty, meekness, sweetness.

The world's really great men have not been those who have chased the spotlight, but those who have had the spotlight chase them. It has in some instances been somewhat tardy in catching up with them, but they have deserved all the glory it showed them to deserve.

The real man has the spotlight to follow him. The egotist follows it.

XV

THE MASTER WORKMAN AND HIS WORK

A LABOR DAY EDITORIAL

In general we may say if Christ redeemed man's soul from ignorance and sin by His teachings, by His example He redeemed man's toils and handicrafts from disrepute. Oft we remember Him as the wisest among teachers, as the purest and loftiest among the saints; but we must not forget that, first of all, He was a workingman, and cleansed labor from the long-existing contempt and scorn.—*Newell Dwight Hillis.*

IN this, as in other things which the Master Workman wished to redeem, He did so by both precept and example. He was not only a worker in "the vineyard of the Lord," but He worked with material things in the fabricating of material articles for material use; for was not He the Carpenter of Galilee? He was man's Exemplar in everything. He redeemed by His works all things that were honorable from the disrepute cast upon them by the false standards of man, which standards were conceived in vanity and maintained by false pride. Such things the Truth always uproots, and since this Master Workman was truth incarnate, His works consisted in part in an overturning of the false and iniquitous, as well as in the dissemination and promotion of that which was true and holy. And His was a busy life. He worked,

watched, prayed and taught "without ceasing." He said, "My Father worketh hitherto, and I work;" again He said, "My meat is to do the will of Him that sent me, and to finish His work." This recalls the advice of Phillips Brooks, who said, "Get the pattern of your life from God; and then go about your work, and be yourself." The lowly Carpenter gave the pattern for every man to build on—a perfect pattern, a beautiful, a glorious pattern. The first thing for man to know is that he should work, the next that his work should be useful and therefore honorable, the next that it should be done in the best way of which he is capable. He should love his work, and this he can do if it is useful, and he should engage in no other. Chesterfield says that "Idleness is only the refuge of weak minds and the holiday of fools," and Carlyle says, "A man that can succeed in working is to me always a man." Lowell impresses the thought of energetic and intelligent working, as well as its great importance, when he says:

"I gave thee of my seed to sow;
Bringest thou to me thy hundred-fold?"
Can I look up with face aglow
And answer, "Father, here is gold?"

The question that should interest every worker is, when the time comes that the Master shall ask, "Bringest thou to me thy hundred-fold?" what shall I say? One great worker for the promotion of the Kingdom tells us, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's

work of what sort it is. If any man's work shall abide which he hath built thereon, he shall receive a reward." The question with every worker is not so much as to the amount as to the quality of his workmanship. In whatever capacity one may be engaged, in whatever line of labor, it is his duty to follow the pattern of the Master and "work the works of God," for we are told in the last book of the Word that "the dead were judged out of those things that were written in the books, according to their works."

The most important question any man can ask himself this good day is, What am I worth to the world? When that question has been meditated upon there naturally arise others—Are my efforts for good, exclusively? Does the good that I do offset the bad? Seriously, am I a liability or an asset in the community? There never was a happy idle man. He may seem content, just as a hog that lies in his wallow. It may be said that he is happy. Possibly so, but if he is he hasn't intelligence enough to know it. Adam Smith says, "Let every man be occupied, and be occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best." Such a one can leave the world happy because he has the consciousness that it may be said of him, as the Savior said of the woman, "She hath done what she could." That was a glorious pronouncement—"She hath done what she could." How many do this? How many do even a part of all they can do? Such a one is the servant of the Most High. It is of him that it can be said at a time when the things

of this world—all that is material and sordid, all that is ephemeral and fleeting—will be counted as but dross, “Well done, good and faithful servant.” To every one this question must come, Can this glorious benediction be pronounced by the King in His beauty upon the works of my life?

Men and women fritter away golden hours in small talk—some of it awfully small; in the discussion of things that avail nothing, even to the discussion of the character of their neighbor in a way that would make them hide their heads in shame were such neighbor suddenly to pass beyond their ken; in frivolous and silly ways that can but be unproductive of good; in pursuing things that are of no benefit to themselves nor any one else.

There is no one living who has one moment to spare for doing wrong; who has a moment to spare to devote to a cause that is unproductive of good.

This does not mean that wholesome and helpful amusement should not be indulged; but the most wholesome amusement, the most helpful, is always the most innocent and harmless. Florence Nightingale says, “Oh, leave these jargons, and go your way, straight to God’s work, in simplicity and singleness of heart.”

Every work is useful and honorable, and that means necessary, when it has love for God and man as its motive power, when good is its object. And we must not forget to “Work while it is today, for the night cometh, when no man can work.”

XVI

RIGHT MUST OF NECESSITY PREVAIL

FALSEHOOD is a coward before Truth; wrong trembles in the presence of right; evil quails when confronted with good; darkness vanishes at the approach of light.

The liar is always found out; the hypocrite deceives no one so much as himself; the thief is sooner or later apprehended; the counterfeit coin is quickly detected; night yields to the first rosy rays of dawn.

Truth, and right, and good, are moral normality; their opposites are abnormal, hence the impossibility of their stability or permanence. This accounts for the great fact that no one can be found who is so utterly depraved, so lost to baseness and evil, as to confess a real desire to see wrong triumph over right. At the play we see this proved in that every one, from the highest to the lowest, from the noble to the most craven, hisses the villain and acclaims the hero, condemns the wrong and applauds the right.

Truth may be added to Truth, but Truth can not be added to falsehood, nor make it Truth; the very effort destroys falsehood, just as light dissipates the darkness.

Truth is necessary to life and happiness. Truth is constructive; error is destructive. Truth is the light

that dispels the darkness of ignorance and superstition; indeed, when ignorance is destroyed superstition is also, for only in ignorance can superstition exist, and only because of ignorance does it exist at all. "Evil shall slay the wicked, and they that hate the righteous shall be desolate," says the Psalmist.

One tries to conceal his misdeeds because he knows and fears the power of right.

To the conscience-stricken murderer every man looks like the Sheriff.

It is this state of mind that often betrays him. He feels his guiltiness, and in the self-conscious effort to divert attention he works his own undoing. Shakespeare says:

"So full of artless jealousy is guilt
It spills itself in fearing to be spilt."

In the Tribunal of Truth there is absolute justice. There are no legal technicalities, no changes of venue, no fine-spun theories, no injunctions nor stays of execution, and from its judgments there are no appeals. Its decrees are irrevocable, its penalties inevitable, its judgments infallible.

He who is innocent of wrongdoing goes about in perfect freedom, both of mind and body. We can not, without paying the uttermost farthing, temporize with evil. Emerson tells us it can not be said that the gain of rectitude must be bought by any loss; that "there is no penalty to virtue, no punishment to wisdom; they are proper additions to being." Rewards are only for good; punishments are only for evil.

No one is justified in asserting that he knows absolutely the truth about all physical, material or spiritual facts. History proves this to be true, for there are few great facts now known to be such that were not at one time declared to be the wild vagaries of a dreamer.

The dogmatic ipse dixits of so-called kings of science had the effect of causing many of those whose theories and scientific deductions have come to be recognized by the world as basic facts of science and philosophy, to be persecuted and even condemned to death.

This was not because they were not true, for they later proved to be true, but because they were contrary to the preconceived ideas of the persecutors, or of the commonly accepted notions in regard to the things they concerned. This should have caused men to be more tolerant and considerate of the opinions and theories of each other, no matter in what branch of human thought they obtained. The real object should be to discover the truth of a thing, and not the support of any one's particular theory concerning it. In other words, it is the facts that are wanted, and not what anybody thinks the facts ought to be. The grand old Quaker, William Penn, said, "In all debates let Truth be thy aim, not victory, or an unjust interest; and endeavor to gain rather than to expose thy antagonist."

The Book in which there is all wisdom and Truth says, "He taketh the wise in their own craftiness." And again, "God hath made foolish the wisdom of this world." And yet again it says, "I will destroy the

wisdom of the wise and bring to nothing the understanding of the prudent." This is a warning to him who would boast of his understanding and of the sureness of his knowledge that an awakening may be in store for him as great as was that which awaited those who condemned Galileo because he indorsed the Copernican theory of the universe. The wisest are those who trust in the wisdom of the Infinite, and in His mercy and love. The ancient wise man has said, "He that trusteth in his own heart is a fool; but whoso walketh wisely shall be delivered."

All of which impresses upon us the lesson of toleration of the ideas and opinions of others, religious, scientific or political. A recent writer on religious matters says, "Nothing has ever done the work of the devil any better than religious hate." Another says with deep impressiveness, "The lives of some of its friends hurt religion more than the logic of its enemies." Beyond any possible computation to the world is the value of a good and true life.

"How sweet are the words of Truth
Breathed from the lips of Love."

XVII

THE "FOUL BIRD" OF SOCIETY

"And all who told it added something new;
And all who heard it made enlargements, too."

PERHAPS the most fruitful source of earthly woes and misery is idle, useless and unjust criticism. If, as the old adage has it, "an idle brain is the devil's workshop," surely the busy tongue as the tool of such a brain is his most effective implement. It prepares the victim for all the other instruments of torture to be found in his possession. It appears to have been from the beginning one of the universal sins of the sons and daughters of Adam to find in their brothers and sisters every conceivable fault and frailty, and set this subtle little tool of trouble busy at work to enlarge upon it and make it known to everybody else. This would not be so bad were it not for the fact that in the very great majority of cases these reports of faults and weaknesses enlarged upon and the stories of infamy and scandal sent forth like hissing serpents to bite the heel of purity, honesty and truth are not true, and arise from the desire of him who starts them to wreak revenge, satisfy the demands of envy, or quiet the clamor of jealousy. An ancient wise man said, "He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall

have destruction." Again he says, "A fool's lips enter into contention, and his mouth calleth for strokes;" and then, as if endeavoring to emphasize the wickedness of tattling and scandal-mongering, he writes, "An ungodly man diggeth up evil; and in his lips there is as a burning fire." The occupation of the human vulture which scatters such uncleanness would be gone were it not that there are those always ready to listen to him, for as Solomon tells us, "A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue." And this social hyena not only delights in destroying the innocent, but he is a ghoul who delights to dig up the bones of buried infamy and drag them forth for the world to gaze upon. It was for such that the author of the following words must have meant them:

If you know of a skeleton hidden away
 In a closet, and guarded, and kept from the day
 In the dark; and whose showing, whose sudden display
 Would cause grief and sorrow and lifelong dismay,
 It's a pretty good plan to forget it.

Edgar W. Work asks, "Should not the tongue be a Christian, too, as well as the head and the heart?" It is the work of years to build up a spotless reputation, but it requires but a moment to destroy it at a particular time. The world now has its thousands, perhaps millions, who have made herculean efforts to reform and live down deeds of the past, or deeds with which they have been charged, but whose efforts have proven unsuccessful because of the activity of what St. James calls "an unruly evil, full of deadly

poison"—the tongue. Realizing the difficulty of controlling this "unruly evil," he says, "If any man offend not in word, the same is a perfect man," which is confirmatory of the observation by the writer of Proverbs when he said, "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Not only so, but he keepeth others' souls from misery and anguish. But most regrettable it is that much of the scandal and slander given currency is circulated by those who would not do so premeditatedly, but who thoughtlessly say things that reflect adversely upon others; who fail to realize how easy it is to make one believe untrue reports, or place a wrong construction upon expressions not intended to reflect upon one's character. It is well to know that—

"Thou canst not speak a word
That will not please or pain;
That will not swell the sum of joy,
Or give to woe a gain."

The scandal-mongers and slanderers would soon be put out of business if those to whom they undertake to present a sweet morsel of gossip would only turn away from them, or plainly tell them that they do not care to listen to such a conversation. The very fact that the purveyors of scandal undertake to pour it into one's ears is evidence that they believe such a one welcomes it, thus implying that the listener is as impure and dishonest as the one who is relating the story. The circulation of that which reflects upon one's character is the most cowardly of all offending. An Oriental puts this thought in these words, "Every other demon

attacks you in front; slander assails you in the back." It is always noticeable that when these unclean birds would disseminate their putrid bits of infamy, it is invariably done in the absence of the victim of their viciousness. They attack from behind, and if possible in the dark. Good indeed is the warning some one has given in these words, "Give not thy tongue too great a liberty, lest it take thee prisoner."

These reflections give strong and indelible emphasis to the importance of right thought habits. One whose heart is filled with only that which is good and pure will not be guilty of circulating damaging stories about his brother. Purity and righteousness of thought by all mankind would soon bring into universal practice the Golden Rule. He who prays the prayer of the Psalmist seeks only that which is good in all—"Create in me a clean heart, O God, and renew a right spirit within me." Edwin Arnold gives voice to a beautiful thought on this subject when he says:

Have good will
To all that live, letting unkindness die.
And greed and wrath; so that your lives be made
Like soft airs passing by.

XVIII

THE JOYS AND BLESSINGS OF GRATITUDE

A THANKSGIVING EDITORIAL

I thank Thee, too, that Thou hast made
 Joy to abound;
So many gentle thoughts and deeds
 Circling us round,
That in the darkest spot of earth
 Some love is found.

—*Adelaide Procter.*

ONLY the generous heart is grateful and only the grateful heart is generous. It is not the rosebud that receives most of the morning dew, but the full-blown flower. The hand can only give when it is open, and only when open can it receive. The heart that knows how to appreciate knows how to give. Love begets love. A sweet, joyous disposition blesses others, but blesses itself most of all, and thus makes it an inducement for others to be so. A grateful heart is a happy one, while the ungrateful heart is miserable, shrinking and shriveling in its own barrenness. It starves in the midst of plenty; it mourns in the midst of joy; it peaks and pines in the midst of gayety and beauty. Gratitude is the key which unlocks the door to happiness, for as Lecky says, "He enjoys much who is thankful for a little." It is to the

thankful that blessings come, for why should they come to one who does not appreciate them? Herein is the logic of the advice, "With thanksgiving let your requests be made known unto God." It is he who prays with thanksgiving and gratitude who receives the blessing, and it is he who deserves it; and it is from him we hear the joyful exclamation, "I will praise Thee, O Lord, with my whole heart." . . . "Blessed be the Lord God of Israel, from everlasting to everlasting." J. H. Jowett writes, "Thankfulness is not a minor virtue. It is not one of the elementary virtues which may be left behind as we become more mature. I believe that thankfulness is essential to the strength of every virtue, and that without it every other branch is starved and lean." Milton tells us that "A grateful mind by owing, owes not, but still pays, at once indebted and discharged."

It is often because of greed that there is ingratitude, for greed is so busy crying for more that it has no time to realize the blessings of its present possessions; it is so eager to get within its grasp other coveted things that it fails to realize the blessings already surrounding it. Marcus Aurelius offered some good advice when he said, "Let not thy mind run on what thou lackest so much as on what thou hast already." There is a world of good, of contentment and serenity, in that sentence. It is the minimizing of what we have and the magnifying of what others have that is so often productive of a condition of mind and thought that makes against happiness. "Gratitude when it is sincere," says William Watson, "is the garden

where faith grows." And faith gives expectancy to good, and beauty, and joy, and this of itself brings these into one's life oftentimes when they would not otherwise come, for even the anticipation of blessings is a blessing within itself. It lights one's face with gladness, reflecting the indwelling light of love and gratitude. There is no question that there is enough of good and of beauty and happiness in life to overcome and destroy at least the major portion of all its ills, if we will only awake to a realization of this fact and count our blessings as often as we anticipate and enlarge upon our misfortunes, real and imaginary. Charles Mackay expresses much in these few lines:

For hope and love and sympathy,
 Lord, we are thankful unto Thee!
 For conscience and its voice of awe,
 Thy whisper when we break Thy law,
 For knowledge of Thy power divine,
 And wisdom mighty as benign;
 For all we are and hope to be,
 Lord, we are thankful unto Thee!

It is one from whose heart come such sentiments of thankfulness who can say with the great poet of Israel, "How excellent is Thy loving-kindness, O Lord!"

One of the greatest of things for which we should be grateful is gratitude itself—be grateful for gratitude, thankful for thankfulness, and loving because loved. The grateful heart is a prayerful heart, just as the prayerful heart is grateful. There is little room for pessimism and discouragement, misery and woe, in the heart that looks up and says in humility and thankfulness: " ' Lord, Thou has been our dwelling place in

all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.' 'I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. . . . The Lord shall preserve thee from all evil; He shall preserve thy soul.' I bless Thee, O Lord, for all that is good, and true, and beautiful; for the universe and what is greater still, the thoughts that created it. I thank Thee for Light, and Truth, and Good; I thank Thee for the majesty of the mountains and the deep shaded valleys; for the springs and fountains of water, and for the 'living water;' for the songs of birds and children, for the odor and beauty of flowers; for the bow that arches the skies and the blazing sun which seems to symbolize Thy light and life; for the diamonds in the dewdrops, for 'sermons in stones,' for the murmur of brooks and the solemn music of the pines; for the splendor of the rolling ocean and the grandeur of the plains; for those happy, humble souls which are seeking 'first the Kingdom of God and His righteousness;' for that sweet mother love which cares for the little children and broods with angelic sweetness and beauty over the sick and sorrowful. And above all, for Thy own infinite, all-pervading and eternal love."

"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, forever and ever. Amen!"

XIX

ANGER

Hope withering fled,
And Mercy sighed farewell.

—*Byron.*

ANGER is an impulse to destruction. It is not creative nor constructive from any standpoint. Its children are remorse and regret, death and destruction, sorrow and desolation. It has been the undoing of Kings and the ruin of Empires, the breaking of friendships and the severing of ties of love. It is a stranger to reason and unacquainted with prudence. Small wonder, then, that the wise man said, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city;" and he said this also, "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools." Like every other tree, it is known by its fruits. The record of anger all down through the ages is red with the blood of innocence and helplessness. It is a crimson stream of egotism, impetuosity and willfulness.

It is accepted as a physical fact that anger is destructive of living bodily tissues in him who is ruled by it. Indeed, it is a monster of destructiveness—physically and mentally, morally and spiritually. It blights,

and blasts, and withers. This is necessarily true, because it comes not of good, and whatsoever comes not of good comes of evil, and evil is always deadly. Good deeds do not come of sinful impulses. "Wrath killeth the foolish man, and envy slayeth the silly." What a splendid encomium of patience and condemnation of anger is found in this from Proverbs: "He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly." What more monstrous thing can be conceived than the exaltation of folly! And yet are not all wrongful acts of that tendency? Do they not all exalt folly? The Apostle James says, "Let every man be swift to hear, slow to speak, slow to wrath;" and the Psalmist offers this beautiful admonition, "Cease from anger and forsake wrath; fret not thyself in any wise to do evil." If there could be such a thing as righteous anger it would be anger at one's own anger. One writer recently said, "Anger is born of idiocy, and he who gets mad is a madman." It is at least a form of temporary insanity. It is the parent of impetuosity and hasty and unwarranted conclusions. The writer just quoted also says, "Why be angry with the unreasonable actions of another, when that anger proves that you are equally unreasonable yourself?" He adds, "Violent resentment is often more injurious to us than the injury that caused it."

What a miserable, what a pitiful, spectacle is a man in a fury, raging about a thing that is likely to prove untrue because of his jumping at conclusions, storming perhaps over a merely fancied grievance, making

threats that he knows he dare not attempt to execute, or which if he does will land him in jail or possibly in his grave. It is of such an occasion that the quotation at the beginning of this article seems most appropriate. It is such a man that "exalteth folly," that putteth the laurel wreath upon the brow of stupidity, that brands himself with the stigma of crime, that makes miserable his own life and that of those about him, and bequeaths to his loved ones a cause for sorrow and shame. "A wise man feareth and departeth from evil; but the fool rageth and is confident," for "The foolishness of man perverteth his way; and his heart fretteth against the Lord." It is well for him who is mastered by his temper to reflect upon this, "Know thou that for these things God will bring thee into judgment." Such a one suffers more from his own folly than from harm from others, and he is destined to have to say:

"The thorns which I have reaped are of the tree
I planted; they have torn me and I bleed.
I should have known what fruit would spring from such a seed."

He who is governed by his temper is an instrument for the promotion of unhappiness, and no one can

"Hope to merit heaven by making earth a hell."

And what makes more pitiful the ragings of the high-tempered man is that most of his tantrums come because of his willfulness. He wants his way. His egotism causes him to assume that he can not possibly be wrong, and when he fails to have it, as most often he should, he pouts and frets himself like a consuming

fire. Samuel Johnson says, "Life is short. Let us not throw any of it away in useless resentment. It is best not to be angry. It is next best to be quickly reconciled." The best cure for such a one is humility, for in this he learns patience and meekness, and he can only possess these splendid virtues by adherence to righteousness, to principle; for it is the only safe guide, and it is always safe. It is then that he can follow the advice of Izaak Walton, "Let me advise you to be one of the thankful, quiet party, for it will bring peace at last." What an exhortation to peace and happiness is the face of him who is serene, calm and self-contained; who does not fly into a passion over evil actions of others, nor sink into hopelessness because of misfortune. Walter Rauchenbusch says: "If any one has ripened into a genuine religious life and power, he has stability and quietness, which are within themselves powers of social healing and restoration." Goethe says, "He alone is worthy of respect who knows what is of use to himself and others, and who labors to control his self-will," and Joseph Parker tells us that "They will do most in life who are most considerate." The time will come when every man's work shall be tried, "of what sort it is," when there shall be no dissimulation nor evasion. "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."

XX

FEAR

“Who is he that will harm you if ye be followers of that which is good?”—*Peter*.

FEAR in its broader sense is the product of superstition, and superstition is the child of ignorance. Only fear, which is inseparable from superstition and ignorance, has made it possible in the past to enslave the minds and often the bodies of millions of earth, to place shackles upon thought and bind with hoops of steel the giant of mind. It is fear of his supposed god that causes the heathen to make all sorts of sacrifices, even the lives of his children, that he might propitiate the wrath of his god of wood, stone or metal. And it might not be amiss just here to refer parenthetically to the “other gods” of Christian lands—gold, ambition, lust for power, etc., which are just as much heathen gods as are those of wood and stone—and the sacrifices made to them, even to the extent of human life and eternal happiness. The heathen makes his sacrifices through ignorance of the fact that “God is Love,” for “God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.” The Psalmist says, “The Lord shall preserve thee from all evil; He shall preserve thy soul;” and Solomon gives us this assurance, “When thou liest

down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet," while the great Apostle to the Gentiles tells us, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

Most fear is caused by the same thing that causes pessimism, which is of itself a product of fear, and this thing is doubt of God's ability or willingness to fulfill His promises; to doubt that He is all the time and everywhere present. And this brings the thought, if every one believed and realized the truth of what he professes—that God is present at all times and under all circumstances—how different would be our thoughts and actions. Some one has said that "Trusting God is about the only thing we can do in which there is no risk." Men and women are often heard to say that they trust Divine Providence, but do their fears and doubts bear out the assertion? Trusting—to what extent? It is doubt of God's presence and power that calls forth the demon of fear. George MacDonald says, "The direst foe of courage is fear itself, not the object of it; and the man who overcomes his own terror is a hero and more." It is fear that gives "to airy nothing a habitation and a name," and it is then that—

"A lamb appears a lion, and in fear
Each bush we see's a bear."

The poor fellow who has become the victim of delirium tremens makes lions of lambs and bears of bushes. He sees every reptile and beast and creeping

thing that was in the ark with Noah, and a good many that were not in the ark nor anywhere else. "The wicked flee when no man pursueth, but the righteous are as bold as a lion." A writer in *The Congregationalist* says:

Sooner or later we all come to the knowledge that no one is able to do us serious harm but our own self. If we have a powerful and inveterate enemy, he dwells within. Men may hurt and destroy in the outer works of the city of our soul, but they can have no power inside the gates except by our own will.

Both the enemy and the fear are inside. There are unnumbered thousands who "die daily" because of fear. Their lives are one prolonged agony of fear. They fear everything. They are constantly uneasy and all a-tremble for fear harm will come to each loved one and friend, seeing danger where there is no danger, apprehensive of disaster when everything promises safety, forgetting utterly the assurance—

"Fear not; for I am with thee: be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness . . . I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

And it is those who dwell "in the secret place of the Most High" who "shall abide under the shadow of the Almighty." And comes, too, the sweet, loving promise of Him "who spake as never man spake," "Lo, I am with you alway, even unto the end of the world." For the fearful and timorous the blessings and joys of today are transformed into misfortunes and miseries by fears of tomorrow. The ghosts of

anticipated or imaginary calamity or disaster hang like dark clouds of sorrow where there would otherwise be bright sunshine and blue sky; the hooting of owls and whirring of bats, the croaking of frogs and the hissing of serpents take the place of the songs of birds and the laughter of children. It is as much a duty to be happy and to manifest this happiness as it is to feed the hungry and give drink to the thirsty, for the hunger of heart and thirst of soul are more deserving of gifts of love and encouragement than are the needs of the body. Longfellow says:

To be strong
Is to be happy. I am weak
And can not find the good I seek,
Because I feel and fear the wrong.

Some one has said that "Fortune favors the brave," and another that "Death loves to enter where he is most dreaded." This seems to be borne out to some extent by Job's lament, "The thing which I greatly feared has come upon me, and that which I was afraid of is come unto me." How different is the thought of him who can truly say, "I would seek unto God, and unto God would I commit my cause." Let us "thank God and take courage."

We leave the night that weighed so long
Upon the soul's endeavor,
For Morning, on these hills of song,
Has made her home forever.

LIFE

PROBABLY nothing so compels the thoughtful to marvel as the lack of seriousness, the apparent indifference, the airy nonchalance, manifested by so many with respect to the greatest of all things—life. The natural physical processes of eating, drinking and sleeping do not constitute life; neither do these supplemented by the slightly more human activities of striving to derive happiness from indulging in the pleasures of the senses. Life is not a joke. The only way to “get out of life all there is in it” is to give to it all there is in us. Empty indeed is the life that is devoted solely to having “a good time,” for without desiring to be at all prudish or puritanical, we feel impelled to say that what is often known as “a good time” is a bad time, since it involves more or less dissipation, and the occupancy by frivolity of time and thought that could be devoted to infinitely better things. Every life is charged with a great and noble purpose, and that purpose is the fulfillment of duty. Life is not simply an opportunity to “eat, drink and be merry today, for tomorrow we die.” It is too precious a possession to be squandered in a reckless and unprofitable expenditure of thought, time and effort. The struggle to satisfy any ambition

other than that to be of service to mankind is vain. The striving for authority and position is worse than foolish unless he who desires to attain them has a humanitarian object in view, and has first prepared himself to fulfill the duties they impose with integrity and honor. There is no time to waste. Every day has its opportunities, and every opportunity means a duty, and an opportunity that is not taken advantage of for the accomplishment of good is lost, which means a duty unfulfilled.

People are so interdependent that every thought and action by an individual affects to a greater or less degree his fellows. He is, as far as possible, whether he would or not, his "brother's keeper." Another says, "The future belongs to the fraternal principle and to the fraternal men. It is God's truth touching us all, that we are brothers. This truth is primal, central, eternal." Some one writing in *The Congregationalist* says, "Success, happiness and usefulness in this world depend upon one's taking the right attitude toward life." It would be hard to exaggerate the importance of this thought. Times and conditions change, but principles never. Truly as Henry Van Dyke says:

There is no war between the old and new;
The conflict is between the false and true.

This thoughtful advice is given by George H. Hepworth, "Let your strivings, then, be after contentment. Get out of each passing day all the sweetness there is in it. Live in the present hour as much as possible, and if you live for character your foundations will

outlast tomorrow." And it should be indelibly impressed upon every one that "all the sweetness in each passing day" is not gotten out of it unless duty is fulfilled, unless every opportunity for doing something for mankind is improved, unless there is constant and earnest desire to lighten the burdens of the heavy-laden. This is absolute. It can not be temporized with; it is fact. No human sponge, trying to absorb everything and give out nothing, is happy. There are a thousand reasons why he can not be; it wouldn't be right if he were. This is a principle that Omniscience has put into the economy of life, and it can neither be compromised nor evaded. Lowell says, "After all, the kind of world one carries about with oneself is the important thing, and the world outside takes all its grace, color and value from that." This is a beautiful and a true thought. The world within creates the world without, and it is beautiful and happy, or ugly and miserable, accordingly. Marcus Aurelius says, "Look within. There is the fountain of good welling up perpetually, if you will dig." Motive in life makes it what it is—happy or unhappy, helpful or hurtful—and this motive is manifested in deeds and reflected in person. Alexander MacLaren says:

We reveal to one another what we are by what we do, and, as a commonplace, none of us can penetrate, except very superficially and often inaccurately, to the motives that actuate. But the motive is three-fourths of the action.

In considering the duties of life it should not be forgotten that we are "building for eternity," and that now is a part of eternity. Edmund Garret has

said that "the world we're passing through is as much God's world as any we're going to." Cicero in speaking of the future said, "There is, I know not how, in the minds of men a certain presage, as it were, of a future existence, and this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls." Some modern writer remarks that "the best use of time is the best provision for eternity; and he who lives to live again will never die." Lowell tells us that the Bible is "grand with life from cover to cover," and in it we find that only "in righteousness can life be found." "If thou wilt enter into life, keep the commandments," for "To be spiritually-minded is life and peace." Not only those who believe in the inspiration of the Scriptures, but others who are deeply thoughtful, know that life is of God, for "This is life eternal, that they might know Thee, the only true God." The Psalmist exclaims, "With Thee is the Fountain of Life," and the Apostle declares that "In Him we live, and move, and have our being."

How exquisitely beautiful is that which Tennyson calls "The white flower of a blameless life." The life beautiful is led by one who has an unfaltering trust in Him who is "the Fountain of Life."

To me remains nor place nor time;
 My country is in every clime;
 I can be calm and free from care
 On any shore, since God is there.
 While place we seek or place we shun
 The soul finds happiness in none;
 But with a God to guide our way,
 'Tis equal joy to go or stay.

—*Mme. Guyon.*

XXII

THE POWER THAT PRESERVES ALL LIVING THINGS

No matter how the die is cast,
Or who may seem to win;
You know that you must love at last—
Why not begin?

—*Witter Bynner in Century.*

D OUBTLESS few, comparatively speaking, while considering life from its various aspects have realized that were it not for the love that every living thing has for its kind, its mate, its progeny, the species would soon become exterminated. Whether man or beast, bird, reptile or insect, destruction would be inevitable were it not for the protection afforded by the parent. It may be called instinct, but if so it is instinctive love. In proportion to the helplessness of the young, too, is the love of its parent. The most helpless thing on earth is the infant child, and its parents are correspondingly capacitated both to love and care for it. Next to the infinite love of God is the love of a mother, and this is necessary in the very economy of life, for the reason that upon no one else is the life of the child so dependent. No other love has such hope, such strength, such willingness and capacity for self-sacrifice. Indeed, so great is mother-love that it can be even unloving to itself that it may

the more deeply love the child. Gen. Lew Wallace had this thought in mind when he said: "Mother-love hath this unlikeness to any other: Tender to the object, it can be infinitely tyrannical to itself, and thence all its power of self-sacrifice." When contemplating the height, the depth and the wideness and continuity of love, one can but exclaim with him who wrote these lines:

"Let my voice swell out through the great abyss,
To the azure dome above,
With a chord of faith in the harp of bliss.
Thank God for love."

Tupper says, "God will not love thee less because men love thee more." And mankind love those who love mankind, who do things having loving motives to impel them, and loving purposes in view, for as some one has said, "The happiness of love is in action; its test is what one is willing to do for others." One might make ever so many protestations of love for his fellowmen, yet if he utters no word and performs no service manifesting his love, it does no good. Sympathy is simply loving understanding in action—at work. Carlyle says, "A loving heart is the beginning of all knowledge." The heart that doesn't love cares nothing for the cry of distress, the groan of pain, the tear of sorrow, because it doesn't know what they mean. N. M. Lowater says, "True love is service. You sit apart and wait for love to bring you happiness—you know not love." This is incontrovertibly true, for there is no real happiness but that which love brings. This is the reason the greatest happiness, the most

genuine, is brought through the performance of loving deeds for others. How good it makes one feel to do a loving deed and get away without any one knowing who did it; how happy it makes one to forgive an injury; how content one feels to know that he has put food into the mouths of the starving, courage into the mind of the despairing, hope into the hearts of the desolate! Such deeds are impelled, we may say compelled, by love. Here is shown the preservative power of love, for without it these things which promote happiness and therefore preserve life would not be done. Verily it is "the tie that binds." Tolstoi says, "You must first find out the meaning of love, and then see that you do what love bids you; but the essential thing is that you must find out that meaning for yourself." It seems to us easy to see and to know the meaning of love, even from the few thoughts just suggested. Misery is destructive, while happiness is constructive. Therefore he who promotes happiness helps to prolong life and conduces to health. What a sweetly beautiful thought is this from Richard Sill Holmes:

"Hope, like the night-bird, sounding clear above
One note that ne'er shall die, Eternal love."

Hope comes of love, for without love there could be no hope. The impossible thing—infinite hate, despair, woe and destruction, "chaos and old night"—would reign. Such a condition is unthinkable. Here again is seen plainly that love is the impelling and preserving power of the universe. Its opposite, hate, is the destroyer; and just to the extent that hate exists in

the heart of man, just to that extent is he impelled with destructive motives. Thus it is seen that, since we have divine authority for the statement that "God is Love," the only way in which we come into harmony with Him is to ourselves be loving. Rolfe Cobleigh says in *The Congregationalist*:

Right relations with our divine Father can be realized only through love. The highest expressions of loyalty and the noblest service are never found as the outcome of fear or literal obedience to law. We are at our best and do our best when fired by the splendid enthusiasm of love for the one we serve. Love has lifted worship from the common plane of the letter of the law to the glorious heights of spiritual communion with God.

He who loved as no other man could love, who had more wisdom than any philosopher, who knew the needs of humanity as no one else can know them, accentuated on every occasion the great underlying, overlying and eternal fact of the power of love. He showed how it prevailed when nothing else could, how it conquered when hate and revenge were futile. Thus He recognized the infinitely impelling power of love; that it is the preserving influence of all that is. Christina Rossetti says:

Love is all happiness, love is all beauty,
 Love is the crown of flaxen heads and hoary;
 Love is the everlasting duty;
 And love is chronicled in endless story
 And kindles endless glory.

XXIII

PRAYER

Be not afraid to pray—to pray is right.
Pray if thou canst with hope; but ever pray—
Pray in the darkness if there be no light—
Pray to be perfect . . .
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

—*Hartley Coleridge.*

THERE is reason to believe that no one in the history of civilization, regardless of his religious or non-religious professions, has failed to at some time invoke the aid of Deity. Even the barbarian prays in the best way he knows, for the very fact of his bowing down to idols of wood and stone is an evidence of his earnest desire to ask help or forgiveness of the true God. And so universal is the belief in the infinite love and goodness of God, as well as in His wisdom and power, that no man approaches Him with a petition for help and guidance in a wicked or unrighteous cause. Why not? This is of itself an implied confession of the inherent belief that “God is love.” All humanity seems to realize intuitively the truth of these words of the Psalmist, “If I regard iniquity in my heart the Lord will not hear me.” No murderer, nor thief, nor seducer asks the blessings of heaven upon his damnable enterprises. Righteousness

never comes to the aid of infamy. Truth does not sympathize with falsehood. Love has no part with hate. Philip James Bailey says, "Prayer is spirit speaking truth to truth," and Burns in his "Cotter's Saturday Night" says, "He never sought in vain who sought the Lord aright." Certainly he whose purpose is fraught with the spirit of diabolism, whose heart is filled with designs as black as mortal night, does not seek aright, for "He prayeth best that loveth best," and "Blessed are they that keep His testimonies, and that seek Him with the whole heart." Those who seek Him as the Psalmist did, find Him, for he says, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Cowper wrote:

"And Satan trembles when he sees
The weakest saint upon his knees."

Those who have studied to show themselves "approved unto God" know that the thing most to be guarded against in their prayers is the very human trait of selfishness. We are all the time wanting something so cravingly that we seldom bethink ourselves to thank God for what we already have. Mary Stanhope says, "Perpetual thanksgiving is the mental attitude which is open to receive every good gift." All must know that "God is not mocked." Benevolence turns a deaf ear to greed. Sincerity knows nothing of hypocrisy's yearnings. Charity ignores the desires of envy. Humility never heard the prayer of pride. Divine energy is disregardful of the plea of laziness. Mercy knows nothing of cruelty. Truth is oblivious of

the supplications of error. Love is ignorant of the hopes of hate. Isaac Ogden Ruskin says in *The Congregationalist*:

Prayer that stops with self falls short of God's listening ear. We are wise, then, if we pray for an obedient heart. At first the little child receives everything from its parents. By and by it wakes up to the fact that something is expected on its part, and it begins to give. The dawn of happy love comes when the child is anxious to obey. God gives us so much! But what God asks of His children is an obedient heart.

The greatest sermon that was ever preached, the most eloquent prayer ever uttered, the sweetest song ever sung, is a life well lived. It is an emphatic manifestation of the uplifting influence of righteous thoughts and desires. Some one has said quite truly, "People think about and work at whatever they love best." That is true, for man's God is that to which he devotes most time, thought and attention. W. T. Stackhouse says, "Consecration is a constant divine operation and a constant human application." It is not necessary that one shout in stentorian tones in order that his prayer may be heard; for him to gesticulate wildly that God may see him. "He that planted the ear, shall He not hear? He that formed the eye, shall He not see? . . . He that teacheth man knowledge, shall He not know?" asks the Psalmist. Robert Collyer says:

Let us all be sure that all is well whatever comes, while we trust and stand fast and strive; and only hopeless—and rightly hopeless—when we want what we are in no wise willing to earn.

Men do wonderful things for God who let God do wonderful things for them. No one can have too much

trust in God if he but knows His will, and asks, "with the spirit and the understanding." As some one has said, "Trusting God is about the only thing we can do in which there is no risk." Many of the sweetest prayers ever offered have been written into hymns, and the *Baptist Standard* asks very pertinently, "Are they prayerfully sung?" Henry Francis Lyte must have had in mind the words of David, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," when he wrote the beautiful hymn in which these words occur:

"I need Thy presence ev'ry passing hour;
 What but Thy grace can foil the tempter's power?
 Who like Thyself my guide and stay can be,
 Through clouds and sunshine—O, abide with me."

Purity, humility, sincerity, righteous desire, faith in and knowledge of God are necessary in the heart of him who approaches the Source of all power, that he may say in truth, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer."

"Did ever mourner plead with Thee
 And Thou refuse that mourner's plea?
 Does not the word still fixed remain,
 That none shall seek Thy face in vain?
 Poor though I am, despised, forgot,
 Yet God, my God, forgets me not."

XXIV

MIND

Happy day, when, all appetite controlled, all passion subdued, all matter subjugated, mind, all-conquering mind, shall live and move, the monarch of the world.—*Abraham Lincoln.*

HOW few people think—really think—deeply, seriously, earnestly think! And yet the world's happiness, its welfare, its destiny, are dependent upon the thoughts that govern it, for thought is the governing force. This is necessarily conceded by those who do think, and in proportion as these thoughts are right thoughts people are happy. Carlyle says, "In every epoch of the world, the great event, parent of all others, is it not the arrival of a thinker in the world?" Certainly this question is answered with the asking; and the observations just made have confirmation in the fact that there have been men who were called great thinkers, but who in reality were not, since the thoughts which governed them were sordid, selfish, egotistical, tyrannical. Their minds were devoted to thinking wrongly, for since deeds are the results of thoughts, misery, suffering and death were the consequences of their thinking. Just as no man is a really great man unless a good man, so no thoughts are great thoughts unless they are good thoughts. The greatest man who ever trod the globe was the best man,

and He was best because He thought only righteous thoughts. George Herbert says, "All worldly thoughts are but thieves met together to cozen thee." We take it that this refers to thoughts that are not calculated to be uplifting and ennobling. Colton tells us that "The greatest genius that ever lived is never so great as when it is chastened and subdued by highest reason," and surely the highest reason is that which is promotive of the brotherhood of man and the fatherhood of God. George Eliot expresses this well when she says, "We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts, and as much feeling for the rest of the world as for ourselves." That is the point exactly. It might be said from the standpoint of ethics that wrong thinking is not thinking, for since it produces pain and suffering and sorrow it is just to the degree of its wrongness the thinking of a madman, while in proportion to its rightness—its potency toward promoting happiness—it is sane. In this sense one might interpret Shakespeare's statement that "There is nothing good or bad but thinking makes it so." Sannazaro seems to take the same view, saying, "Man is only miserable so far as he thinks himself so." Every one has the freedom of interpreting these expressions as seems wisest to him, but certain it is that the man who thinks himself miserable, whether he is so or not, does not generate or promote happiness among those about him. Thus it is seen that not only is it true of man that "as he thinketh in his heart so is he," but so are others to a greater or less degree; and in this we see

what Byron calls "The power of thought—the magic of the mind." Horatius Bonar offers a beautiful thought in a beautiful way when he says:

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

The Master Christian asked of those about Him, "What think ye in your hearts?" Which was a rebuke, for He knew what the thoughts of their hearts were—that they were such as to shame those who thought them were they compelled to divulge them. No one will voluntarily make known ignoble thoughts. Why? Because he knows that others know that "as he thinketh in his heart so is he." The deeds of the most depraved are the result of depraved thoughts, else the deeds would not be done, which leads to the wise remark of a recent newspaper writer who said, "Degradation is preceded by wrong thinking." And yet it is not to be doubted that, as Emerson says, "All men have sublime thoughts." But the trouble is that "God is not continually in their thoughts." Ruskin tells us, "In all things throughout the world the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight;" and this leads us to repeat here an excerpt from *The Congregationalist*, which should have more than ordinary consideration from every one who would live the right life, who would help others, who would be

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conqueror of himself and his habits, appetites and passions:

Sooner or later we all come to the knowledge that no one is able to do us serious harm but our own self. If we have a powerful and inveterate enemy, he dwells within. Men may hurt and destroy in the outer works of the city of our soul, but they can have no power inside the gates except by our own will.

This causes us to recall this splendid thought from Emerson, "Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world." And as showing his unshakable belief in the eternality and omnipresence of God he says, "It is the office of a true teacher to show us that God is, not was; that He speaketh, not spake." We find no better way to close these reflections than by quoting these sweet lines by Marguerite Wilkinson:

Thy thoughts have filled our chalice to the brim,
And made a sacrament for those who live
Above the present moment's garish whim,
In hope to be, to toil, to love, to give.

“UNTIL SEVENTY TIMES SEVEN”

THE sweetest incense ever wafted to high heaven is the spirit of forgiveness rising from the altar of Love. Pardon can come only from love, for love alone forgives. It is the power that impels toward all that is good. In that famous discourse delivered by the great and loving Galilean on a hillside in Judea, that masterpiece of righteous instruction containing the super-essence of ethics, are the words, “Blessed are the merciful, for they shall obtain mercy.” This is but another way of saying, “Blessed are they who forgive, for they shall be forgiven.” It is another’s misfortune if he be ungrateful, or unrelenting, or unappreciative, but it is ours if we do not forgive. Long before the words just quoted were uttered it was written, “Judgment also will I lay to the line, and righteousness to the plumb-line,” showing that He who is Love is also just; but for poor humanity comes this cheering assurance from the same writer, “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.” Certainly the word “abundant” is a satisfying word, but never so pleasing as when it refers to the “abundant mercy” and pardon

of God. When called before men to answer for misdeeds humanity does not so much crave justice as mercy; and how much more desired is it when called before Him who "knoweth the hearts of men"! "I say not unto thee, Until seven times; but, Until seventy times seven."

Landor asks, "Did you ever try how pleasant it is to forgive any one?" He who has never had that experience, who has never felt in his heart the forgiving spirit, has a poor conception of what constitutes happiness. It is when one is forgiving that he is most like his Creator, which is a confirmation of Pope's assertion, "To err is human—to forgive, divine." What a miserable heart has he who is never moved by the spirit of forgiveness, a heart that is cankering and destroying itself with a desire to be revenged. Hosea Ballou says, "Hatred is self-punishment;" while another says:

"The forgiver is himself forgiven in like measure, and vengeance is itself avenged on the vengeful by the vengeance of God's automatic law of compensation. The least forgiving are the least forgiven. He who wrongs us has more deeply wronged himself, and since he is bound to suffer in measure as he sinned, our vengeance should be pardoned. A lack of mercy means plenty of misery, while he is the greatest of givers who is the greatest forgiver."

Milton says, "Revenge, at first though sweet, bitter ere long back on itself recoils." He whose heart is full of hate, who is unforgiving, is punishing himself more than his enemy; he has within him a consuming fire destroying his peace and happiness; is like one who burns his house down upon his own head. Love and

hatred can not occupy the same mind, and without love for mankind happiness is impossible. “Let not mercy and truth forsake thee,” said the wise man, and he also said, “He that is glad at calamities shall not go unpunished.” Lack of moral courage to confess wrong and lack of love to forgive it constitute the wind that fans to flame the embers of hatred and revenge. “Vengeance is mine, saith the Lord; I will repay.” Leave it to Him. Let us “judge not,” but humbly pray, “Forgive us our debts as we forgive our debtors,” seeing to it that we do forgive our debtors, for unless we do we are assured that we will not be forgiven.

Hate and vengeance are the children of those daughters of the night, envy, jealousy and suspicion. These see only ulterior motives in men, and without waiting to find if their suspicions are true, men begin to hate each other. In a sweet little poem entitled, “If We Only Understood,” Kipling has these words:

Ah! we judge each other harshly,
Knowing not life's hidden force—
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
And we'd love each other better
If we only understood.

The greatest of all charities is that which attributes right motives to others, which is willing to think that good is influencing him whom others suspect of evil intentions. If all who know they have wronged others had the courage to confess it and ask forgiveness, and

if those who are wronged would always be sure they are wronged and then be willing to forgive when asked, a vast amount of the misery and unhappiness of the world would disappear. The courage to confess a wrong and ask pardon for it belongs to a noble nature. Lack of this courage is the cause of continued enmity between friends, when if he who is in the wrong would go to the one wronged and ask pardon they would be friends again in a few minutes. The devil wants no better thing than to keep alive the fires of hate, for where hate is there is no love, and where there is no love there is no happiness. How unfortunate are they who let misunderstandings run on from month to month and from year to year; who keep up miserable quarrels because they can not quite make up their minds to sacrifice a little false pride and wipe them out; who pass each other by day after day on the street or elsewhere and refuse to speak on account of silly spite, saying like a spoiled child, "I'm not going to speak first;" who are allowing each other's hearts to starve for lack of the word which would nourish them and kindle them with the fire of love again; who are letting their own hearts ache and consciences writhe because they are ashamed to ask forgiveness of those wronged. Remember, "the time is short," and the opportunity for making amends given today may be gone tomorrow.

"A new commandment I give unto you, That ye love one another."

XXVI

THE POSITIVE AND THE NEGATIVE MAN— AN ASSET AND A LIABILITY

God has a thousand ways His love and help to show;
Just trust and trust and trust until His will you know.

—*Edith Willis Linn.*

HE who is without an abiding faith in the infinite wisdom and beneficence of the Creator of all that is, has little to make existence attractive. He is groping in darkness amid obstructions, pitfalls and snares, with no hand to guide him, no voice to encourage, no thought to console. He is like the mad sailor who cuts loose from his moorings in the harbor of safety and sails out into the dangers of an unknown ocean without anchor, rudder or compass. He is simply drifting, without aim or object, without expectation or hope of reward. He looks forward to no harbor in which he may furl his sails and cast anchor, safe from reefs and rocks, and protected from storm and unseen dangers. He is not one who could be justified in saying in the words of Tennyson—

“Twilight and evening bell,
And after that—the dark;
And may there be no sad farewell
When I embark;”

for those about him are aware of his danger, and therefore his departure must be a sad occasion. Much more

beautiful and hopeful is the departure of him who can with sincerity join with the same great poet in saying:

“For tho’ from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.”

Such a one shall not be “afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.” He has the assurance that “He shall cover thee with His feathers, and under His wings shalt thou trust.” He feels, as Basil Wilberforce says, that “near him is the sympathizing Father, shaping, guiding, influencing every step in the path through life toward a definite and blessed end.” Without a firm and settled conviction as to life here and hereafter, what basis has one for hope? And without hope, what encouragement is there for effort? Hopelessness means despair, and despair means ruin. It is the man who believes, who has a settled purpose in life, that is worth something to the world. It is the positive man, the man with a faith in God and men, that accomplishes things. The negative, the doubtful man, does not push forward and conquer, for without faith in that which is to be accomplished he sees no reward, therefore no use in effort. The positive man is an asset; the negative man is a liability in the world. The one is a helper, the other a hinderer; one a builder, the other a drone if not a vandal. One is a burden-bearer for humanity, the other is himself a burden to

be carried. Some one has said that "a hopeless man is a corpse waiting for the undertaker, and a lazy man is a dead man walking to his own funeral," and that "he who is small in faith will never be great in anything but failure." Noah had never heard of an ark until he was told to build one. Had he not had faith in what was told him, the history of the world might have been different. He believed and went to work, and it is the believing man who does work. Schiller says, "To him nothing on earth remains unwrenched and firm who has no faith." Rev. Frederick Lynch says in *The Congregationalist*:

Can we trust God to lead us? It depends largely upon our faith, and vital faith is born of experience. It is at first a venture, but becomes natural and a part of one's very being after experience. The experience of our past with God ought to confirm our present faith. If one looks back, how plain are all the leadings of God. He who has never failed us never will. Add to this the promises of revelation and the illimitable testimony of all the saints, and no article of faith is so immutable as this of the divine guidance.

To have faith one must build upon a sure foundation, says William J. Bryan. The "sure foundation" is righteousness, the wisdom and power of God, not the speculations or philosophies of men, for the great Apostle to the Gentiles wrote, "Your faith should not stand in the wisdom of men, but in the power of God." James Russell Lowell gives a beautiful thought when he says:

" 'Tis not the grapes of Canaan that repay,
But the high faith that failed not by the way."

One great difficulty is that so many want religion to be comfortable instead of comforting, preferring the pampering and ease of body to the comforting and reassuring of soul. Such should take the advice of Henry Van Dyke, "Thrust yourself further and deeper into the stream of God's power and feel it again, as you have felt it before, able to do exceedingly abundantly. Remember and trust." Because one can not understand all the goings-on in the great universe of God is no good argument against a belief in His wisdom and goodness. He can at least say with De Tocqueville: "I can not believe that the Creator made man to leave him in an endless struggle with the intellectual miseries that surround us. I am ignorant of His designs, but I can not cease to believe in them because I can not fathom them, and I had rather mistrust my own capacity than His justice."

Browning says:

I trust in Nature for the stable laws
 Of beauty and utility. Spring shall plant
 And Autumn garner to the end of time.
 I trust in God—the right shall be the right
 And other than the wrong, while He endures;
 I trust in my own soul, that can perceive
 The outward and the inward, Nature's good
 And God's.

XXVII

BEAUTY AND STRENGTH OF HUMILITY

Not mine the lure of aught that greatness brings,
The hymn of triumph and the flame of swords;
Hold Thou my fingers from the deeper strings
Unto the beauty of the minor chords.

—*Bedford Jones.*

HUMILITY is the genius of righteous living. Only the humble, unostentatious, gentle and loving heart is susceptible to the call of the spiritual and live-giving. The way of the heady, willful, stiff-necked and egotistical has always led to disaster. This is because the self-satisfied, self-opinionated, self-sufficient are not obedient to the "still, small voice," and disobedience always presages suffering and woe. Those who are willing to play on the minor chords, who are not ambitious, regardless of ability or skill, to manipulate the grand diapason of human thought and endeavor, are those who hear the music of the divine melodies. Those who constantly listen for the voice of infinite love never fail to hear it. Divine humility never walks with finite pride. It is certain that when the patriarch Enoch "walked with God" he never strutted like a peacock, otherwise he would have known nothing of the divine companionship. The humblest man who ever trod the globe chose

for His disciples men engaged in humble callings; and we do not recall that He ever performed any of His wonderful works except for those who were humble in spirit. The Centurion came to Him in sincerest humility, saying that he was not worthy the Master should come under his roof. It was in shame and humility that the woman to whom the Master said "Neither do I condemn thee" stood before Him while her accusers slunk away. And no more beautiful example of humility can be imagined than that of the poor Magdalen, who kissed His feet and washed them with her tears and "wiped them with the hairs of her head." It seems that her humility was equal to her love, of which He said, "Her sins, which are many, are forgiven, for she loved much."

Phillips Brooks says, "Only he who puts on the garment of humility finds how worthily it clothes his life," and Pascal writes, "Self-will never will be satisfied, though it should have power for all it would; but we are satisfied from the moment we renounce it. Without it we can not be discontented; with it we can not be content." It can not be satisfied for the reason that it is indifferent to the rights, happiness and welfare of others, and such indifference is sin, and sin can not be content with less than the destruction of the sinner, which it accomplishes sooner or later. "Thou shalt hear a voice behind thee saying: This is the way; walk ye in it." Many have sunken into shame and woe because unable to withstand the sneers of a pride that is as iniquitous as the wrongdoing which caused their shame. Says Wordsworth:

Small service is true service while it lasts.

Of humblest friends, bright creature, scorn not one;
The daisy, by the shadow which it casts,
Protects the lingering dewdrop from the sun.

Note God's associations with Moses, of whom it is said that he was "the meekest man." And what great power has been that of those who have been humble enough to seek Him who has all power, as little children seek the aid of their parents. "Except ye become as little children ye can in no wise enter the kingdom of heaven." Here humility is made mandatory; it is made a condition of obtaining eternal life. Little children are obedient, and loving and gentle. But humility does not mean weakness on the part of those who manifest it; on the other hand, it indicates strength, for he who can humbly say, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the life everlasting," is neither a craven nor a coward. It is such a one who is willing to plead for purity of thought and deed. "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy holy spirit from me." No man who can say this in earnest, with real heart-born desire, with sincere and soul-yearning hope, ever swells up with self-importance. He cares nothing for the opinion of the thoughtless, and only the thoughtless seek to cast aspersions upon such a one. He knows that "Blessed are they that hear the word of God, and do it." It is the humble who are exalted, for the Humblest of the Humble said,

“He that exalteth himself shall be abased, and he that humbleth himself shall be exalted;” and hundreds of years before this it was written, “When Ephraim spake trembling he exalted himself in Israel; but when he offended in Baal he died.” Humility gives strength because true humility comes of loving the true, and the good, and the beautiful; and when one squares his actions by his conscience and knowledge of right and wrong he is in a position to say, “The Lord is my helper, and I will not fear what man shall do unto me,” for he knows that “one with God is a majority,” and again, “He giveth power to the faint; and to them that have no might He increaseth strength.”

“The tumult and the shouting dies,
The captains and the kings depart.
Still stands mine ancient sacrifice,
An humble and a contrite heart.”

XXVIII

“ ON EARTH PEACE, GOOD WILL TOWARD MEN ”

A CHRISTMAS EDITORIAL

ONE of those glorious expressions found in Holy Writ which have cheered and encouraged poor humanity since the time they were given voice, which are luminous with hope, comforting with promise, beautiful with love, is that one which forms the heading over this article—“ On earth peace, good will toward men.” It was sung by angels when the Prince of Peace came, and He not only made known the “ peace that passeth all understanding,” but showed how it may be attained. He said: “ These words have I spoken unto you that ye might have peace.” The Psalmist had sung long before, “ Great peace have they which love Thy law,” and time has affirmed his statement.

The only reason there is lack of peace on earth is the lack of good will among men.

In Job we find this adjuration, “ Acquaint now thyself with Him and be at peace,” and Isaiah says, “ The work of righteousness shall be peace. . . . Thou wilt keep him in perfect peace whose mind is stayed on Thee. . . . There is no peace to the wicked.” No one

questions the truth of these statements, not even he who doubts their inspiration. It has been proven by almost every human being that no one who commits wrong can have peace until it is atoned for, unless he be one whose conscience has been calloused with evil; and the peace of such a one is not real peace, not the "peace of God which passeth knowledge."

One of the great things for which the world should be very thankful is the growing spirit of peace, as evidenced by the moral support being given the propaganda for arbitrating not only contentions among individuals, but also disputes among Nations. People are becoming more and more willing to have all swords share the fate of the "Toledo trusty" mentioned by Butler, which with rust—

"Ate into itself for lack
Of somebody to hew and hack."

The better thought of humanity tells us that it is time to beat our "swords into plowshares and spears into pruning hooks." And he who has a consuming ambition for authority, for power, although to attain it he must

"Wade through slaughter to a throne
And shut the gates of mercy on mankind,"

is finding less support for his unholy cause as time passes. Collins expressed a great truth most eloquently when he said, "Peace rules the day where reason rules the mind." War, the opposite of peace, is opposed to reason because it is destructive, suicidal. It was well defined by a certain military man—one who was in a

position to know—who said, “War is hell.” It is that, and more, for it is the outward manifestation of hatred and all its companions in evil, which bring about strife. And war in this sense is not confined to great battles between armies of contending Nations, but between individuals as well; indeed, more often so. Surely the time is not far off when contentions of both Nations and individuals will be settled without the arbitrament of the sword. Will not reason raise men above the instinct that drives birds and beasts to the use of tooth and nail, beak and claw? Is civilized man always to be governed by the same impulse that prevails in the desert and the jungle? Have not the experience of the ages, the exhortations of the wise of all Nations, and two thousands years of the teachings of Him whose deeds were as gentle as the dew, whose words were as soft as melody, whose life was and is an eternal benediction, been sufficient to elevate men above the desire to fly at one another’s throats?

It is not wise to defer the effort for peace until one reaches the realms of unbroken bliss. Ruskin put this thought rather strongly when he said, “People are always expecting to get peace in heaven; but you know whatever peace they get there will be ready-made. Whatever peace they can be blest for must be on earth here.” This matter of peace and happiness is a personal one. It is true, as Emerson says, that “Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.” This is the secret; it is entirely with the individual. He knows that he should “Seek peace and pursue it,”

that "to be spiritually-minded is life and peace," that "the end of the upright man is peace." If we are to wait for peace until the after life, why pray, "Thy kingdom come . . . in earth as it is in heaven?" His kingdom is a kingdom of Peace, and Peace is the Fruit of Love.

It is not only true that "Peace hath her victories no less renowned than war," but the victories of peace are the only real victories. The triumph of a wrong cause is a most dismal defeat. There was never a more perverted expression than that by him who referred to the "inglorious arts of peace," for the most glorious of arts are the arts of peace. The only warfare that is glorious is the war against evil, and this warfare is not impelled by hatred, but by love—love for the true and the good, love for righteousness, mercy and peace. "He that saith he is in the light and hateth his brother is in darkness."

Man will—he must—heed the admonition of Him who loved every one, who was the embodiment of love, in order to have peace. He must yield obedience to the teachings of Him who imparted love to all about Him, who came because "God so loved the world," whose every deed was a deed of love. He must listen to the exhortation of the Apostle, who said, "My little children, let us not love in word, neither in tongue, but in deed and in truth." It is such a one who will find "Sweet peace, the gift of God's love."

XXIX

“BLESSED ARE THE PURE IN HEART”

IF one were to undertake to designate the most useless and therefore the most unreasonable habit to which any person can be addicted, he would probably say it is the habit of profanity. As a rule every one appreciates the use of good language, and is always glad to see pleas for correct speaking. While this alludes to the proper use of words and avoidance of slang, certainly all will agree that there can be no such “an abusing of your patience and the King’s English” as the interpolation into one’s conversation of what Shakespeare calls “round, mouth-filling oaths.”

One of the world’s ancient wise men, whose purity of thought, beauty of imagery and sublimity of portrayal have been the admiration of the brightest minds of every age, has said in speaking of man, “As he thinketh in his heart, so is he.” And it may be added that as he thinketh in his heart so he acts, and so he speaks, for it is the thought that constitutes the man—that is, his mentality. It was also he who gave voice to the truth just quoted and who, having a clear realization of the wickedness of profane words and unrighteous thoughts, prayed, “Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord.” The fact that no deed is done until

it is conceived of in thought and that no word is uttered until it is first formed by the mind, is evidence that the act and word are "in the heart." The fact that swearing becomes such a habit with some that oaths are not premeditated is the only conceivable mitigation of the offense.

It is indeed a weak argument and a poor and uninteresting conversation that requires the embellishment of oaths to make it effective. This reminds one of the following from Samuel Butler:

"Quoth she, I've heard old cunning stagers
Say fools for arguments use wagers."

It would seem possible that even wagers would be just a little convincing of one's argument, since they would indicate that they backed his judgment, while the idle, unnecessary and foolish use of expletives indicates nothing except a disregard for the proprieties and indifference to the admonitions of Holy Writ and the finer sensibilities of those who happen to be so unfortunate as to be compelled to hear them. It may be that those who have become so accustomed to using oaths habitually do so unwittingly, or are relying somewhat upon the idea expressed by the King of Denmark in the play of "Hamlet" when he said:

"My words fly up, my thoughts remain below;
Words without thoughts never to heaven go."

The great Nazarene, the hillside teacher of Judea, said, "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth; this defileth a man." And it was He also who said, "Out

of the abundance of the heart the mouth speaketh.” These truths leave little of comfort to the habitual swearer.

The late Sam Jones said, “ I can see some reason in the fellow that steals a side of bacon when he’s hungry, for he wants to eat; and I can see some reason for a drunkard getting drunk, for he thinks he feels good then; but the fellow that cusses ain’t got any reason for what he does. He not only goes to hell, but he deadheads his way.” This was his unique, if somewhat inelegant, manner of expressing the utter uselessness of using oaths.

The use of pure language does not mean necessarily that one must have an extensive vocabulary, but that he should use the words he knows in their proper places, without resorting to slang, and, what is worse from every standpoint, weighting them down with profanity. If the user of profanity has no respect for good English, or the refined feelings of others, then will he not remember the command, “ Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His name in vain?” Let him “ think upon these things,” and with the Psalmist say, “ Create within me a clean heart;” and remember, too, the promise of Him who said, “ Blessed are the pure in heart, for they shall see God.”

XXX

PANDORA'S BOX OF PREJUDICE AND PASSION

The days of a wise man are measured by his ideas; those of a fool by his passions.—*Addison*.

JUST as no one is so badly deceived as the person who is self-deceived, so no one is so blind as one who is blinded by prejudice. He it is who is blind because he refuses to see. He has the light, but closes his eyes and turns his back upon it. Blind, unreasoning prejudice has perhaps done more to produce discord, prolong hate, engender strife and keep alive the dying embers of resentment and revenge than any other one of humanity's weaknesses. It not only blinds men to that which is, but conjures up in their minds faults and frailties, sins and crimes as existent in their fellows, which are not. It is in this way that prejudice gives birth to envy, and envy to hate, and hate to violence. It distorts the good deeds of those against whom it is held into wickedness, their words of love and encouragement into hypocritical protests of affection, and imputes dark and ulterior motives to their most beneficent and charitable efforts. Thus it is that prejudice and passion would transform an angel of light into a demon of darkness. Prejudice is another of humanity's weaknesses which it has been

admonished to fight against from the beginning. Every great and good man has added his warning to that of Holy Writ—"Judge righteous judgment," "Judge not, that ye be not judged." Thomas à Kempis says, "Watch your own faults, and you will cease to watch the faults of others." The great Apostle to the Gentiles asks, "Why dost thou judge thy brother?" And he also says, "Every one of us shall give account of himself to God." No man can be true to himself while false to others, and he will be false to others so long as he allows prejudice and passion to rule him. True as gospel is the thought uttered by Shakespeare when he says, "To thine own self be true; and it must follow, as the night the day, thou canst not then be false to any man." This beautiful thought by N. Caussin should impress all who have the good fortune to read it with the sweetness of that charity which looks upon human weakness with pity, and attributes good motives to others:

Never to despise, never to judge rashly, never to interpret other men's actions in an ill sense; but to compassionate their infirmities, bear their burdens, excuse their weaknesses, make up and consolidate the breaches of charity happened by their fault, to hate imperfections, and ever to love men, yea, even your enemies; therein the touchstone of true charity is known.

The more one thinks upon this matter of prejudice in the various associations of life, the more he becomes convinced of its potency in calling forth the worst that is in men. Prejudices and intolerance in religion, prejudices in politics, prejudices in the matter of racial superiority, prejudices in social standing, in

financial and commercial activities, in sciences and philosophies as manifested in schools and clans, are the rocks and obstructions that are scotching the wheels of progress. In religion prejudice makes him who disagrees with us a heretic; in politics he is a demagogue; in nationality an inferior; in social affairs of the common herd; in finance and commerce a trickster if he is most successful, and in the sciences and philosophies a quack and a charlatan. For example, there are those who look upon every man who happens to be connected with a corporation as a sharper, for no other reason than that through their prejudices, induced by political demagogues or ignorance of what they are talking about, they consider that there can be no such thing as a good corporation. Their prejudice has blinded them to the fact that these institutions are composed of men such as they—possibly even superior morally and religiously—and they proceed to say things about them that, were they acquainted with them, they would not think of doing for the very good reason that they would see that their estimate of them was entirely at variance with the facts. The assumption that because there have been commercial and industrial combinations that were bad, all associations of men for promoting industrial enterprises are bad, is unreasonable, unjustifiable and unchristian. It is a great detriment to society, a hindrance to spiritual growth and a moral contagion that approaches a scourge. How sweet it is to turn from the negative side of this matter to the positive, or remedial side. Take this thought from Sidney Lanier:

Bring tolerance that can kiss and disagree;
Bring virtue, honor, truth and loyalty;
Bring faith that sees with undissembling eyes;
Bring all large loves and heavenly charities.

Mental bias, prejudice, nor passion, ever grows in the heart that is filled with love for mankind; it never blinds the eyes of the tender and true; it never imputes ulterior motives nor puts a wicked construction on deeds of kindness. Indeed, all the sins and sorrows of life, all its afflictions and sufferings, all its misery and unhappiness, would vanish into nothingness if men would only follow the admonition of Him who said:

“Love one another, as I have loved you.”

XXXI

THE MOCKERY OF PRIDE

PRIDE is a corpse with painted cheeks. There is no life in it because there is no truth in it. Its home is a whited sepulcher, "full of dead men's bones and all uncleanness." It is nothing claiming to be something. It is a lie trying to wear the habiliments of truth. It is emptiness filled with vacuity. It is the most pre-eminent characteristic of fools. It is the hypocrite's chief capital, he himself being a living, perambulating, peripatetic fraud. It promotes false ambitions, conceives unholy designs, generates envy, discontent and hatred. "Seeing that there be many things that increase vanity, what is man the better? For who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow?" It holds out hope to the egotist that he may attain to eminence, and hypocrisy offers its services for deceiving the unwary in order that he may be successful. Unholy ambition spurs the egotist to aspire to a position that he is unfit to fill, and hypocrisy undertakes to win him the necessary influence to attain it, not because he is needed, or fitted for the place, but in order to pay the price demanded by pride. Edmund Burke says, "No man ever had a spark of pride that was not injurious to him." It is impossible that

it could be otherwise, since it is the whisperings of lying suggestion, promising something and giving worse than nothing. A writer in *The Churchman* says:

Bid yourself beware above all things of arrogance. . . . Fear the confident hour; tremble when you find yourself yielding to self-sufficiency or pride, or the feeling of superiority to others. When, without false humility, or any hypocrisy, you feel your heart in lowly dependence upon God and your mind stayed upon His promises . . . then there will be no room for fear. When you are weak then shall you be strong.

This is a most splendid admonition. Danger is ahead, and not far away, when one becomes satisfied with himself, when he becomes in love with himself, drunk with the stupefying wine of egotism and self-laudation. Then is he most in need of that sweetest of all graces—humility. “Pride goeth before destruction, and an haughty spirit before a fall,” and how great is that fall—from the place where his Father has “set him on high;” for he is told, “Because he hath set his love upon me, therefore will I deliver him.” Pride and envy impel the oppression of the poor and innocent in order that rank and possessions held by some one else may be equaled, and not because they are needful, deserved, or desirable. So that it not only deceives him who possesses it, but tyrannizes over and persecutes those not deserving of it, thereby adding cruelty to injustice and suffering. “How many groan that few may vainglory?” Its charities are prompted by egotism and self-adulation, and its gifts therefore are wormwood, ashes, Dead Sea

fruit. Shakespeare says, "Rich gifts wax poor when givers prove unkind." One whose name we do not recall has said, "No true and permanent fame can be founded except in labors that promote the happiness of mankind." This is an absolute truth, and justly so, for if it were otherwise there would be few who would attain to it. Just here we will take occasion to emphasize by repeating it a thought that we have heretofore offered when making observations along this line, which is this: The egotist does not wish so much to be great as to be thought great; he does not care to be good, but simply wants the reputation of being so; he does not care to be wise, but wants a reputation for wisdom; he doesn't really want to be a hero, since that requires courage and self-sacrifice, but he wants to be thought heroic; he wants to be a martyr without suffering martyrdom. In order that he may have such reputation he calls into requisition all the wiles of the hypocrite. He recounts over and over and magnifies the performance of some little duty, adding at each recital additional embellishments and ornamentation. He gives a dollar to charity and counts himself a philanthropist; he has talked about the "yellow peril" in a frenzy of alarm, and is therefore a patriot; he hies himself to the temples of worship with punctuality and show, and declares himself therefore a God-fearing man and exemplary citizen. Byron says, "Folly loves the martyrdom of fame." And so it does, but pride wants the fame without undergoing the martyrdom. Taking a serious view, Ruskin tells us that "in general, pride is at the bottom of all great mistakes," while

Pope calls it "the never-failing vice of fools;" and a wise man has said, "Those who walk in pride He is able to abase." Joseph Parker remarks, "How sad a thing when the house is greater than its tenant! How distressing the contradiction when the furniture is of greater value than the man who owns it!" What splendid sarcasm, what consummate irony is that Job used in rebuking his comforters when he said, "No doubt but ye are the people, and wisdom shall die with you." But he also said, "He poureth contempt upon princes and weakeneth the strength of the mighty," which accords with the warning to the conceited, "He taketh the wise in their own craftiness;" and again, "The wisdom of this world is foolishness with God." Small wonder that the Psalmist exclaims, "What is man that Thou art mindful of him? And the son of man, that Thou visitest him?" When a man's mind and heart are filled with himself and his vanities, there is little room for thoughts of his Maker, and the need of love and mercy. "So are the paths of all that forget God; and the hypocrite's hope shall perish." To him comes the admonition, "Wrath killeth the foolish man, and envy slayeth the silly one."

How different is the attitude and the end of him who, with all sincerity and humility, thus invokes the divine aid: "Teach me to do Thy will, for Thou art God; Thy spirit is good; lead me in the land of uprightness."

XXXII

THE UPLIFTING INFLUENCE OF QUIET THOUGHTFULNESS

ONE'S greatest ideas are thought out, his noblest resolutions made, his highest conceptions evolved, his greatest actions planned, his sincerest prayers offered, in solitude. It is in silence that he takes introspective views, makes self-examinations, accomplishes mental and spiritual stock-taking, which is so essential to the right life. In silence he draws nearest to the Infinite, contrasts his life and actions with what he knows they should be, and determines upon improvement. It is then that he realizes that he must be true to himself and that it follows, as Shakespeare tells us, that he "can not then be false to any man." Thomas à Kempis says that "to obey promptly, to pray often, to work diligently, to avoid running about, to love solitude, makes a devout man and a quiet heart." Louise Collier Wilcox gives us this thought:

Certain it is that a man who is never alone is hardly more than a hull of a man, and no acquaintance with the outside world can equal self-knowledge. All effectiveness, all power, is the outgrowth of man's secret converse.

The ancient wise man advised, "Know thyself," and others since his day have asserted that as a rule

men know other things much better than themselves. Only by quiet and earnest self-examination can self-knowledge be gained. The unthoughtful, self-satisfied, self-sufficient individual can have but a very superficial insight into the principle of his existence and the ethical laws by which he should govern himself. Carlyle had some such thought as this in mind when he wrote:

With men of a speculative turn there come seasons, meditative, sweet, yet awful hours when . . . you ask yourself that unanswerable question, Who am I? Who am I; what is this me? A voice, a motion, an appearance; some embodied, visualized idea in the eternal Mind.

It is at such times that one's responsibility to man and his accountability to heaven become most apparent and most impressive. It is then that "the still, small voice" becomes most eloquent, most insistent, most impressive; for in the stillness is God. How often is it said in the accounts of the works of the great Nazarene that He sought solitude to pray; and this it seems He always did just before the doing of a great work. God is manifested in the lives of men, not in their words only. Alexander Whyte emphasizes this thought when he says, "You will find, as life goes on, that the amount of time you spend alone with God . . . has no little to do with your comfort, and your strength and your fruitfulness." The correctness of this saying can be attested by all who have striven earnestly to live a life governed by love and wisdom. Such communion enables one to rise above the little things of life, to disregard petty annoyances, to dismiss impure thoughts,

refrain from unkind criticisms and uncharitable construction of motives. To be from time to time "alone with God" helps one to live up to his highest convictions, which some one has said is "eternally heaven." It encourages obedience to the promptings of one's highest nature and the divine law of Love, and assists him to realize that "he who is not able, in the highest majesty of manhood, to obey with clear and open brow a higher law than himself, is barren of all faith and love, and tightens his chains in struggling to be free." He who goes regularly to the quiet sanctuary of silent thought and earnest prayer will become such a man as Emerson speaks of when he says:

If a man is true to his better instincts or sentiments and refuses the dominion of facts, as one that comes of a higher race; remains fast by the Soul and sees the Principle, then the facts fall aptly and supple into their places; they know their Master and the meanest of them glorifies him.

He is in a higher atmosphere of thought who can dismiss the suggestions that come from materialistic conceptions and adhere fearlessly, unflinchingly and continuously to principle. Decision has marked his realization of righteousness with the determination to stand fast by his better impulses and his knowledge of the will of the Deity. When questions or difficulties arise his first effort is to determine his duty, and his acts are governed by what he finds it to be; and his constancy and fidelity are as unswerving in small things as in great. Such an attitude toward righteousness simplifies all the problems of life. The key to each situation is, what does duty, principle, love, re-

quire? And it is through quiet, thoughtful reflection, self-examination and inquiry of Omniscience that man sees what his duty is and finds the courage and ability to perform it. He does not wait to learn the wishes nor opinions of others. He is freed from the blindness of prejudice, the weight of fear and trepidation of offending another. He learns what should be done when he goes to the source of all wisdom, truth and love, and realizes the confidence expressed so beautifully by William Cullen Bryant in his poem, "To a Water Fowl":

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

XXXIII

“HOPE THOU IN GOD”

O, in this mocking world, too fast
The doubting friend o’ertakes our youth;
Better be cheated to the last
Than lose the blessed hope of Truth.

—*Frances Butler.*

PERHAPS no more fitting symbol was ever chosen than when the anchor was selected to represent hope. As the anchor saves the sea craft from destruction in times of storm, so hope holds to its moorings the tossing human bark upon the troublous sea of life. Even more probable is the destruction of the human craft when bereft of hope than is the storm-tossed vessel whose anchor is lost. Experience has proven that destruction waits upon one without hope, while there is a possibility of a ship weathering the storm and at last gaining port. The sheet anchor for humanity is hope in God. It was the realization of these things and of man’s helplessness when trusting in his own or others’ strength that impelled the Sweet Singer of Israel to exclaim, “Hope thou in God;” and He who “spake as never man spake” admonished His followers to “Have faith in God.” The Psalmist also advised, “Put not your trust in princes, nor in the son of man, in whom there is no help,” for he well knew that “Power belongeth unto God.” As paradoxical as

it may sound, man's weakness often proves to be his greatest strength, for it is in his helplessness that he cries out to Him who “holdeth the winds in His fists” to save him from those things from which he can not save himself, and thus is led directly toward God. Indeed, it too often is the case that man does not realize his dependence upon the Infinite so long as his frail little craft glides gently over a calm sea, or floats peacefully at anchor in the harbor of safety before undertaking a voyage across unknown seas, where the reefs and rocks of cunning and subtlety are uncharted, and where the storms of anger and hatred roar and the waves of censure and condemnation break over him with restless fury. Rev. George L. Perin says:

“‘Hope thou in God’ seems to me to be the key with which to unlock all mysteries, the light with which to drive away all shadows. . . . O this is God's world; all the needed reforms are God's reforms; all the necessary battles are God's battles. Patience, then! ‘Hope thou in God.’”

What becomes of a man when he loses faith in everything—when he loses faith in his work, in his ability, in his country, in the virtues that have been implanted in the human heart? What awaits him when he no longer believes in anybody—in himself, in his neighbor, in his friends, in his family, in his God? It is then that he cuts loose the anchor of hope and is “driven by the wind and tossed” a human derelict upon the billows of fate. When he becomes godless he becomes hopeless, for he knows, whether he realizes it or not, that “the way of the ungodly shall perish.” Margaret Sangster writes these sweet lines:

Ever through the darkest hour
 Thrills the future's radiant flower;
 Ever gates of glory ope
 To the gentle hand of hope.

And Goldsmith with true insight sings:

Hope, like the gleaming taper's light,
 Adorns and cheers our way,
 And still, as darker grows the night,
 Emits a brighter ray.

There comes also to one who will meditate deeply upon this thought that hope in itself implies power of good to overcome evil, else why should one hope? Certainly no one ever hoped for the worst! And were not good master over evil, the Master Christian would not have commanded those who "heard Him gladly" to "Overcome evil with good," for He was too wise and too good to command that the impossible be done. Certainly evil can not be overcome with evil any more than fire can be overcome with fire. It is love that conquers hate, charity that overcomes avarice, hope that banishes despair. Plato tells us that Pindar said that "whosoever lives a life of justice and holiness, 'Sweet hope, delighting, with him lives.'" And he might also have said that one lives a life of justice and holiness if he is relying on the power, the goodness and the wisdom of the Most High, for like the Shepherd King he can say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." To "fear no evil" gives one a hope and freedom to be attained in no other way; and such a condition is not to be found by trusting in "other gods," for "their

sorrows shall be multiplied that hasten after another god.” They who seek happiness in material things, who hope for it in frivolous and sensuous pleasures, had as well turn back now and plead as did the Psalmist, “I have gone astray like a lost sheep; seek Thy servant,” and he will do so when he trusts in the promise, “Because he hath set his love upon me, therefore will I deliver him. . . . He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him, and honor him.”

“Naught shall affright us, on Thy goodness leaning,
 Low in the heart faith singeth still her song;
 Chastened . . . we learn life’s deeper meaning,
 And in our weakness thou dost make us strong.”

“Hope thou in God.”

XXXIV

“HONOR THY FATHER AND THY MOTHER”

MUCH was said in a few words by him who wrote, “Whatever is against the good home is against all that is good.” It is a fact undisputed and indisputable that the home is the bulwark of the Nation. From the “good home” come the men and women who are to bear the responsibilities of leadership in all the walks of life. These responsibilities consist not only in the affairs of the workaday world, but in the still greater matter of promoting those influences which shape the lives and characters of men, and therefore the destinies of Nations, morally and ethically, industrially and politically. In this work is seen the great effect for good of right example, for no influence is so great within its sphere as personal influence. This is a suggestion to parents that is at once admitted to be true, for it matters not how strong the precept, it will have little weight unless given force by example. So that the parent’s admonition to the child to do right will not only have greater weight, but will command respect if his example be such that it deserves imitation.

Here the thought suggests itself that the command, “Honor thy father and thy mother,” is not a one-

sided matter, for it presupposes the obedience on the part of parents to another command which is implied by the very nature of love and parental responsibility, Honor thy sons and thy daughters. Obedience to this command would seem to be demanded just as imperatively as the one directed toward children, because of the responsibilities which come of age and parenthood. It is only too true that there are some homes in which the blush of shame mantles the cheeks of the daughter because of imprudent words or actions by the mother, and others when the son hangs his head in shame because of departures from the path of rectitude by the father. When a father tells his son to follow the advice given by the wise man, “My son, when sinners entice thee, consent thou not,” it is his duty to be such an example as will entitle his advice to the child’s respect and obedience. When he tells him that “A wise son maketh a glad father, but a foolish son is the heaviness of his mother,” his own life should be such as to give force and beget respect for his admonition. It should be such as to show that he has been rendering the right service; that in the latter years he will not have to lament as did Cardinal Wolsey—

“Had I but served my God with half the zeal
I served my King, he would not in mine age
Have left me naked to mine enemies.”

Regretfully as one may say it, there seems to be agreement among those who have studied the matter that parents appear to be more lax in the training of children at this time than formerly. They seem to have too much of the inclination to tie up the dog and

turn loose the boy; too little thought given to making home attractive and too much expatiating on enjoyment derived from amusements and pleasures that necessitate absence from the family circle. It can hardly be gainsaid that early efforts toward making the child love his home, the manifestation of love and kindness by parents, the making of home attractive and pleasant, would produce in after years remembrances of happy times around the hearthstone, the sweetest reflections by men and women who are no longer children. It promotes a love for all members of the family that can never grow less. These grown children look back to the days of a happy, wholesome childhood, and parental love causes their hearts to swell and their eyes to moisten. As the mental picture film carrying the scenes of childhood passes before the light of memory they see the same old home again; and

“How cruelly sweet are the echoes that start
When memory plays an old tune on the heart.”

They remember how their parents made companions and playmates of them and enjoyed their sports and pleasures while telling of the beauties of the “straight and narrow way,” warning them of the snares and pitfalls of life, of how “company, villainous company,” has been the ruin of millions. They recall the pleasure manifested by their parents when as children their childish actions pleased them, for every mother in this respect is like she of whom it is said, “But His mother kept all these things in her heart.” And there is a scene that is often with them in the years when they grow older. In this scene mother is the principal

character. Her hair has become frosted by the snows of winter, her eyes dimmed by the flight of time. Along toward the close of the quiet, sunny afternoon of the day of rest she gets the book of her faith with its big print, rubs her glasses, reads a while, and then, as if the eye of faith had seen visions too sacredly beautiful for mortal ken, she closes her eyes and sits quietly, while those around are quiet also, for they would disturb no one engaged in prayer. Scenes like this in childhood make the boy a man, and the memory of them when he is grown helps to keep him a man.

Children, “Honor thy father and thy mother.”
Parents, Honor thy sons and thy daughters.

“THY GOD, HE IT IS THAT GOETH WITH
THEE”

THE fruits of faith and courage are success and happiness; the fruits of doubt and fear are failure and misery. Courage and confidence assure progress and accomplishment; doubt and fear foretell ruin and desolation. It is the positive nature that succeeds; weakness and timorousness presage failure, not only as to the ordinary affairs of life, but as to life itself. He who is handicapped by fear can not live a life that is as full of deeds for humanity as one who fears only to offend Him whose he is and whom he should serve. One who is tainted with fear will not do the duties he is called upon to perform so surely as one who does not suffer from such an affliction—for it is an affliction, if not a sin. He who will neglect his duty at times because of the fear of taunt from so-called friends will neglect it at other times for reasons just as trivial, or less so. He would be encouraged if he would realize that “the Lord thy God, He it is that goeth with thee;” and he is told to “resist the devil and he will flee from thee.” He should, as Bryant says, be “sustained and soothed by an unfaltering trust,” knowing that Omnipotence is on the side of right and truth and good; and he has the assurance

of Holy Writ to the effect that “the wicked flee when no man pursueth, but the righteous are as bold as a lion.”

One can but sympathize with the timid, the fearful and the discouraged, for it is such that are most in need of encouragement and sympathy. The fear they experience is most often brought about by misfortune, sorrow, or the suggestion of a dark future. It is such as they who should more than others recall the assurance that “the Lord thy God, He it is that goeth with thee.” A realization of the truth of this statement—and it is true—should be sufficient to put courage into the heart of the most fearful and despairing, and the suggestion of Jane Coolidge to “take heart with the day and begin again” is splendid. Begin over again each day the effort to make it better than the one preceding it—to be truer to duty, more trustful in the omnipotence and omnipresence of God, and the darkness of despair will be dissolved by the sunshine of hope and love, courage will be renewed, and life will be a grand sweet song, full of beauty, and harmony, and melody.

As a rule disappointments and discouragement come because of failure in an attempt to accomplish some selfish design—in the effort to accumulate wealth, to gratify a questionable ambition, to satisfy the promptings of egotism. Some one has aptly said: “Since internal rather than external possessions constitute true riches, there are some rich paupers and there are some poor millionaires.” The effort to do good never fails, for the reason that the effort itself is good, and one

can always make the effort. He gave good advice who said: "Pay as little attention to discouragement as possible. Plow ahead as a steamer does, rough or smooth, rain or shine. To carry your cargo and to make your port is the point." Another says: "Get into the habit of looking for the silver lining of the cloud, and when you have found it continue to look at it rather than at the leaden gray. It will help you over many hard places." He who feels adversity bearing upon him should remember that "No man is more unhappy than he who is never in adversity; the greatest affliction of life is never to be afflicted." God has promised to "set His bow in the cloud"—not in the sunshine, for it is during the storm of sin, or misfortune, or sorrow that one is able to see its brightness most clearly; like one in a deep well at noonday sees above him not only the sunshine, but far beyond it the twinkling of the modest little star, which he could not see if he were upon the surface. It is when one is "in the depths" that "hope sees a star and listening love hears the rustle of a wing."

Discouragement is the most effective weapon evil has. One who knows well the nature of evil has said that the devil uses the wedge of discouragement in his work oftener than any other instrument with which he is equipped, and therefore considers it his most valuable aid in the promotion of unhappiness, in nullifying worthy effort, and in destroying useful lives. When one determines to live a life of activity in the doing of good, it seems that all the imps of the evil one co-operate in an effort to discourage him, and thus

to thwart his purpose and forestall any good he might accomplish. The idea is to make him discouraged with himself. Then comes the test, the time when he should rally to his aid the strength that comes from Him who has all strength, for “ the Lord’s hand is not shortened that it can not save, nor His ear heavy that it can not hear; ” and He is always “ a very present help in trouble. ” It is so easy for one to overlook his blessings and to think only of his misfortunes, real and imaginary—we say “ imaginary, ” for it is certain that most of our troubles are those we never have. One of those sweet, courageous, good women who fight battles every day greater than ever a Nelson, a Napoleon or others of the so-called world conquerors ever won, has given this beautiful suggestion: “ When I am discouraged and sleepless, I begin to count my blessings, and before I have counted them all I have fallen asleep. ” She follows the advice of the hymn containing these words:

“ Count your many blessings, name them one by one,
And it will surprise you what the Lord has done. ”

XXXVI

“IN THY PRESENCE IS FULLNESS OF JOY”

Joy is the breath of eternity;
Sorrow is the sigh of a day.

—*Olive Dargan.*

THE possibility of living in His presence makes happiness continually possible. There is nothing mystical nor miraculous about this. It is not only made possible, but desirable and practicable; yea, even compulsory in the very nature of things, and yet, notwithstanding this, human nature seems wont to rebel against this provision in the divine economy. In order to live “in His presence” it is only necessary to love our neighbors as ourselves, for “Love is the fulfilling of the law.” He who loves in the sense that God loves is constantly “under the shadow of His wing.” It is in this way that one does the will of his Father in Heaven and earns the approval expressed by the Master in the parable, “Well done, good and faithful servant.” It is in this sympathy for mankind that love is manifested. Locking one’s self up in one’s room and resting in an idleness that does not manifest love is of no avail. Love is like faith in that without works it is dead. George Herbert says, “All worldly joys grow less to the one joy of doing kindnesses.” We wish to emphasize this thought: It should not

be our effort to make ourselves better *than* others, but to make ourselves better *for* others. The great blessing to come of righteousness should not be, and can not be, confined to one's self. Like the sun, it must shine for all—“that they may see your good works, and glorify your Father, which is in Heaven.” There is no goodness in laziness. The garments of idleness are filthy rags, and need cleansing through deeds of loving-kindness. He whose garments are kept clean through idleness are as black as ink compared with those of him whose garments are soiled in the effort to serve mankind, for his are made white by him, who said, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” It is such as he who finds that “In His presence is fullness of joy.” He it is who might have written this beautiful sentiment:

“That day is lost wherein I fail to lend
 A helping hand to some wayfaring friend;
 But if it show
 A burden lightened by the cheer I send,
 Then do I hold the golden hours well spent,
 And lay me down to sleep in sweet content.”

Well was it asked by the Apostle, “Who hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” Certainly it can not be said to be a fit dwelling place for it. He comes not in where He is not welcome, but we have the promise, “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." There is the condition—he must hear His voice and open the door. Herein is seen how it is possible to dwell "in His presence." Alfred the Great said, "Comfort thou the poor and shelter the weak, and, with all thy might, right that which is wrong." Herein is why those who "hasten after other gods" have their sorrows multiplied—they do not hear His voice, nor open the door. The matter of joy and sorrow, happiness and misery, then, is much the same as the choosing of good and evil; for there is joy upon every hill and in every valley, and it is found by him who chooses to "Seek first the kingdom of God and His righteousness," and in no other way. "Weeping may endure for a night, but joy cometh in the morning." The East India poet, Rabindranath Tagore, who has recently come into much prominence, says:

"Compulsion is not indeed the final appeal to man, but joy is, and joy is everywhere; it is in the earth's green covering of grass; in the blue serenity of the sky; in the reckless exuberance of spring; in the severe abstinence of gray winter; in the living flesh that animates our bodily frame; in the perfect poise of the human figure, noble and upright; in living; in the exercise of all our powers; in the acquisition of knowledge; in fighting evils; in dying for gains we never can share. Joy is there everywhere."

It is but natural that joy should come of service to others, for if it did not, would men serve each other? Would any one want to do as did Samuel Walter Foss—plead to be allowed to "live by the side of the road and be a friend of man"—if love, the producer of joy, did not impel the deed? It is the behest of Divine

Wisdom. Thus we find joy ever at hand, for love is always present. Then why should one postpone being happy? Evil does not want one to declare he will serve it no longer. It only wants him to say “Tomorrow;” to postpone doing the kindly deed; to defer being happy by procrastination in the matter of making others so. Here is good advice from one whose name we do not recall:

“Don’t let’s wait; let us up and try
For a brighter light in the saddened eye;
And a sweeter laugh and a merrier gleam,
And a happier toil and a brighter dream.”

The more one meditates upon these things with a sincere desire to be happy, and to earn this happiness by loving service, the more he sees that “God is Love,” and that Love is Life, as is so beautifully expressed by Henry Van Dyke in these lines:

“So when the Master questioned, ‘Dost thou hear?’
She answered, ‘Yea, at last I hear.’ And then
He asks her once again, ‘What hearest thou?
What means the voice of life?’ She answered, ‘LOVE.’”

XXXVII

“THOU SHALT NOT STEAL”

NEITHER custom, nor policy, nor expediency can make wrong right. There never was a time, there can never be a time, when a lie can be justified, for it can never be anything but a lie. Theft is simply a lie in action. He who would lie would bribe and steal, for when by cunning or flattery he causes another to believe that which is untrue, he is displacing the true with the false—stealing a place for error in the mind of another that the truth should be occupying.

It is most extraordinary that the law of cause and effect is not generally recognized as being as applicable to spiritual and moral affairs as it is to material things. “Whatsoever a man soweth, that shall he also reap.” It is found in the law of principle—of right and its reward, of wrong and retribution. The violation of a physical law brings its inevitable hurtful consequences, and the violation of a spiritual or moral law is just as inexorable in its finality. “Be sure your sin will find you out.” It is a trite saying that “murder will out,” and it is just as true that lying will out, and that theft will out, and that any other crime or sin will out—no matter by whom committed, nor for what purpose. No good cause can be subserved by evil

deeds. No righteous cause can be achieved through iniquity nor sustained by dishonor. He who is a party to wrongdoing in the attainment of any end, whether social, moral or political, is an offender whose culpability is in proportion to his evil deeds.

It is strange that men have thought it not wicked to use wrongful means, for instance in a political contest, in order to carry their point, when in every-day life—in business and social affairs—they would disdain the suggestion of even questionable methods. They seek to excuse themselves by saying that in politics, like love and war, everything is fair. But everything is not fair, even in love and war. Many men who would not think of bribing a susceptible jurymen, or of lying to an ignorant one, and who would scorn to steal an article of value, seem to look upon the securing of votes by questionable or dishonest methods as being entirely justifiable. Justification for political misdeeds can not be found in the assertion that those on “the other side” are stultifying themselves by indulging in such methods. Lying, bribery and corruption are just as repugnant to truth and principle in politics as in anything else, and an election secured by the utilization of dishonorable practices is an election secured by theft. It is a matter for congratulation that the public conscience is becoming more and more awakened to the prevalence of theft in politics, and is emphasizing the commandment, “Thou shalt not steal,” as evidenced by numerous recent investigations.

So that we find it is plain that this commandment is not to be applied to only the theft of material arti-

cles of value. There are things of greater value than material possessions, as suggested by Shakespeare when he wrote:

“Who steals my purse steals trash; . . .
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.”

All realize how true this is, and yet there are things which are just as precious as a good name. These things are good thoughts, and he who takes another's time to lie to him and give him an untrue or degrading thought instead of a good one is the most wicked and subtle of thieves. Some one recently gave this good advice:

“Never tell anything about anybody unless you know positively it is true. Never tell, even then, unless absolutely necessary; and remember, God is listening while you tell.”

Which recalls the admonition of the wise man, “Keep thy tongue from evil and thy lips that they speak no guile.” This seems to be directed especially toward the backbiter and teller of ugly stories. Sir Walter Raleigh says:

What a great power is the power of thought; and what a grand thing is man, when he uses it aright; because after all it is the use made of it that is the important thing. Character comes out of thought, for “as a man thinketh in his heart so is he.”

Many a character has been assassinated by the purveyor of evil thoughts, a murdering worse than the killing of the body. Our ancient friend Socrates ad-

juries us, “Whatsoever thou wouldst affirm, first prove with care, for the tongue often outruns the understanding.” All those things which degrade and corrupt would be avoided if men would only burn into their hearts the desire to do good. Goethe says:

The desire to do good is a brave and proud wish, and every man to whom it is granted in even a small measure may well be very thankful.

And the application of the following most beautiful thought by Fiona Macleod would go a very long way in keeping men in the “straight and narrow path”:

“Listen, and in the deepest hollow of loneliness we can hear the voice of the Shepherd.”

Not only is it a beautiful thought, but it is comforting and helpful, for even deep down in the “valley of the shadow” the voice of the Shepherd can be heard—is heard—and it is always calling to the high path of duty and honor. “My sheep hear my voice, and I know them, and they follow me.” Lavater gives us this most sweet and beautiful thought: “He has learned much who has learned to listen quietly to God.” The “still small voice” tells us the way, and tells us in such a manner that we never misunderstand the directions and never misread the signboards, for they all point to higher ground, and the light of Truth shineth upon them. But one must listen to the voice of Truth, and not become enticed by the siren song of sin. The voice of Truth is sweetened and mellowed by love, for “God is Love.”

XXXVIII

“NOTHING HID THAT SHALL NOT BE UNCOVERED”

“Be sure your sin will find you out.”—*Bible.*

FROM the time when the question was asked, “Adam, where art thou?” men have tried to hide not only themselves, but their meannesses from the All Wise, and with the same result that attended Adam’s effort. This result is as certain as fate and as irrevocable as the laws that keep the stars in their courses—never an exception. The hypocrite is like the ostrich which sticks his head in the sand and thinks he is hid. This is necessarily so, for, unless it were, men, with the propensities they now have, would more often risk the possibility of being of those who might be exceptions. Not only is it true that “murder will out,” but every other wrong will out, and the punishment it calls for be received. Some poet has written:

“Oh, what a tangled web we weave
When first we practice to deceive.”

It is tangled not only when “first we practice to deceive,” but as long as we practice it. It is enough to amaze the world to realize the fact that in spite of the certainty of punishment for wrongdoing, which

has been proven every day and hour since the fall of Eden, men will continue to deceive by lying, by substituting the bad for the good and the inferior for that of the better quality. Some one has put this thought very tersely and bluntly in this way, “The devil is still trading deadly apples of forbidden pleasures for Edens of innocence.” And another has emphasized this by saying that Adam swapped Eden for an apple, Esau bartered his birthright for a mess of pottage, Judas sold Jesus for thirty pieces of silver, and every one who has undertaken to hide from God, or to deceive his fellow-man has received some such price for his work. Obadiah asks, “How are the things Esau sought out! how are his hidden treasures sought up?” The law of justice is relentless, inexorable, unvarying. Every act, every word, every thought intended to deceive is a lie, and he who goes about with the purpose of getting something for nothing, pretending to be that which he is not, representing the untrue for the true, is a living lie—a lie personified. He is such a one as Shakespeare makes one of his characters say of another—“He will lie, sir, with such a volubility that you would think truth were a fool.” *The Ram’s Horn* defines a hypocrite in this way:

A hypocrite is one who has divorced piety from virtue, whose religion never affects his morals, whose immoralities never affect his religion. He can rob the fatherless and the widow on the way to worship, and sanctify the act by saying his prayers. He steals the robe of Jesus Christ in which to serve the devil, then works the church for all it is worth to consecrate the evil. Between his strong religion and his weak morals there is an unfathomable gulf fixed, and because of this fact, like Dives in

hell, his prayers are never answered. He wants to be seen of men when they have seen too much of him already. He desires to be looked at, when he is already looked through. He is a wolf in sheep's clothing, and his solicitude for the lambs is because of his personal interest in the wool and mutton. This over-pious, morocco-bound edition of devilry loves to dress in lamb's wool and lead the business of the church of God. Office is his Eden, prominence his paradise, and in the very nature of things damnation is his destiny.

And some poet characterizes him pretty well in this:

"With smooth dissimulation and skilled to grace,
A devil's purpose with an angel's face."

When one stops to consider the utter folly of deception, its certain penalty, of the fact that this penalty is known of all men; when he looks around him and finds the great need, the imperative demand of existence for honesty and Truth; when he sees on every hand the suffering, the sinning, the poor and the despairing, the sick and heartbroken, all miserable because of the effort of man to deceive—he can but feel sick at heart because of it—the pitifulness of it, the lack of reason in it, the lack of necessity for it. It is then that he realizes that the darkness and sin of error shall be dissipated by the Light of Truth, "the Light that lighteth every man that cometh into the world," and he exclaims with the Psalmist, "Thy Word is a lamp unto my feet and a light unto my path," and with Solomon, "The light of the righteous rejoiceth, but the lamp of the wicked shall be put out."

The reason it shall be put out is that it is false. It does not give the true light, and as is the case with everything else that is false, the false light is ephemeral

and must be “put out.” It is no part of that “true Light, the Light that lighteth every man that cometh into the world,” for that Light is the light of love. The hypocrite is no more fit to reflect the light of love than is a tar-covered surface fit to reflect the sheen of a diamond. The true child of the King reflects the glory of the Father; he reflects His love and wisdom, His goodness and mercy.

“If I stoop
 Into a dark tremendous sea of cloud,
 It is but for a time; I press God’s lamp
 Close to my breast; its splendor soon or late
 Will pierce the gloom; I shall emerge one day.”

XXXIX

THE LIFE WORTH WHILE

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit, too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

—*George Linnaeus Banks.*

THERE are set forth in this unpretentious little verse purposes which would make life useful, helpful and even heroic. The noblest motive that ever inspired the life of any one is stated in the expression, "the good that I can do." Contrasted with a life of selfishness, jealousy and envy, it is as a light shining in darkness. It is a happy life because of the manifestations of love through deeds of loving-kindness, for there is no happiness without such deeds and the thoughts full of heart and mercy and sympathy which prompt them. Henry Drummond emphasizes this thought most beautifully in these words: "You will find that as you look back upon your life, the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love." The converse of the proposition is equally true, for the lowest, most unhappy and regret-

ful moments are those when one has done things that are dark and selfish and sordid. Men grow gray and miserable from remorse brought about by wrong deeds, for every sin brings its punishment; but no one has ever been made miserable for one moment because of having given "a cup of cold water," lifted a burden, or dried a tear. Indeed, to the remorse-stricken the recollection of every little deed of love is a light in an otherwise starless night. No better illustration can be given of the certainty of happiness in a life of good deeds and the unhappiness that makes up the life of selfishness and sin. John Kendrick Bangs says:

Who gives today the best that in him lies
Will find the road that leads to clearer skies;

and this is accentuated by a sentence from F. H. Hedge, "The secret of a happy life is that we lose ourselves in some blessed cause or work." One who can lose himself in a blessed cause or work is able to successfully shut out self, and when that is done—when selfishness and greed, fear and envy are disposed of—loving service becomes a joy, and temptation and remorse flee away. He who is engaged in a good work thinks good thoughts, and these have most to do with happiness and the joys of life. Charles Godfrey Leland says, "Life will be lengthened while growing, for thought is the measure of life." It is certainly the measure of its happiness and serenity. Longfellow puts it this way:

Thus at the flaming forge of life
Our fortunes must be wrought;
Thus on its sounding anvil shaped
Each burning deed and thought.

Thoughts and deeds constitute life, and life is good or bad, happy or miserable, as one's thoughts and deeds are. No man can be happy for having committed a wrong deed; no one ever brought happiness upon himself or others by the commission of a crime; misery goes with sin as naturally and as surely as joy comes of righteousness. Some one asks, "Eternity gives us a slice called Time; what are you doing with yours?" When one asks himself, What am I doing for the world; what am I doing as a man, a citizen, a benefactor in a large way or a small? Are the majority of my actions worth while? Do they benefit anybody besides myself? And if they benefit no one else, how can they benefit me? he finds himself confronted by a very serious question, but nevertheless one which he should and will answer sooner or later. An introspective analysis of this kind is calculated to set one's best thoughts at work, and when this is done his subsequent life is likely to be more fruitful of things worth while. There is there and then a moral gain made, and Charles R. Brown says, "The seeds of future harvests are in the moral gains already made." Fewer sorrows and sufferings come upon those engaged in deeds of love and helpfulness, notwithstanding there are occasional martyrs to the cause of charity and loving-kindness. Henry Ward Beecher says, "When men have learned the interior lessons of sorrow, they look upon trouble, not as being less troublous than it was, but as, from the higher point to which they have risen, unreal and dreamy." And not only is it necessary to be diligent in the good that one can do, but to be active

in it. No one has less excuse for being idle in works of mercy than those who realize the necessity of performing them. Some one has said, "The devil is never too busy to rock the cradle of a sleeping saint." It is those who are engaged in this sort of work that he would most willingly stop. He would have them convicted of sins of omission.

"I can not dread the darkness where Thou wilt watch o'er me,
Nor smile to greet the sunrise, unless Thy smile I see;
Creator, Savior, Comforter! On Thee my soul is cast;
At morn, at night, in earth, in heaven, be Thou my first and
last."

XI

LIVING THE TRUTH

Let's live our life, then, as we may;
Let's think—as oft we've thought in sooth;
Careless what passers-by may say;
Kind to our kind. . . .
And true to truth. —*Barry Cornwall.*

IF there is one fact of existence that looms above all others in its certainty and in the magnitude of its importance, it is that one can not do wrong and be happy. On every occasion of the transgression of the law of truth the “still small voice” is there to warn, and to demand restitution and repentance. The Psalmist realized this when he said, “Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about.” The great warning truth uttered by the Tentmaker of Tarsus is as impressive as it is inexorable, “The wages of sin is death.” No fact of life is better known to all men than this, and yet men are prone to ignore it not to defy it and seek happiness in wrongdoing. “There is a way that seemeth right unto a man, but the end thereof is the ways of death.” No one will question the statement that he who follows after a lie shall receive a lie's reward—disappointment, sorrow, suffering and misery. “The Lord is not a man that He should lie; neither

the son of man, that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" It is as sure as His existence, and the experience of humanity has verified it all along down the ages. A. C. Benson says:

What we have to do is to see as deep as we can into the truth of things, not to invent paradises of thought, sheltered gardens, from which grief and suffering shall tear us, naked and protesting; to gaze into the heart of God and then to follow as faithfully as we can the imperative voice that speaks within the soul.

It is difficult to understand the perversity of mankind when, knowing the utter impossibility of finding truth in falsehood and good in evil, they will persist in seeking pleasure in sin and beauty in hideousness. It would seem apparent to any thoughtful one that mental and spiritual joys can not come from material sources. Dr. Hedge offers this advice: "Be obedient to the truth which you see and know; live that truth, . . . and you will be, so far as that truth is concerned, authority to all who come within your sphere. Without wordy wisdom or excellency of speech you will preach more impressively than sermon or book." Living the truth is living righteously; it is the true life. "Thy righteousness is an everlasting righteousness, and thy law is the truth," says the Sweet Singer of Israel. Living that law is living the truth, the true life, and only in the true life can there be happiness. And yet, when we know the reward that is certain for righteousness and the penalty that is sure for unrighteousness, we count those heroic who choose to live the

life that brings most happiness. Realizing the perversity of the natural man, his weaknesses and frailties, this view seems justifiable, especially when we recall the reward that is promised "him that overcometh." Surely there can be no holier heroism than that manifested in overcoming evil. Phillips Brooks says, "The enthusiasm of the truth seeker may be as glowing and unselfish as the enthusiasm which scales the heights and captures the citadel with the resistless sword." This heroism is accentuated when we realize that it is a moral and mental victory, for moral courage is the greatest courage. Channing tells us that "whoever has derived from God perception and capacity of rectitude has a bond of union with the spiritual world." There would seem to be no gainsaying this statement. Plutarch says, "Truth is the greatest good that a man can receive and the goodliest blessing that God can bestow." It can be said with equal certainty that its source is God, and God only. Mrs. Browning says:

I have written truth,
 And I a woman . . . the truth itself,
 That's neither man's nor woman's, but just God's.

It is amazing that men do not act upon their realization of the fact that truth—telling the truth, demanding it from others, living it—is the greatest asset mankind possesses. Spiritually, mentally, physically, economically, it is the basis of existence. Not a wheel of commerce would turn if men did not have some confidence in each other; not an enterprise having help for the sick and suffering would be inaugurated; not a tear

of sympathy would be shed, not a word of consolation uttered, not a burden lightened, not a heart consoled, not a prompting of love manifested, did not truth enter to a greater or less extent into the activities and thoughts of men. There is and could be no other basis upon which to rear our house of love and happiness. William George Jordan says:

If we desire to live a life of truth and honesty, to make our word as strong as our bond, let us not expect to keep ourselves along the narrow line of truth under the constant lash of the whip of duty. Let us begin to love the truth, to fill our mind and life with the strong white light of sincerity and sterling honesty. Let us love the truth so strongly that there will develop within us, without our conscious effort, an ever-present horror of a lie.

It is such a one—a lover of truth—that understands the meaning of Him who said, “Ye shall know the truth, and the truth shall make you free,” for he has experienced the freedom which comes of the strength that enables one to overcome temptations, to love his fellows, and to manifest this love by doing deeds of mercy and loving-kindness. The time comes in the lives of all men when indulgence in folly brings forth its sorrow, when the lie of sin is unmasked in all its hideousness, when the fruit from the tree of evil crumbles to ashes, when the idol of material pleasure is dethroned and destroyed.

XLI

“LOOK NOT AT THE THINGS WHICH ARE SEEN ”

All nature is but art—unknown to thee;
All chance—direction, which thou canst not see;
All discord—harmony not understood;
All partial evil—universal good. —*Pope.*

Put off . . . the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind.—*Paul.*

HE who loves the buds and blossoms is little concerned about the briars and brambles. He who looks with admiration at the glint of the bird's wing as it circles and sings in the sunlight gives no thought to drowsy bats and hooting owls. He whose heart goes out in tender love and sympathy to all mankind looks not for its faults and frailties; he looks “not at the things which are seen, but the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.” Man's happiness is dependent upon his thoughts. His environment has little to do with it, since environment itself affords happiness only through pleasure that comes from mental appreciation of beauty and harmony. Men may confine the body in a dungeon, but because man's happiness depends upon his mental apprehension, “stone walls do not a prison

make, nor iron bars a cage.” He who knew the hearts of men, who read their thoughts as one reads the printed page, said, “That which cometh out of the man, that defileth the man, for from within, out of the heart of men, proceed evil thoughts,” etc., and “All these evil things come from within, and defile the man.” Ralph Waldo Trine says, “The type of thought we entertain both creates and draws conditions that crystallize about it, conditions exactly the same in nature as is the thought that gives them form. Thoughts are forces, and each creates of its kind, whether we realize it or not.” As further emphasizing this statement he says, “We will not think of those things that are unpleasant. Why do so? It will do us no good in any way; why, therefore, cripple our thought and thereby our energies when there is no reason for it—no good to be attained?” When one is crushed with grief he finds no pleasure in humorous things; when he looks out upon the world and finds only that which repels and disgusts, it does not mean that there is no beauty nor joy-impelling things about him; if he finds only deception and dishonesty in those around him, it does not mean that they do not possess frankness and honesty. He is simply seeing outside what he is thinking inside. George Macdonald says, “As you grow ready for it, somewhere or other you will find what is needful for you—in a book, or a friend, or, best of all, in your own thoughts—the Eternal Thought speaking in your thought.” David Atwood Wasson says, “Man’s spiritual nature is strictly universal; moreover, it is

immutable," while Emerson tells us that "Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily left open." George Eliot had much the same idea when she wrote, "I think there are stores laid up in our human nature that our understandings can make no complete inventory of."

No one is any higher up or lower down in the scale of righteousness than his thoughts are. They are therefore the standard of his morality, the gauge by which his worth to the world is measured. He can in his mental home entertain angels or devils, as he sees fit. He can open his house to saints and prophets, or to fiends and monsters. He can fill it with beauty and gladness, or with ugliness and despair. He can walk on the mountain top, or grovel in the gutter; he can bask in the sunlight of truth, or tremble in the darkness of error. The mind of the persecutor is not filled with thoughts of sympathy and toleration; that of the tyrant does not ponder with tenderness the rights and liberties of men; a thief could hardly be the author of a work on honesty and integrity as ethical principles. Only through one's thought can he rise above the jarring inharmonies of life and see goodness in his fellowmen, music in place of discord, and joy and peace instead of misery and strife. Charles C. Ames says, "We must escape from the limitations which gall our freedom, by outgrowing them, by rising above them. The life more abundant is the only remedy for what we call evil;" and William Watson

offers this splendid thought, “ Keep your mind open to the light; obey the best you know; follow truth wherever it leads.” This suggests the significant inquiry, How many live up to the best they know? How many have a real honest, earnest and sincere purpose to do so? All agree that they should, and that every one should, but the question is, How many struggle to give to the world the best they have? And why are they not successful? Because “ God is not in all his thoughts; ” because they can not say as did the Psalmist, “ I delight to do Thy will, O my God; yea, Thy law is within my heart.” They can not join him in sincerity when he exclaims, “ Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting; ” nor when he prays, “ Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer.” When men cease to think less of material and more of spiritual things, when they realize that “ they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit, ” and that “ to be carnally-minded is death, but to be spiritually-minded is life and peace ”—it is then their “ house not made with hands ” will be peopled with the “ angels of His presence.”

“ Everywhere the gate of beauty
 Fresh across the pathway swings,
 As we follow truth or duty
 Inward to the heart of things.”

XLII

PRAYER THAT IS REAL

My Redeemer and my Lord,
I beseech Thee, I entreat Thee,
Guide me in each act and word
That hereafter I may meet Thee,
Watching, waiting, hoping, yearning
With my lamp well trimmed and burning.

—*Henry W. Longfellow.*

PRAYER does not consist of uttered words. Neither does it consist always of the thought back of the words unless it is the sincere thought and real desire of the heart. The words may be eloquent, but insincere; they may be beautifully expressive of adoration, but not of earnestness; they may come from a tongue that is golden, but a heart that is base. The sincerity of prayer, like purity of life, is manifest in deeds. Words are the symbols of thoughts, but when insincere the thoughts they represent are not the thoughts that govern him who utters them. The desire of the heart is the real prayer, regardless of words or outward acts. This it is that governs one's life and makes it either helpful or hindering, honest or dishonest, pure or impure, good or bad. Purity of thought means purity of life, and on the desire to see right triumph over wrong, truth over falsehood and love over hate depends the real earnestness of one's

petition, regardless of uttered words. The life that is characterized by purity, honesty, deeds of loving-kindness and hope in the justice, wisdom and goodness of God is a continuous prayer—a prayer in action as well as in words and thoughts. In this way it is possible to “pray without ceasing,” and in this way also does one pray “in spirit and in truth.” It is to such a one that “the prince of this world cometh and hath nothing” in him, for his actions show forth the desire of his heart when he says, “Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer.” Tennyson says:

More things are wrought by prayer
Than this world dreams of.
Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend?

Among the things “wrought by prayer” is the molding of a life, for one’s petitions partake of his nature, and knowing that the Most High listens not to the prayer of the wicked, he will come to a realization of the fact that he is not living a life that comports with his prayer, and in this way is led to do better. He realizes that, as the Psalmist says, “If I regard iniquity in my heart the Lord will not hear me,” and if he is really trying to live the right life he will begin to reflect and make his actions conform to the sentiment of his prayer. Martin Luther says, “It is a

great matter, when in extreme need, to take hold on prayer. I know, when I have earnestly prayed, I have been amply heard and obtained more than I prayed for." Certainly no one can expect the God of truth to give ear to a lie, even coming in the form of prayer. Indeed, in such form it is only the more a lie. He who searches the hearts of men and knows their inmost thoughts, shall He answer the prayer that is in reality not a prayer? Carlyle says, "A lie is no-thing; you can not of nothing make something; you make nothing at last and lose your labor into the bargain." Paul Elmer More tells us that, "In prayer shall a man learn to know the truth of his own being, and see with open eyes the infinite consequences of that truth; and from thence he shall go out into the world armed with power and assured of peace;" and John Newton offers this beautiful thought, "Help me with your prayer, that I may trust Him, too, and be at length enabled to say without reserve, What Thou wilt, when Thou wilt, how Thou wilt. I had rather speak these three sentences from my heart in my mother tongue than to be master of all the languages in Europe." Fruitless and unanswered must be the prayer that is insincere, or that is prompted by selfishness, or revenge, or pride, or envy, or jealousy. Can forgiveness come to one who is unforgiving? Can blessings come to one who is selfish? Can mercy come to one who is cruel? Can the sweet ministrations of love come to him who is filled with hate and who is indifferent to those in need and distress? Beautiful and sweet are those words from Susan E. Blow:

To limit prayer to petition, and above all to petition for material and transient goods, is really to deny Christianity, and there can scarcely be a grosser caricature of religion than that which conceives God as a vast reservoir of power to be drawn on at our will and for our benefit. . . . To fix thought on the eternal is prayer. From this highest consecration of our power of voluntary attention spring repentance for sin and gratitude for the great gift of being, trust in divine goodness, and the spontaneous leap of partial toward perfect love.

Fixing thought on the Eternal is fixing it on everything that is right and good, and fixing it on everything that is right and good gives no time for thoughts on evil. "Blessed are the pure in heart, for they shall see God," and they shall see His goodness manifested in answer to their prayers.

XLIII

“ BLESSED ASSURANCE ”

God shall be my hope,
My stay, my guide, and lantern to my feet.

—*Shakespeare.*

SO accustomed is man to occupying himself with things material that he finds it difficult to look higher for help. So filled is he with admiration for the works of men that he fails to realize, even to the degree that he is capable, the works of Him who “ stretcheth out the north over the empty place, and hangeth the earth upon nothing,” who brings forth Mazzaroth in his season and guides Arcturus with his sons. The weakness of man is in proportion to his reliance upon himself, notwithstanding he knows that all power is in God. Disappointment and disaster are sure when he relies on policy instead of honesty, on trickery instead of truth. As compared with such a one a broken reed is a tower of strength. He is as weak as impotence itself, as foolish as folly, and his reward is emptiness. Such must be the case, for is not all power and wisdom in God? And are we not assured by Holy Writ and by all reason that His power and wisdom are not exercised in aid of that which is wrong? Are not His own children the subjects of His loving care and guidance? Horace Bush-

nell says, “Let it fill you with cheerfulness and exalted feeling that God is leading you on, girding you for a work, preparing you for a good that is worthy of His divine magnificence.” What unspeakable assurance and trust was that of the Psalmist when he sang with such sweetness, “The Lord is my shepherd; I shall not want.” Here was faith, trust and reliance that should inspire every one who is in the valley of discouragement or despair, for are not all the green pastures and still waters His? Some one whom we do not know has written hope-inspiring words in these lines:

Father, to Thee we look in all our sorrow.

Thou art the fountain whence our healing flows,

Dark though the night, joy cometh with the morrow;

Safely they rest who on Thy love repose.

And Whittier, with that piety and faith which was his most prominent characteristic, says:

Believe and trust. Through stars and suns,

Through life and death, through soul and sense,

His wise, paternal purpose runs.

He who daily meditates upon God’s infinite love and goodness, who considers with gratitude and admiration the manifold works of the Infinite, sees clearly that “The heavens declare the glory of God, and the firmament showeth His handiwork.” Such meditation, such gratitude, such admiration, begets a faith in His providence, in His power and love that all the mutations of time, all the sorrows and misfortunes, all the sickness and sin can not destroy, until sooner or later

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he can say with Job, "Though He slay me, yet will I trust Him." He has taken the advice to "Acquaint now thyself with Him, and be at peace;" and there is no peace elsewhere. Southey says:

Thy path is plain and straight; that light is given—
Onward in faith, and leave the rest to heaven.

A firm faith is the best theology, a good life is the best philosophy, a clear conscience is the best law, honesty the best policy, and temperance the best physic, says a recent writer. "I cried unto the Lord, and He heard me out of His holy hill," says Israel's Shepherd King. Faith in God and "in the power of His might" gives a peace, a serenity, a contentment and tranquillity that can be gained in no other way. This is not theory, not deductive reasoning, not the declaration of creed or dogma, but the experience of the ages and the promise of Him who is able to love and to do exceedingly above all that can be seen, or heard, or conceived by the mind of man. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us;" for "We know that all things work together for good to them that love God," and "If God be for us, who can be against us?" Elizabeth Oakes Smith writes, "Faith is the subtle chain that binds us to the Infinite; the voice of a deep life within, that will remain until we crowd it thence."

Inexpressibly sad is he who is "without hope, and without God in the world." The deepest darkness, the darkness of the caverns of earth, the darkness of sight-

less eyes, is not comparable to the mental and spiritual darkness of such a one. There is no darkness like the darkness of hopelessness and woe, for there is hopelessness only where God is not. Fénelon says, “As soon as we are with God in faith and love we are in prayer.” There can be no other way to approach the source of life and truth and power than that of faith and love, and such a pathway leads directly to “the secret place of the Most High.”

“There is no unbelief;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Believes on God.

Whoever says, when clouds are in the sky,
‘Be patient, heart; light breaketh by and by,’
Trusts the Most High.

The heart that looks when eyelids close,
And dares to live when life has only woes,
God’s comfort knows.”

XLIV

“BEAR YE ONE ANOTHER’S BURDENS”

“To the mind, willing helpers who travel life’s road,
This beautiful secret is known:
Whenever we lift at another man’s load,
In some way we lighten our own.”

THE most beautiful life is the most helpful life; and it is most beautiful because it is most helpful. Such a life manifests most love, and love is the most beautiful thing conceivable because it impels to acts of loving kindness. It is for this reason that “Love is the fulfilling of the law,” and the law is the Golden Rule, “Whatsoever ye would that men should do to you, do ye even so to them.” In love is the strength to “do or die,” yea even to do and die if need be. It sees no risk, it fears no foe, it regards no threat, it is unmindful of danger, it feels no pain, it knows no suffering, it is oblivious of self. Love is the great burden-bearer as demonstrated by Him who said, “Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for my yoke is easy and my burden is light.” It is light because the strength of love is able to carry any burden—all burdens—does carry them. It is one of those sweet provisions of Infinite Wisdom that, as said in the quotation above, “When-

ever we lift at another man’s load we somehow lighten our own,” for this makes lifting “at another man’s load” necessary to the lightening of our own. And here is the law of love—the necessity of bearing one another’s burdens in order to be able to bear our own. Elizabeth Barrett Browning saw this clearly when she said, “A poor man served by thee shall make thee rich; a sick man helped by thee shall make thee strong. Thou shalt be served thyself by sense of service which thou renderest.” And another whom we do not now recall had the same beautiful thought when he wrote this little verse:

“Wouldst thou be happy? Take an easy way—
Think of those around thee; live for them each day;
Think of their pain, their loss, their grief, their care;
All that they have to do, or feel, or bear.
Think of their pleasure, their good, their gain;
Think of those around thee; ’twill not be in vain.”

Love gives the desire to be of service. This is why we are gladly helpful to our friends and all who are near and dear to us—we love them. No precept, no admonition, no instruction is so effective in making people happy, in bringing about the realization of the fatherhood of God and the brotherhood of man, as the doing of deeds of mercy and loving-kindness, the giving of a word of cheer, a smile of encouragement, the manifestation of sweet sympathy and consolation. Robert Louis Stevenson said, “There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly ex-

pressed by saying that I have to make him happy." That's the idea, and in no way can one make his neighbor happy so effectually as by sharing his burdens—by being really neighborly, being his brother. The only religion is the religion of love, for "God is Love." Bayard Taylor says, "In Christian or Moslem, Jew or Buddhist, the true man is true, and the false man is false; not the creed as an abstraction, but its practical exemplification in life, is the gauge of religion." Indeed, by a beautiful necessity, love is the test of religion, of friendship, of true spirituality. Jenkin Lloyd Jones says, "A kind heart is better vindication of your doctrine than any argument. Deeds go further than words in justifying your creed." This is a statement that no one will challenge. It is not he who talks good, but he who does good, that is good. The pre-eminence of helpfulness, of burden-bearing, as demonstrating one's purity and goodness of heart, as showing the absolute necessity of bearing one another's burdens, is beautifully expressed by T. C. Williams in these lines:

. . . Yet all will be
 Imperfect, weak and in captivity
 Till thou, His child, give all thyself away
 To God, and to thy brother, day by day.

Phillips Brooks says, "The effective life and the receptive life are one. No sweep of arm that does some work for God but harvests also some more of the truth of God, and sweeps it into the treasury of life." The life of service is never a selfish life. Selfishness knows nothing of love, nothing of bearing another's burdens,

nothing of the sweet consciousness of having given a cup of cold water to one of God’s little ones. It looks only for the loaves and fishes. It wants to go over into the Canaan of material milk and honey instead of entering into the Canaan of eternal love and life. Some one has said, “I shall pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.” Important it is to do it now, and not only to “every human being,” but to “every living thing.” Every case where help is needed is an opportunity for sharing a burden, and not only an opportunity, but a privilege, and should be a pleasure.

Only they who truly serve can truly sing:

“Blest it is indeed
To spend ourselves upon the general good;
And, oft misunderstood,
To strive to lift the knees and limbs that bleed.”

XLV

“ THY LAW IS TRUTH ”

Bear through sorrow, wrong and ruth,
In thy heart the dew of youth,
On thy lips the smile of truth.

—*Longfellow.*

“ **W**HAT is truth?” Had Pilate been familiar with the Holy Books of the people whose Governor he was, it is probable he would never have asked this question of Him who was truth incarnate. In the one hundred and nineteenth Psalm the Sweet Singer of Israel had given a succinct and true definition of truth when he said, “Thy righteousness is an everlasting righteousness, and Thy law is the truth.” God’s law is truth because it is the law of infinite wisdom, the law of love. This law is truth, for it comprehends all that is fundamental in life and being; it is the basis of the economics of life. It is not difficult to see the absolute verity of the Psalmist’s statement when we realize that a violation of God’s law is a violation of truth, and a violation of truth is a violation of His law. This is proved by the inevitable consequences which follow such violation. In following the leadings of truth one can never go wrong. If he could, it would prove truth to be untrue—a patent absurdity. As Shakespeare says, “Truth is truth to

the end of the chapter.” It is never anything else, “neither indeed can be,” for as Milton tells us, “Truth is as impossible to be soiled by any outward touch as the sunbeam.” It can not be defiled nor defied. It is beyond the reach of falsehood. Lies may be told about that which is true, but that does not change its trueness. George Bancroft says, “Truth is one. It never contradicts itself. One truth can not contradict another truth. Hence truth is the bond of union. But error not only contradicts truth, but may contradict itself. . . . Truth is therefore of necessity an element of harmony; error as necessarily an element of discord. . . . Men can not agree in an absurdity; neither can they agree in a falsehood.” The fact that “error contradicts truth” proves error to be what it is. George Eliot says, “Truth, according to Locke’s fine saying, will not profit us so long as she is but held in the hand and taken upon trust from other minds, not wooed, and won, and wedded by our own.” It is for this reason that every one should be left free to follow the indications of truth, no matter where they may lead. To do otherwise would be dishonest—untrue to one’s self and to the God of Truth. It is right, as Matthew Arnold tells us, to “Study to make prevail one color in thy life, the hue of truth.” Such a life is a life of righteousness, and therefore a manifestation of truth. The pure life is the true life, and “Blessed are the pure in heart, for they shall see God.” The true are pure, and the pure are true. All the lies that have ever been told have not changed the trueness of one truth. Men have all along down the

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ages tried to violate God's law and evade punishment therefor, but now as ever "The wages of sin is death." The reckoning may sometimes seem deferred, but it always comes. It is a part of the law of God, a part of the economics of the creation, a part of nature's wisdom, that a violation of the law of truth is certain of punishment; it is inexorable, otherwise truth would seem to be variable, which it is not, nor can it be. The most singular thing is the fact that all men know these things, and yet, with a perversity that is unaccountable, many undertake to placate this inexorable law in their efforts to find happiness in wrongdoing, thus defying God and His decree. It can't be done; it never was done; it will never be done. This defiance of man, this flying in the face of imperious destiny, is the more extraordinary when we realize that all men know sufficient of that which is true to guide them in their walks of life did they only live up to the best they know. The seed of truth is in every heart; there is no excuse, because the "still small voice" speaks without delay. It is never dilatory, nor negligent, but is always prompt and alert. This is beautifully expressed by Browning when he says:

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an innermost center in us all
Where truth abides in all.

Thus it is seen that the Word of God, which is the law of God, that "Thy word is a lamp unto my feet, and a light unto my path." The Word of God is his law, the law of truth, the law of life, and we have this

assurance, “Ye shall know the truth, and the truth shall make you free;” also that “Great peace have they that love Thy law, and nothing shall offend them.” The peace comes of loving that which is true and following the promptings of our true selves—that which is best within us. Unless we do this, we follow that which is false, and know it, and this constitutes the hypocrite—“and the hypocrite’s hope shall perish.” It is only in heeding always the voice of truth that we can “know Thee, the only true God.”

“I hold it truth, with him who sings
 To one clear harp in divers tones
 That men may rise on stepping stones
 Of their dead selves to higher things.”

XLVI

“THOU ART THE MAN”

THERE is nothing so interesting to humanity as humanity itself. Quite often that which calls a crowd together is not nearly so interesting to those present as the crowd. Thousands promenade the streets of evenings, not that they have any particular business to attend to, or that there are any extraordinary sights to see, but in order that they may see others who are doing as they are. This is impelled as a rule more through curiosity than by any desire to study human nature, notwithstanding Alexander Pope's assertion that “the proper study of mankind is man.”

It will hardly be questioned that the study of human nature is the most absorbing of all studies; to see its beauty and its ugliness, its goodness and its badness, its loving-kindness and its uncharitableness. This study would doubtless conduce to the more rapid improvement and betterment of mankind in both morality and physical comfort if every one thus engaged would not only study his neighbor and those who pass by, but himself also. Indeed, it is not entirely out of the range of probability that most benefit would accrue to himself and those about him by the latter if it were done with a desire to improve himself. It is all well enough to study “the other fellow,” but how about

one's self? Frequent and earnest introspective glances can not fail of benefit. One may be all right in his own estimation, but how does he stand in the impartial eyes of his neighbor?

In one's study of mankind, taking himself as a sample, it is not right to search out only his faults any more than it is to look only for his merits. The aim should be to make his self-estimate as nearly just and impartial as possible, find his defects and set about by honest endeavor and earnest desire to eliminate them and bring to still higher development his better nature. Consciousness of faults, however, leads to effort for improvement. As Fénelon has said, “It is not when we are conscious of our faults that we are most wicked; on the contrary, we are less so. We see by a brighter light; and let us remember for our consolation that we never perceive our sins till we begin to cure them.”

A realization of one's own weaknesses makes him more patient of the weaknesses of others. It begets a sympathy born of such consciousness. Bobbie Burns' desire that “we might see oursel's as ithers see us,” if shared by all mankind, would be potential in lifting humanity to a higher moral and spiritual level. We think, however, that we risk little when we say that equally as much might be accomplished did we not only “see oursel's as ithers see us,” but could we see our neighbor as we see ourselves. In other words, if one could have as good an opinion of his neighbor as he has of himself, his neighbor might have a very much better opinion of him. If he would dwell more upon his neighbor's good qualities and less upon his

faults, the latter would disappear in proportion to the cultivation of the former, and it would encourage the cultivation of the virtues more and the vices less.

No human trait is more largely responsible for the severance of friendships, the creation of enemies and the engendering of envy, jealousy and dislike than the almost universal disposition to criticize. With reason and without reason, in season and out of season, people seem inclined to emphasize the weaknesses and minimize the good points of each other; to feed upon the husks of frailty rather than upon the fruits of love; to drag forth the skeleton from the closet rather than hold up to view the beauty of the living. There is no better method of quitting this miserable habit than to put one's self in the other's place, not only to realize the force of the circumstances under which he labors, but also to take a look at one's self from the other's viewpoint. Strickland W. Gillilan puts this idea in most impressive and eloquent as well as rhythmical language in a little poem entitled, "Watch Yourself Go By":

Just stand aside and watch yourself go by;
 Think of yourself as "he" instead of "I."
 Note closely, as in other men you note,
 The bag-kneed trousers and the seedy coat.
 Pick flaws; find fault; forget the man is you,
 And strive to make your estimate ring true;
 Confront yourself and look you in the eye—
 Just stand aside and watch yourself go by.

If we could all "stand aside and watch ourselves go by," note our walk, our expression of countenance, our purposes and motives, there would doubtless be an

epidemic of humility and reformation immediately. It is so easy to see our own virtues and dwell upon them; so easy to see others' vices and enlarge upon them.

Almost every one, were any one of his misdeeds presented to him in a way whereby he would fail to recognize it as his own, would condemn himself, would convict himself of a crime or sin he deemed awful—so long as he thought it the deed of another. He would feel the same indignation that David felt when the prophet Nathan told him the parable of the rich man and “the little ewe lamb.” Not realizing that the prophet was reciting to him a crime committed by himself, he quickly pronounced sentence of death upon the wrongdoer; and great was the King's grief and remorse when the prophet pointed his finger at him and said with fearlessness, “Thou art the man!” Let each examine himself honestly, and few there are who would not see the finger of Justice pointed at him while the voice of Truth uttered the words, “Thou art the man.” It is then incumbent upon him to repent and reform, as did King David, and to remember that, as Solomon says:

“These six things doth the Lord hate: yea, seven are an abomination unto Him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.”

Then he may comfort himself with the words, “Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.”

XLVII

“IN THE SECRET PLACE OF THE MOST
HIGH”

“Who asks not, the chambers are darkened
Where his soul sits in silence alone,
Who gives not, his soul never harkened
To the love call of zone unto zone . . .
Ah, the asking, receiving and giving
Is the soul of the life that we live.
All the beauty and sweetness of living
Is to ask, to receive and to give.”

HE who loves most lives most constantly in “the secret place of the Most High.” He is most like the Infinite, for “God is love.” The Man of Galilee proved His divine sonship by demonstrating on every occasion the most tender and loving compassion; by manifesting unceasingly the power of His Father, and always in the most loving way. On one occasion, when told that His mother and His brethren were without and wished to see Him, He said, “My mother and my brethren are these which hear the word of God and do it.” There have been those who said that this showed that “He loved His mother only as He loved other people.” How much truer and more like His nature it would have been to say that He loved others like He did His mother, for that is what He did. Manifesting infinite love, He loved all alike. Every

one was His sister, and mother and brother who did the will of His Father in heaven. Jean Ingelow says, “Learn that to love is one way to know of God or man; it is not love received that maketh man to know the inner life of them that love him; his own love bestowed shall do it.” Certain it is that he who loves most deeply, most sincerely, realizes more fully the beauty and happiness which are the fruits of love than does he who is loved, but who gives not love in return. This is proven by the fact that those whose lives are one long succession of loving deeds for others are happiest. Those who have the tender sympathy and loving-kindness of others showered upon them, yet do not reciprocate, are incapable of rising to the “beauty of holiness” and happiness. William Watson says, “Love of the brother we see will help us to the love of the Father we do not see,” and Alice Freeman exclaims, “God teach me to love all as He has loved.” What a beautiful prayer, and how typical of a loving and happy life! Henry Drummond tells us that “To love abundantly is to live abundantly,” and Margaret E. Sangster sings most beautifully:

“And none are left to grieve alone,
For love is heaven and claims its own.”

Love is also infinite in its abundance, for the more one gives of love the more he has to give. Dr. Pusey says, “As love is the life of faith, so with the increase of love, faith increases. Even from man toward man, faith and love grow together. The more we love the more we understand and trust each other.” And he

might have said with equal truth, the more we love and trust each other the more we love God. The converse of the proposition is also true, the more we love and trust God the more we love each other. Love is the "alabaster box of precious ointment" which soothes and comforts, heals and blesses, and which fills the heart and mind with the exquisite fragrance of heavenly sweetness. Let us anoint our friends with it while we can—anoint them for life, that they may be made happy while with us and may go out and make others so. Some one has written, "The life that goes out in love to all is the life that is full, and rich, and continually expanding in beauty and power." Thus we see the gladness to be attained by following this loving advice, "Where'er you are, where'er you live, give love to all mankind." Love is the only conqueror; it is the only power that can sever the bonds of slavery to sin, the only force that can break the shackles that bind men and women in their miserable servitude to thoughts and habits that are more tyrannical than tyranny, more cruel than cruelty, more degenerating than depravity. If men and women are to be freed from these things, it must be done by the liberating power of love. As affirmatory of this assertion this from Count Tolstoi is quoted:

Men think there are circumstances when one may deal with human beings without love; and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron, without love; but you can not deal with men without it, just as men can not deal with bees without being careful. If you deal carelessly with bees you will injure them, and will yourself be injured; and so with men.

This recalls an expression of William Penn, that “Force may subdue, but love gains, and he who forgets first wins the laurel.” It is he who “forgets first” an injury, or a reprimand, or a rebuke, who has most love, for it is love that forgives. Hate, nor venom, nor malice, nor envy, nor jealousy, ever forgave anybody. It is well to remember, too, as some one has so well expressed it, to “Keep the door of your heart open, that the angels of love and truth may commune with you.” The “angels of His presence” are everywhere, and they will come in and abide if the doors of our hearts are open to receive them, and if we extend sincere and loving hospitality. The heart should be kept loving, for in this way can it love most. Sir John Lubbock says, “There is dust that settles on the heart as well as that which settles upon the ledge. It is better to wear out than to rust out.” We know of no better thought to leave with those who read this than that expressed with such beauty and delicacy, yet with impressiveness and strength, in these lines by Charles P. Stetson:

It takes great love to stir a human heart.
To live beyond the other and apart,
A love that is not shallow, is not small,
Is not for one or two, but is for all.
Love that can wound love, for its higher need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend;
Yet steadily live, loving to the end.

XLVIII

“FEAR THOU NOT, FOR I AM WITH THEE”

The eternal God is thy refuge, and underneath are the everlasting arms.—*Deut. xxxiii, 27.*

FEAR is paralyzing. It incapacitates one more quickly than any other state into which one can be thrown. It overwhelms and crushes. It depresses and discourages. It induces insanity and helplessness with more suddenness than can any other influence. It turns the raven locks of youth into the snow-white crown of old age in a night. It produces uneasiness, and causes the ordinarily sedate to tremble with direful anticipation. It causes old men to quake and shudder and little children to blanch with terror. Truly has some one said, “An empty fear fills our present mercies with future miseries.” And what is fear? Traced to its last analysis it is simply dread of death, and usually he who thinks most about death is most fearful. Such a one by his dread invites the unwelcome guest. When a burglar has the household terrorized he ransacks the place at his leisure. “He who fears makes the imaginary thing real, and attracts to himself the thing that he fears,” says a recent writer. Shakespeare makes one of his characters say: “Of all the wonders that I yet have heard, it seems to me most strange that men should fear,” and Alice Cary tells us:

“We are immortal now and here . . .
Our fear is all we have to fear.”

That is putting it beautifully and logically, unless as Samuel Fordyce says, “Fear Him (God) and you have nothing else to fear.” As emphasizing the thought before suggested as to fear being an invitation to the thing one fears to come to him, Ralph Waldo Trine says, “We invite what we fear the same as, by a different attitude of mind, we invite and attract the influences and conditions we desire.” If, as some contend, people find just what they look for, then what they anticipate of blessing or misfortune is naturally what will come to them. If the worst is expected, it will probably accept the invitation; if the best be invited and the invitation is sufficiently cordial, it will be many leagues in advance of the worst. And not only does it visit one, but it will come in and abide if he but give it proper entertainment; not only so, but it will make friends of those about him.

Certainly it seems most strange that many of those who say with the Psalmist, “He is my refuge and my fortress, my God; in Him will I trust,” should be constantly manifesting fear, which does not in the least confirm their assertion that they trust Him. The Apostle says that “God hath not given us the spirit of fear, but of power, and of love, and of a sound mind,” while another Apostle says, “There is no fear in love; but perfect love casteth out fear.” So that it would seem very inconsistent that those who love and trust God should fear, thereby manifesting doubt of His love and power to protect them. Frances R.

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Havergal says, "Boldness and faith go together; fear and unbelief go together. If ye will not believe, surely ye shall not be established. It is always want of faith that is at the bottom of all fear." Why should those who dwell "in the secret place of the Most High," who are held "in the hollow of His hand," who are leaning "on the everlasting arms," tremble at every adverse wind of fortune, or every apparent danger, or fall prostrate in horror even before the "king of terrors?" Is it not said that "The angel of the Lord encampeth round about them that fear Him, and delivereth them?" To such it should be said, "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." What a pean of assurance, encouragement and promise of protection is given by the Sweet Singer of Israel when he says, "Thou shalt not be afraid for the terror by night; nor for the arrow that flyeth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. . . . For He shall give His angels charge over thee, to keep thee in all thy ways." Longfellow says:

. . . I am weak,
And can not find the good I seek
Because I feel and fear the wrong."

To one entertaining such a feeling the advice of Robert Louis Stevenson should be given, "Keep your fears to yourself, but share your courage with others." It is courage and encouragement that the world is so much in need of, for it is true, as some one has asserted, that often the fear of not accomplishing what

is before us is the only thing in the way. Which recalls the two rules some optimist has promulgated— never be discouraged and never be a discourager. Those who have built their House of Hope on the Rock of Truth have no reason to fear, either here or hereafter. Here is a sweet and helpful thought most beautifully expressed by G. A. Merriam: “ There are better things in store for you than you know. In the calendar of your future there are days marked for angelic visits. The angels may come disguised, but come they surely will. Yours be it to have for them an open door, and a house where they shall find a home.” Again we quote from Longfellow:

Let nothing disturb thee,
 Nothing affright thee;
 All things are passing,
 Love never changeth.
 Patient endurance
 Attaineth to all things.
 Whom God possesseth
 In nothing is wanting.

XLIX

THE LIFE THAT IS A SHAM

WHAT a miserable, mocking spectacle is the life that is one long drawn out lie! Such is the life of a hypocrite. Indeed, it might be said that he is not a liar, but a living, walking, talking lie; falsehood personified. He is an apple of Sodom. He is nothing claiming to be something; nobody claiming to be somebody. Being false, he claims to be true, otherwise he could not deceive, for what would a lie amount to if it did not claim to be truth? What would a counterfeit dollar buy if it were not represented as a good dollar? The hypocrite is like a wooden watch, with painted hands and without works. Like the egotist, who is himself hypocritical, he does not care to be great, but simply to be thought great; he does not want to be good, but simply to be thought good. The hypocrite is necessarily an egotist, and the egotist is more or less hypocritical. As some one has well said, he "seeks not merely to cover his vices, but to gain credit for virtue." Madame de Staël said, "Truth is the work of God; lies are the works of man." Holy Writ says, "God made man upright; but they have sought out many inventions." Lying is one of them. The lie was not made for him; he makes it himself. Shakespeare exclaims:

“O, what may man within him hide,
Though angel on the outward side!”

The most stinging rebukes by the Great Nazarene were directed toward hypocrites—necessarily so, since they were personified falsehood, while He was personified Truth. He called them “whited sepulchers, . . . full of dead men’s bones and all uncleanness,” implying that their outward appearance was satisfactory, but that their hearts were full of lies—false, dead—for without Truth there is no life. And what a great mistake do they labor under who have the idea that only those are hypocrites who are members of religious bodies and who profess truth and virtue while belying their professions with their acts. Membership in a church is not necessary to the making of a hypocrite—not by any means. If he who makes no religious professions and still does wrong were one who professed piety, his misdeeds would be much more conspicuous. Any one claiming virtue, but whose acts are immoral; professing honesty, but is dishonest; claiming to be true, but whose acts are false, is a hypocrite, whether he ever darkens the door of a church or not. When he does enter it he darkens it spiritually as well as materially. The non-church member has no more privileges so far as the right to indulge in wickedness is concerned than has the one who is a member. Of course the more respectable a hypocrite is, the more dangerous he is, which accounts for the fact that he sometimes “borrows the livery of heaven to serve the devil in;” and not infrequently worldly possessions are the measure of respectability, instead of righteous

deeds and correct living. It has been said that "the dying sinner has very little to say about the hypocrites in the church." He probably realizes at that time that all hypocrites look alike to God.

The singular thing about the hypocrite is that he must know that sooner or later his true character will be known; he must realize that he is an ostrich with his head in the sand—thinks he is hid, but nobody else thinks so. He must know that inevitably Truth shall prevail; that, as Bryant has said,

"Truth crushed to earth shall rise again—
The eternal years of God are hers;
While Error, wounded, writhes in pain,
And dies among his worshipers."

We can hardly believe, however, that Truth is ever "crushed to earth." It is not crushable. If ever there was one who should cry out in the language of the Psalmist, "Cleanse Thou me from secret faults," and who should realize that "if I regard iniquity in my heart the Lord will not hear me," it is the hypocrite. And he knows he is a hypocrite. He is not fooling himself at all. He is simply being used as a tool by the evil one. Peace with God can only come by war with evil. A man's religion is manifested in his acts, whether he would have it so or not; it is inevitable, for as he thinks so he acts. If he thinks lies, impurity and dissimulation, he acts them; if he thinks truth, purity and honor, he manifests them. A lie can not injure Truth, but Truth annihilates a lie. Milton says, "Truth is as impossible to be soiled by an outward touch as a sunbeam." It can no more be affected by

falsehood than can light be destroyed by darkness. A dark room may be made bright by bringing in a light, but a lighted room can not be made dark by bringing in darkness. It is necessary to remove the light or put it out, for darkness can not come in until the light is gone. So that he who keeps darkness in his heart can only do so by refusing to allow the light to enter. He knows of the light, knows he may receive all he needs of it—"the true light, the light that lighteth every man that cometh into the world."

"O, truth is easy, and the light shines clear
In hearts kept open, honest and sincere."

L

THE LIFE BEAUTIFUL

THE most beautiful life is that in which duty is most often fulfilled. It is most beautiful because most helpful. And what is duty? Some one has defined it as "the transmission of so much light and love as is in us to all beings with whom we come in contact." We should call this a good definition, for the real fulfillment of duty carries with it the spirit of love. The performance of an act without love is not the fulfillment of a duty. It is the love in the act which makes it a duty, and unless it is performed lovingly and therefore joyfully, it can not be called a duty well done. It is love that prompts the deed, that makes it a blessing. There are negative duties—the leaving of deeds undone—that also take on the spirit of self-sacrifice. Lovey Mary seemed to appreciate this when she said, "I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid and smile." In other words, she did a great duty by keeping her troubles to herself. And the world has many Lovey Marys, many more than it knows. They are those who are living the life beautiful; who go about "scattering smiles and sunshine all along the way;" whose religion is seen, like

the lighthouse which "sounds no drum, beats no gong, yet far over the waters its friendly light is seen by the mariner." They not only have the lamps, but they keep them trimmed; they not only have the oil, but they burn it.

This observation applies to men as well as women. They travel life's journey almost unnoticed, because their lights are not garish nor repelling—neither the brilliant flashes of genius nor the flickering rays of a "light under a bushel." Simplicity and unobtrusiveness, serenity and confidence, mark their every step. They follow the advice: "Just go on with your daily tasks, doing the best you can in your circumstances, and wait for God's time." They have hearts such as that of which Geikie spoke, "An undivided heart which worships God alone, and trusts Him as it should, is raised above the anxiety for earthly wants." They know that "he worships God best who loves his brother most." They look not for the acclaim of the multitude, knowing that "applause is the spur of noble minds; the end and aim of weak ones." They are like clocks which do not strike, but which keep perfect time. They do not make loud professions, do not have a trumpet sounded to announce their approach, but the continual performance of kindly deeds, the giving of a cup of cold water to the thirsty, sheds a halo about them which is seen of men, but of which they are entirely unconscious. Their lives exemplify this beautiful thought, whose author we do not recall:

From conscious and infinite Love must the true morality spring, nor can there be greater charity than the effort to ennoble our

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fellows. But I can not ennoble you if I have not become noble myself.

How very great is he who has great talents, great industry and great love, and yet is possessed of meekness and humility! The grand old Quaker, William Penn, said, "An humble, able man is a jewel worth a kingdom." It is he that lives the life beautiful. James Allen says:

He who has not learned how to be gentle, forgiving, loving and happy has learned very little, great though his book learning and profound though his acquaintance with Scripture may be; for it is in the process of becoming gentle, pure and happy that deep, real, enduring lessons of life are learned. Unbroken sweetness in the face of outward antagonism is the infallible indication of a self-conquered soul, the witness of wisdom, and the proof of the possession of Truth.

No better suggestions as to the qualifications entering into the heart of him who lives the life beautiful could be made, for the "deep, real enduring lessons of life" are those wherein are taught gentleness, forgiveness, loving-kindness and peace. It is the learning of these great lessons which enables one to overcome the worries and petty annoyances, as well as the more formidable difficulties of life. It is the ability to do this which implants a song in the heart—mind you, a song in the heart—which is vastly more valuable as an indication of happiness than a song on the lips; and the song on the lips is never so sweet as when sung in consonance with a song in the heart. A. D. T. Whitney asks:

Haven't you a song in your heart somewhere? Don't you touch the edge of the great gladness that is in the world, now and

then, in spite of your own single worries? Well, that is what God means; and the worry is the interruption. He never means that. There is a great song forever singing and we are all parts and notes of it, if we will only just let Him put us in tune.

He who is living the life beautiful is "in tune" with the Infinite, and keeps himself so. He listens to the heavenly melodies, his heart sings with the joys of duty well done, and he realizes what a beautiful thing it is to work, and live, and love. Wherever he goes is "a place where love hath trod," for—

"Where Love hath trod
The ways grow sweet with bloom and very fair.
The bees hum softly in the drowsy air
Amid the purple clover, and the stars
Of dandelion gleam among the sod
Where Love hath trod."

“AM I MY BROTHER’S KEEPER?”

“For none of us liveth to himself, and no man dieth to himself.”—*Bible*.

FROM the time when Cain asked, “Am I my brother’s keeper?” humanity’s history has answered the question in the affirmative. The varying environments of life, the nature of man and his necessities, the very economy of the creation, make man his “brother’s keeper,” and the increasing population of the world and the conditions of civilization are such as to repeat with continuous and growing emphasis this affirmation. Even the savage living in the wilderness with almost no one to dispute his movements or share the bounties afforded by primeval forest or blossoming plain, was made to feel occasionally the need of the help of a fellow-creature. The growth in both the demand and frequency of human co-operation in making life worth living has increased in proportion to the progress of civilization until it has become necessary for a man, when planning a work to promote his comfort and happiness, to consider the effect it will have on the welfare of his neighbor. His inquiry, “Can I not do as I will with mine own?” is answered with an emphatic “No; not if it imperils the lives,

health, happiness or property of your neighbor, for to that extent you are your brother’s keeper.”

The same restrictions are placed upon him in regard to his conduct and language. Profanity and wrongful acts “maketh thy brother to offend,” and because man is his “brother’s keeper,” these things are prohibited.

This principle enters largely into the life of every civilized man. Love itself demands it—makes it so. It is the impelling force in every sacrifice, in every charge in battle, in every hazard of life to rescue those in peril, in every philanthropy to relieve the distressed, in every effort to rescue the perishing, in every search for means by which to uplift and enlighten men and lead them to truth and righteousness.

Men are fond of talking about liberty, and it is regrettable that so few seem to understand well the difference between liberty and license. Man is at liberty to do as he chooses so long as he chooses to do right, and no longer, for when he goes beyond that which is right he interferes with his brother’s happiness, and notwithstanding his possible indifference to the welfare of others, he is brought up short against the realization that he is “his brother’s keeper,” for

“He is the freeman whom the truth makes free,
And all are slaves besides.”

But there is another view of this matter. It is the positive side, for while man tells his brother, “Thou shalt not,” he finds for himself the equally imperative command, “Thou shalt.” Under this command

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comes the duty of promoting his brother's happiness. "Thou shalt" bear with him patiently, share with him liberally, relieve his distresses, love him continuously and save his life. Burns says:

"Affliction's sons are brothers in distress;
A brother to relieve—how exquisite the bliss."

And it is a blessing indeed to have the privilege of relieving the distressed. The lowly Nazarene said: "Greater love hath no man than this, that a man lay down his life for his friends," and He fulfilled the demands of that great love. A life without sacrifice for others is a life without depth, without the experience which enlarges the capacity for happiness, for Cowper tells us:

"Alas, by some degree of woe
We every bliss must gain;
The heart can ne'er a transport know
That never felt a pain."

One of the most encouraging facts of modern times is the increasing consideration being given to humanity's happiness and comfort. For example, in all the lines of industry it is becoming the rule for all great enterprises employing large numbers of workers to prepare for their comfort along with preparations for the turning out of the work. Comfortable houses are built, schools are maintained, libraries, gymnasiums and natatoriums are established, proper sanitary measures are taken, and only a reasonable number of hours' work required. These reflections recall a little verse by Warwick James Price:

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“To voice your gratitude is well—and still
This is so easy that the world scarce heeds it.
You will not fully pay your debt until
You do a kindness to the man who needs it.”

LII

THE QUIET VALLEY AND THE FROZEN PEAKS

IT is not likely that if one were sent out to discover a perfect example of happiness he would seek it in surroundings of magnificence. And it is still more unlikely that he would find it there if he did. Towers and domes, stateliness and splendor, are not always evidences of happiness within. It does not necessarily seek the architecture of Sir Christopher Wren, nor the paintings of Michelangelo, nor the sculpture of Phidias. It is more often found under the humble roof of the poor than in the mansion of the aristocrat, more often in the cottage of the peasant than in the palace of the king. Its home is in the heart where love is, where it is not crowded out by other things, for without love for humanity there is no happiness. The mines of the world might be robbed of their jewels, landed possessions without limit might be held, the "applause of listening Senates" might be heard, and all the glories of pomp and circumstance be a part of one's everyday experience, yet without the greatest of all possessions, love and humility, true happiness is impossible. Alexander Smith says, "There is no happiness in the world into which love does not enter," and some one else has said that "where there is love

there is peace, and where there is peace there is God." Love brings humility, and true humility is the soil in which happiness flourishes most. It has been thus beautifully defined:

Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted or vexed, irritable or sore; to wonder at nothing that is done to me, to feel nothing against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in myself where I can go in and shut the door and kneel to my Father in secret and be at peace, as in a deep sea of calmness, when all around and above is troubled.

Contrast this with the pride, selfishness and arrogance which are so often the accompaniments of extraordinary wealth and the flattery and adulation of fawning sycophants who seek to share, even in the meanest way, some of the spoils of questionable conquest:

Most men are like mountain peaks in that the higher fortune exalts them the more barren, frozen and useless they become; their foolish pride and stateliness enabling them to look down on all the world beside; while others are like valleys, the lower they are depressed by bad fortune, the more fertile they grow, and fill all around with flowers, fragrance and fruit. Yet with this fact before them men yield to the suggestion of pride rather than humility, and hunt the frozen, barren peaks rather than the fertile fields.

Such has been the history of men. They yield to the pride of possession and the impulses of egotism rather than to humility, and hunt the "frozen, barren peaks, rather than the fertile fields." In the Valley of Humility grow the flowers of hope and purity, of

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gentleness and loving-kindness, and the sweetness of these flowers and the beauty and quietude of this valley are ever a delight to him who dwells therein. He knows "there is no joy that lies so deep as peace," and that "the richest experiences of life never come to those who try to win them selfishly." He sees the beauty of Thomas à Kempis' words, "The coming year will show you many new things, but nothing so wonderful as the love of God." And it is his business to reflect that love in his own words, thoughts and deeds. No sincere word was ever lost; no good deed was ever done in vain; no loving thought ever failed of good. It is a well recognized fact in physical science that nothing can be utterly lost, and it must be equally as true in mental and spiritual things. It is unthinkable that this fact of material things should not be typical of the same principle in spiritual things, when all that is eternal is spiritual, while all that is temporal is material. Good is of God, and that which is of God is as eternal as Himself. It is only those things which are wicked and sinful which shall be destroyed. Truth is eternal, and good is of truth, while sin is of evil and can not last, for we are told that "the last enemy that shall be destroyed is death;" and death, being the result of sin, is destroyed because of the destruction of sin, for that which is opposed to God is certain of destruction. Mr. Spurgeon says:

One good deed is worth more than a thousand brilliant theories. Let us not wait for large opportunities, or for a different kind of work, but do just the things we "find to do," day by day. We have no other time in which to live. The past has gone;

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the future has not arrived; we never shall have any but the time present. Then do not wait until your experience has ripened into maturity before you attempt to serve God. Endeavor now to bring forth fruit. Serve God now.

The dumbest man is he who refuses to speak kind words. The blindest man is he who fails to see good in others. The deafest man is he who listens most to the voice of evil. Nothing unkind is fit for utterance; nothing wicked is fit to be seen; nothing evil is fit to be heard.

“Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And reap a harvest—home of light.”

LIII

HUMANITY'S GREATEST PROBLEM

“We all can do better than yet we have done,
And not be a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse.”

PROBABLY the greatest evidence of human imperfection and the defectiveness of human institutions is that, even in lands of plenty, where Nature has been most prodigal in her bounty, there are always those who suffer from lack of both food and clothing. When this great economic and sociological problem is solved, a condition approaching the millennium will be at hand, for it is evident that it will require a realization on the part of at least a majority of mankind that the fatherhood of God and the brotherhood of man are not something to dream about, but something which must be brought about before the tranquil and happy life that humanity is entitled to will or can be achieved. That this can not be done at once is painfully evident for the very deplorable reason that man's natural greed makes it impossible. That this most complicated and ponderous problem must be solved before all mankind shall come into its own, even the greediest man must and does concede; but like Ephraim he is “joined to his idols”

—his possessions—and is loth to turn loose, even to do his part in achieving universal happiness. While this problem of world-wide import and deepest significance is being brought to a final solution, the best that can be done is for those who will and have the means to share in some measure their goods with the needy, for, as Ella Wheeler Wilcox says:

So many gods, so many creeds,
 So many paths that wind and wind,
 When just the art of being kind
 Is all this old world needs.

This “art of being kind” is the art that must accomplish the solution of the problem of universal human comfort and happiness. There is no question that, as some one has said, “justice will demand that you withhold from mercy;” it not only will, but it is demanding it, although the mass of mankind doesn’t seem to realize that this is that for which they are paying the penalty. Shakespeare says that “charity itself fulfills the law, and who can sever love from charity?” The greatest economist, the greatest sociologist, the greatest philosopher the world has ever known—He in whom was incarnate wisdom—said we must love our neighbor as ourselves, that we must “love one another as I have loved you.” Is it any wonder, then, that we suffer the penalty for our disobedience? This is just as much a command from Omnipotence as “Thou shalt not steal;” indeed, it is the greatest command, for He Himself said, after telling those about Him that to love God with all the heart, mind and strength and their neighbors as themselves were the greatest command—

ments, said that upon these hung "all the law and the prophets." There is no questioning the fact that upon humanity's love for each other depends humanity's happiness, and it is in just that proportion. William Lloyd Garrison speaks several truths in these few lines:

The history of mankind is crowded with evidences proving that physical coercion is not adapted to moral regeneration; that the sinful dispositions of men can be subdued only by love; that evil can be exterminated from the earth only by goodness; that it is not safe to rely upon an arm of flesh to preserve us from harm; that there is great security in being gentle, harmless, long-suffering, and abundant in mercy; that it is only the meek who shall inherit the earth.

There is little hope for a soul that can look with indifference upon human suffering and woe and not be moved to deeds of love and kindness. There run through all the good literature of the ages, including especially Holy Writ, constant and insistent admonitions and adjurations to be merciful, to give of our means, to extend opportunity to those who haven't it to make a living. One of the most melancholy spectacles one can imagine is to see men and women, honest, competent and willing, out of employment, without a chance to provide the necessaries of life for those who are near and dear to them as well as for themselves. It is when considering these things that one begins to see humanity's darkest side—its unwillingness to help the unfortunate—starving bodies and bleeding hearts. Rev. F. W. Robertson says, "The love of the nobler sort is the desire to give all it can." So long as there is innocent unrelieved suffering, humanity is not doing

its part; it is enacting a crime against itself—the crime of neglect and omission. There are, as all know, many who are undeserving because unwilling to make the effort for their own comfort and happiness, but because of a few who are unworthy want and woe should not be the portion of the multitude who are deserving. Innocent childhood, the helpless cripples, the brave and strong who have been unfortunate and whom circumstances are making to suffer together with those who are their dependents, themselves constitute opportunities for those who can help and encourage; and the neglect of such opportunities is to fail in one's duty, to disobey a command of the Most High, to defy the call of the "still small voice" that whispers, "Love thy brother, aid the helpless, be generous to the unfortunate."

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again."

LIV

TIME AND TRIUMPH

Yesterday was the invention of the regretful; tomorrow of the indolent. Who lives in either loses two days. The present is all there really is, and precisely the spot where we are is the only tangible spot in the universe.—*John Albee.*

THE word "now" is a good word, spelled either backward or forward. A realization of the importance of the meaning of "now" often results in the satisfactory result—"won." Little other than failure is accomplished by him who moans over the past or indolently waits till tomorrow. For the performance of duty, for the activity demanded by a helpful life, there is no yesterday nor tomorrow. The same opportunity did not exist yesterday and it may not come tomorrow; and even were it to come tomorrow we may not be here to improve it. Every demand of love, every suggestion of triumph, every imperious command of duty, says, "Now!" Ralph Waldo Trine says, "We are living the eternal life now as much as we ever can live it. The only heaven we will ever have is the one we realize, make and carry with us. We determine always our own condition—heaven or hell—here and hereafter." He might have added also that we not only make our own happiness, but influence more or less the happiness or

misery of others. The Apostle said, "Now is the accepted time; now is the day of salvation," because now is the only time we have. Yesterday is past and tomorrow may never come. That which should be done and can be done now demands immediate attention. Emerson and other great thinkers realized the preciousness of the present moment, and the inutility, the folly, of dwelling on the past with its griefs and sorrows, or its joys and pleasures, when the exigencies and duties of the present are calling us. Emerson says, "This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays." In other words, there is never a moment to lose. If time is hanging heavy on our hands, we are negligent, or indolent, or both. There is plenty of good to be done every minute, which fact leaves no excuse for the idler. He is a world liability and not an asset. There is no excuse for his existence except it be, possibly, to spur to greater effort the busy and active. Charles H. Barlow writes:

Why search the future and the past?
Why do ye look for tearful eyes
And seek far off for Paradise?
Beneath thy feet life's pearl is cast.

The time to do good and be good is now; the time to love God and our fellow-men is now; the time to be happy is now, and there was never a time, is not now, and never will be, to be miserable. John Ruskin was so impressed with this thought that he had put in his seal the word "Today." There is no question that to set the heart wholly on the future is to make it more

or less oblivious to the beauties and good things of the present. There are those who even wait till a future time to give attention to the most important thing of existence—to determine their attitude as to their being, here and hereafter; to take even a serious thought as to what has been called “the riddle of existence.” The great Teacher of Galilee promised great and sufficient reward for those who would live as they should—He said, “Blessed *are* the poor in spirit,” the meek, the merciful, the pure in heart—*are*, not shall be. No greater inducement to present activity can be imagined than the thought that if the present moment is lived as it should be, there will be no time that is not so lived—living just one moment at a time, and living it to the best one knows, makes the perfect life. The time to live right is *now*, the time to pray is now, the time to love God and humanity is now. Dove Satterfield Smiley says much in these few lines:

When do you ask God about it? When the question is up to be settled, and you scarcely know what to do, or after you have had your own way and are suffering the consequence? . . . Doing the deed and then asking God to avert the consequences is what is too often done. What He wants us to do is to listen to the still small voice when it whispers His will before the decision time is over. . . .

Here is a beautiful and eloquent thought which will serve to emphasize the reflections herein recorded. It is taken from the Sanskrit:

Listen to the exhortation of the dawn. Look to this day! . . . In its brief course lie all the verities and realities of your existence; the bliss of growth, the glory of action, the splendor of beauty; for yesterday is but a vision; but today well lived

makes every yesterday a dream of happiness, and every tomorrow a vision of hope. Look well, therefore, to this day. Such is the salutation of the dawn.

“Look well to this day,” to this hour, to this moment, for the moment makes the hour, the hour the day. Life is one long succession of opportunities; if not for action, then for word or thought. Isaac Ogden says that “Postponement is a common blunder of the inefficient Christian life.” Just in the proportion that one improves his time is his life efficient, and he who has time which he has been idling away because necessity does not demand that he should be engaged in earning his bread from day to day has the greater responsibility, for our responsibility exists in the degree of our opportunity, talent and means. A recent writer has said, “Do a thing now, and it is the work of a few minutes; put it off a month, and you have spent a month in doing it.” There is no one who has not the talent to do good; there is no one whose conscience does not approve his doing good; there is no one who has not opportunities for doing good. This will be conceded. Then why the neglect, the failure, the disastrous consequences? Chiefly because of waiting till “tomorrow;” taking the course that Felix did when he said unto Paul: “Go thy way for this time; when I have a more convenient season I will call for thee.” In too many instances the “more convenient season” never comes.

“Now is the accepted time.”

LV

“THOU ART WITH ME”

I pray for faith, I long to trust;
I listen with my heart, and hear,
A Voice without a sound: “Be just,
Be merciful, revere
The Word within thee; God is near.”

—Whittier.

ALMOST inconceivably great would be the change in the life, conduct and thought of men did they pause long enough in their daily doings to attain to even a partial realization of the omnipresence of God—that He is everywhere present and all the time present. It is unthinkable that God could be absent from His universe, or any part of it; so that when one reflects on this subject he at once understands and appreciates the fact that “the Lord God omnipotent reigneth”—here and everywhere. The Psalmist had an understanding of this great truth, and rejoiced in his knowledge of it, as shown when he exclaimed, “Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. 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.”

Again he derived great consolation and assurance from a realization of the omnipresence of God when he said that He was “an ever present help in trouble,” and his daily prayer and constant calling upon God for help and guidance showed that he did in reality trust “in the power of His might.”

We say there would be a great change in the life and conduct of men did they realize the constant presence of the Most High for the reason that this realization would impel them to wiser and more righteous thoughts and deeds. Such a realization would necessarily increase one’s love for that which is good, that which is pure and holy, helpful and loving, with the result that happiness would reign in proportion to such realization. Did all men have this consciousness of the Divine ever-presence, the desire for a holy life would be strong enough to make them know that the real business of life is the serving of God; that everything else is of secondary importance. Then they could say, “I was glad when they said unto me, Let us go into the house of the Lord.” John Haynes Holmes says, “To know God as the living God, to serve Him as a real presence, to commune with Him as did the prophets of old—this is religion!” And so it is. It was the deep consecration, the constant and continuous thought of God’s living immanence, which enabled the prophetic seers of old to attain to such close communion with their Lord. It can be done in no other way. The Apostle says, “Draw nigh unto God, and He will draw nigh unto you.” By entertaining holy thoughts, doing holy deeds, does one become fit

for the companionship which Enoch had, for it is said that "Enoch walked with God." A recent writer says, "Prayer must always prevail, if only every one is honestly trying to realize the presence of God." Thus is the advice of Job so wise, "Acquaint now thyself with Him, and be at peace." A conscious realization of God's presence helps one to draw nigh unto Him, and drawing nigh unto Him helps to gain this realization. In other words, in proportion as we concentrate our thoughts, life and efforts on that which is pure and righteous do we draw near to God, and as we draw near, so does the Father draw near to His children. He is never so far away that He can not hear the pleadings of His child for mercy and forgiveness, for "The Lord is nigh unto them of a broken heart; and saveth such as be of a contrite spirit." As some one has so beautifully and touchingly expressed it, "For every 'Oh, my Father,' comes the answer, 'Here, my child.'" No other thought has such power for good, for purity of life and conduct, for attainment of holiness, as has the thought of God's immanence. No one who believes in His omnipresence and in His continuous presence, can be otherwise than observant of the Golden Rule. As illustrative of this, some one, in writing of a great and good man, said, "God was as real to him as a personal friend. He was always as conscious of His presence as if He were actually standing by his side. This was the source of all his strength, the impetus to all his actions, the deepest of all his convictions, and every plan, every speech, every labor, was laid upon the altar as 'An offering unto the

Lord.’ ” Such a man makes a reality of the assurance given in these words from Isaiah, “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” They mean something to him. He does not simply repeat them in a perfunctory or mechanical manner; and so he can say with confidence and assurance, “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me.” It is he who can say, “I have set the Lord always before me.”

The omnipresence of God is conceded by practically all civilized men, and yet they do not seem to give this greatest fact of the ages the serious attention it merits. It is at once said that the barriers in the shape of temptations and sin prevent man from “drawing nigh unto God;” but they could never do this were one’s realization of God’s presence as full as it should be, and would be, if he would only give it the thought he should. Well may it be asked as did Paul of the Galatians, “Who did hinder you that ye should not obey the truth?” There is nothing worth while that can hinder.

“Lord God of Hosts, teach us to clearly see
That all our work begins and ends with Thee.”

LVI

“THY WILL BE DONE”

I delight to do Thy will, O my God; yea, Thy law is within my heart.—*Psalms*.

MANY are they who utter the words, “Thy will be done;” but do all who do so really mean what they say, in sincerity and truth? To ask that question is, unfortunately, to answer it in the negative; for were it possible to answer it truly in the affirmative, the world had been far advanced toward a consummation of the preceding clause in the same invocation, “Thy kingdom come.” He who taught men to pray this all-encompassing prayer said of some about Him, who were very much like many today, “This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.” And so it has ever been and will continue to be until those who, like the loving Nazarene, “do always those things that please Him,” and so influence men to stick to Truth and to righteousness to an extent that will make the hypocrite to be despised and hated of all men, for the hypocrite is not only a liar, but is himself a living lie.

No prayer, however eloquent its words, however loving its sentiment, however urgent its pleading, can reach the ear of Omnipotence if uttered perfunctorily

or hypocritically. Indeed, when so uttered it becomes a mockery that draws nigh unto blasphemy. And yet there be those who seem quite satisfied and content when they are able to say, “I have said my prayers,” with the emphasis on the “said.” Unless one also *does* his prayers the saying of them “availeth nothing.” When men can say as did the Psalmist, “I will praise thee, O Lord, with my whole heart,” they will not only do so in words, but in deeds, and so promote to the extent that they are able God’s kingdom “on earth as it is in heaven.” Such a one, like the Master, will “do always those things that please Him.”

One scarcely realizes how very far short of his duty he falls until he begins an introspective examination of himself, when he will find, as did the hero-Apostle, that “The good that I would, I do not; but the evil which I would not, that I do.” And he who does “always those things that please Him” hears, if not “a voice out of heaven,” at least in conscience, the words, “This is my beloved son, in whom I am well pleased.” Such a one can have the consolation which was ascribed to Enoch, “he had this testimony, that he pleased God.” There is no testimony, no assurance, no comforting thought, no satisfaction, that is possible to man which can even in a degree approach this, “that he pleased God.” And yet the attainment of the righteousness which obtains this assurance from our Father in Heaven should not be so difficult as men are in the habit of considering it, “for what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?”

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This, like the Golden Rule, includes all the duties of man. There are few men indeed, realizing instinctively as they do the necessity of doing just what is made imperative by Micah and by Jesus of Nazareth, who will not feel offended if accused of neglecting to fulfill these obligations. This shows that there is down deep in human consciousness the ineffaceable and innate realization that justice, righteousness, and for that reason, of course, necessity, demands the fulfillment of the law by all men, and we are told that "Love is the fulfilling of the law." Here, then, is a tribute to Love, to the necessity of right living, of service to God and man; and when one really serves God he serves man, and when he really serves man he serves God, just as he who loves God loves man, and he who loves man in the true sense loves God. When one thus obeys the royal law of Love, he serves with diligence and sympathy; he prays with sincerity and earnestness; he does not weary in well-doing, because he delights to do the will of Him whose he is and whom he serves.

Thus it is that when he prays, "Thy kingdom come, Thy will be done," he means what he says, and is doing his share in bringing the world to realize the fatherhood of God and the brotherhood of man; to usher in the time when "the lion shall lie down with the lamb;" when "there shall be one fold and one shepherd." This Shepherd is the Good Shepherd, that "leadeth Joseph like a flock," that "giveth His life for the sheep," and whose sheep know His voice and follow Him. Such a one will, as said by Nehemiah Boynton, "love with uninterrupted devotion, live above

the world while living in it, believe in the best things, work for the best things, cherish the indwelling Spirit.” Such a one knows the Truth, and knows, as is promised, that it will make him free. He knows, as Paul says, “If I yet pleased men, I should not be the servant of Christ.” It is one’s duty to please God—to “do always those things that please Him,” for it is of such as he of whom it can be said, that he set the Lord always before his face, and that “his delight is in the law of the Lord.”

When he attains to this spiritual altitude he is above the zone of the poisonous vapors of sin, above the contaminating effects of moral poison—so far up the “Delectable Mountains” that the contagion and pestilence of earth’s moral dishonesties and lustful infamies can never reach him; where the golden sunlight of Truth makes glorious the mountain-tops and the sweet ever-presence of infinite Love makes glad the heart with the melody of the songs of Zion and the unspeakable joy of the approbation of the King in His beauty, “Well done, good and faithful servant; enter thou into the joy of thy Lord.”

LVII

“THE UNUSED TALENT”

“Go work for God, and do not say
Thou canst not useful be;
A talent lies in everyone,
And one was hid in thee.”

TALENT is simply greater mental endowment in one direction than in another, and genius is extraordinary talent. There is probably no one who has not the ability to do one particular thing better than others, and with greater ease and therefore with more satisfaction and success. There are those who, while knowing their special ability for a given work, prefer to undertake those things for which they have no talent because their efforts in that direction, if followed by any degree of achievement, evoke greater acclaim from the multitude than would that work for which they are best qualified. When genius or talent is mentioned the mind as a rule immediately reverts to achievement in art, mechanics, invention, war, oratory and other lines of endeavor that appeal to the eye or ear, or which suggest physical comfort. But there is a talent possessed by every one the exercise of which is needed more than any other, of whose work the world has greater need than it has of the splendid talent of the inventive genius, whose products, while help-

ful in promoting the comfort and convenience of mankind, are less conducive to the happiness and contentment of the race. Yet while most generally possessed, it seems to be less often employed than are the talents devoted to the fabrication of mechanical contrivances, or to delighting the eye and ear. These, however, are sometimes the result of a desire to help humanity, and have within themselves possibilities for saving life and mitigating suffering. This talent is the talent for doing good—the talent for comforting the sorrowing, for relieving the distressed, for sympathizing, for encouraging, for bearing another’s burden, for making the sun of joy and courage to shine through the clouds of error and darkness, for binding up the wounds of the afflicted; in a word, the talent for loving, for love impels to the performance of all these things. And yet, as badly in need as the world is of the works accomplished by the exercise of this greatest and best of talents, the one which overshadows all the others, it seems to be that one that is “ hid in the earth,” that is, “ kept in a napkin.” The greatest talent is the talent that appeals to the heart and soul instead of to the eye or ear. It is the talent that brings out the best that is in him who uses it and in him who is the beneficiary of such use. It puts a song in the heart of the sad, brightness in the eye that is dimmed with tears, music in the ear that is accustomed to wails and laments, substitutes “ beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” What a wonderful transformation would be worked in this old world if all would follow the advice of the

great Apostle to the Gentiles in his letter to Timothy: "Neglect not the gift that is in thee," for this talent, this gift of doing good, is in every one if he would but use it systematically, energetically and continuously.

"Every good deed takes us nearer to God,
Every rough inch of the way that we plod
Is sweetened and brightened the more that we give
A little more self to help others to live."

Some one has said that "the first great gift we can bestow is a good example," and this great gift is within the ability of every one. He who has not made use of this talent to the extent he should knows little of the joy that comes of its employment. The satisfaction derived from accomplishing things in physics, of devising schemes and contriving mechanical implements, is poor and lifeless compared with the comfort and happiness which comes of the consciousness of lightening another's burden, of causing the star of hope to twinkle merrily where clouds have reigned, of making the joy bells ring out a merry anthem where before grief mourned and pleaded, of feeding the hungry, giving a cup of cold water to the thirsty, materially and spiritually. As Henry Ward Beecher says, "If a man could take his choice of all the lives that are possible on earth there is none so much to be enjoyed for its joy-producing quality as a truly self-denying, consecrated life." Such a life is one that discovers the truth the Master voiced when He said, "The kingdom of heaven is within you," for when this "unused talent" is employed to its capac-

ity the “kingdom of heaven” is becoming apparent not only in the consciousness of him who is using the talent, but also to those who are the “little ones” he is helping on the way. Faber says:

Set not in thy thoughts too far
Our heaven and earth apart,
Lest thou shouldst wrong the heaven begun
Already in thy heart.

And yet there are those who constantly cry, “What can I do?” who do not realize that they have the “unused talent,” or if they do, are too much taken up with material things to use “the gift that is in thee.” It is they who rather hear the plaudits of the multitude than the voice of gratitude, who prefer emoluments of matter to the joys of spirit. “It is the spirit that quickeneth; the flesh profiteth nothing,” for “in His presence is fullness of joy.”

LVIII

AGAIN "THE UNUSED TALENT"

There is a genius for goodness, for magnanimity, for self-sacrifice, as well as for creative art.—*Lowell.*

HE who in humility and sincerity does the right thing at the right time in the right way, and every time, has more than talent, and is more than a genius. This is meant with reference to things moral and spiritual. The exercise of the talent for doing good develops that talent just as the exercise of the talent for painting or literature is developed; and the best of it is that along with its development comes increased desire to use it. There is no particular time for the use of this greatest of talents, because it is not employed for the purpose of challenging the admiration of the thoughtless. He who possesses it does not have to wait for opportunity to come, for such opportunity is always present, inasmuch as the poor, the sick and the sinful, the grieved and the stricken are ever with us. "It is not," as Willard B. Thorp says, "the man who saves his best for some good occasion who counts for most in the world, but the man who is doing his best all the time." The talent for perseverance, for continuous effort, for battling against discouragement; the talent which consists in part at least of faith in God and in "the power of His might,"

which is aflame with desire and purpose to do good, is greater than erratic or misguided genius in things material. It is better to hear the "God bless you!" of distress relieved than "Isn't he great!" from the cold and indifferent; better the thanks and appreciation of one sufferer than huzzas and admiration from a multitude of the thoughtless and care-free. John Ruskin says:

God is a kind Father. He sets us all in the places where He wishes us to be employed, and that employment is truly "Our Father's business." He chooses work for every creature which will be delightful to them if they do it simply and humbly. He gives us always strength enough and sense enough for what He wants us to do. If we either tire ourselves, or puzzle ourselves, it is our own fault.

There are today too many who fail to realize that wherever they are, whatever position they may hold, be it ever so humble, it is "the Father's business," and needs to be done well; that it must pass muster when scrutinized by the Supreme Overseer, and must be just such work as will be fit for "that spiritual building, that house not made with hands, eternal in the heavens." It is the talent for this work that is greater than genius for material things; indeed, such talent is genius of the greatest kind. It is super-genius. Every one has the talent that will enable him to live the right life if he will but use it; that will enable him to let his "light so shine before men" that they may see his good works and glorify his Father in Heaven by living the same sort of life; a talent that will lead him to be faithful to duty, to be ready for

every good service; that will cause him to hate every sin, that will cause others to utilize their own talent in the same way. Such a life is the greatest life for the reason that it is the most useful, and it is most useful because it is most helpful, and it is most helpful because it is more effective in spreading happiness among men, for "whosoever shall give you a cup of water to drink in my name . . . shall not lose his reward." Chapin says, "The true man never frets about his place in the world, but just slides into it by the gravitation of his nature, and swings there as easily as a star." Too many imagine they have to be in a high position in order to do good. That is not in keeping with the advice not to allow the left hand to know what the right hand does. He who gives money, or does good deeds, simply in order to have the reputation of being a philanthropist, to have his name mentioned "in the market-place," is a miserable miser and a shirker in the Master's vineyard. Walt Whitman says:

I do not call one greater and one smaller;
That which fills its period and place is equal to any.

The man who works in a sewer does a work that is as necessary as he who is Mayor of a city; indeed, the health and happiness of a people are perhaps more dependent upon the work of the humble man in the ditch. Archbishop Trench says, "Thou camest not to thy place by accident; it is the very place God meant for thee;" and Rutherford says, "Just where you stand in the conflict, there is your place." Another has said, "Get ready for better things, or by refusing to do so

you prepare for worse ones; and the situation you today fit yourself for, you will find tomorrow." Ruskin tells us that if we want to be strong, we must work; if we want to be happy, we must be kind; if to be wise, we must look and think. It is by this process that we prepare ourselves today for the tasks of tomorrow. It is well to keep in mind the fine sentiment expressed by the poet when he said:

Honor and shame from no condition rise;
Act well your part; there all the honor lies.

Let those who have thought they had no talent use that greatest of all talents, and use it "with all thy might," use it "as unto the Lord." Time nor eternity can ever know the grief it might have assuaged, the distress it might have relieved, the hate that might have been supplanted with love, the sorrow that might have given way to joy, had the "unused talent" been used faithfully by all who possessed it.

"A new commandment I give unto you, that ye love one another."

LIX

“ I SHALL NOT WANT ”

If thou desire beyond measure the things that are present, thou shalt lose those which are heavenly and eternal.—*Thomas à Kempis.*

HE who is fired with unholy ambition, who desires, regardless of worth or merit, to have the homage of his fellows as one who is great, is a slave to that which shall mock him, to that which is false, elusive and delusive. He is an egotist, and his reward is the same as that which he bestows—Dead Sea fruit, ashes. But as pitiful and as miserable as such a life is, it is not so utterly devoid of all that is good and helpful as is that of him who is constantly prostrate before the altar of mammon. The egotist in his efforts to appear great, incidentally, though without any particular desire to do so, pays homage to the good and the true, for this is necessary in order for him to attain his purpose, since no man can gain the praise or admiration of the multitude without manifesting at least in some degree, genuinely or falsely, the traits of goodness. The mammon worshiper doesn't manifest even a semblance of love, charity, sympathy or any of the softer, sweeter virtues in his devotions. This is because that for which he struggles and stints and suffers has no life, no love, no sympathy, and the wor-

shiper, whatever may be his religion, partakes of the nature of his god in proportion to the sincerity of his devotions. Of the avaricious man some one has written :

That man may last, but never lives,
 Who much receives, but nothing gives;
 Whom none can love, whom none can thank—
 Creation's blot, creation's blank.

Certainly no man is nor can be a blank, in creation, but he who is least helpful, least sympathetic, least loving, comes nearest deserving that characterization. One whom we do not recall has said, “ Selfishness can never be completely dethroned in the individual, or in society, until love has been completely enthroned.” This is at once evident to any one who will give it a moment's serious thought. Love reigns only in proportion as selfishness is cast out. Buddha says, “ To make an end of selfishness is happiness—to subdue the selfish thought of ‘ I, ’ ” and Seneca tells us that “ Nothing can be above him who is above fortune.” It is too often the case that, as E. Laurillard says, “ Man's conscience is often like a compass—it goes wrong in the neighborhood of metal.” But metal appeals only in proportion as one loves it and values it. The ancient wise man wrote, “ He that hasteth to be rich shall not be innocent,” and Coleridge says, “ How slight a thing is poverty; what riches, nay, treasures untold, a man may possess in the midst of it, if he does but seek them aright.” Henry Ward Beecher said, “ He is rich or poor according to what he is, not according to what he has.” This is indisputably true, since the goal of all is happiness, and happiness is farthest from him who

has his affections set on the things of "this present world." He is trying to lay up "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;" therefore his joys, like his treasures, are bare of happiness. There is no spirit, no mind, no life, no truth in gold or silver, which makes it sure that he who worships these can in nowise manifest those virtues; and without this he can not be really happy. James Freeman Clarke says, "When we put ourselves into right relations with God, with truth, and the laws of the universe, all things are working with us and for us. Then, having nothing, we possess all things." As emphasizing this thought Martin Luther says:

Wealth is the smallest thing on earth, the least gift that God has bestowed on mankind. What is it in comparison with God's word? What in comparison with such gifts as beauty, health, understanding, wisdom? Yet men are so eager after it that no labor, pains or risk is regarded in the acquisition of riches. Wealth has in it neither material, formal, efficient nor final cause, nor anything else that is good.

There is not one virtue expressed by metal—gold, silver or what not—and the worshiper always shows forth that which is worshiped. Hence he is not happy, nor does he make others so, and therefore since happiness is the goal of life, the avaricious man is a failure. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" The miser shows more faith and trust in his metal than he does in his God, from the fact that his strenuous exertions for accumulation mean doubt of

God's will or ability to supply him with his “ daily bread.” The Psalmist often rebukes the avaricious. He says, “ I have been young, and now am old ; yet have I not seen the righteous forsaken, nor his seed begging bread ; ” again, “ O fear the Lord, ye His saints, for there is no want to them that fear Him ; ” and yet again more impressively and more beautifully if possible he says, “ The Lord is my shepherd, I shall not want.” Throughout the Book of Books are promises of supply “ to them that love Him.” It has been said very truly, “ A hundred long leagues is no distance for him who would quench the thirst of covetousness ; but a contented mind has no solicitude for grasping wealth.” The worshiper of metal knows nothing of the joys of spirit, the delights that come of sympathetic helpfulness, the beauty and conscious happiness that are the fruits of deeds of love. George C. McIntosh says :

Let us be thankful, you and I, when hedged with trials we did not despair.

When charged with sorrows we bore them with love and patience.
When touched with hunger there came a morsel, and when our lives were dry there was a kindly dew.

LX

“SHE HATH DONE WHAT SHE COULD”

A MOTHER'S DAY EDITORIAL

“Give unto me, made lowly wise,
The spirit of self-sacrifice.”

—*Wordsworth.*

IT has been said that courtesy is but a series of little sacrifices. This statement might be disputed by those who see in courtesy simply a part of the fulfillment of duty, and the fulfillment of duty should be considered a pleasure and privilege. Still, self-denial and self-sacrifice are joys when prompted by love; and unless the performance of duty is impelled by love it can not be performed in the true sense. It has been often said that women sacrifice and suffer more readily and willingly than men. If so, it is because they love better and stronger than men. Their patience and fortitude are characteristics that have from the beginning compelled the admiration and devotion of men and the love and confidence of little children. Joaquin Miller tells a great truth and pays woman a splendid tribute when he writes:

“The bravest battle that ever was fought,
Shall I tell you where and when?
On the map of the world you'll find it not—
'Twas fought by the mothers of men.”

This history of the race, while composed for the most part of the achievements of men, has nevertheless running through it the golden threads of the garment of love and self-sacrifice, patience and fortitude, of noble, heroic womanhood—the crowning glory of humanity. When the great Galilean Prophet was the guest of the rich man, and the woman who anointed Him with ointment washed His feet with her tears and wiped them with her hair came in to show her love by the sacrifice of her material possessions and by deeds of kindness, His host thought strange of His permitting her attentions. But the rebuke he received and the great lesson taught showed the host's own dereliction of duty. Although possessed of wealth, and with servants at his command, he had not even offered his guest the ordinary courtesies that the customs of the time made it his duty to offer.

And so it has ever been. Men are too often more concerned about what their friends and guests are thinking of their wealth, the splendor of their material possessions and the grandeur of their estates than they are about their comfort, or the good that they may do them. Because of the beautiful deeds of love by the Marys mentioned in the history of the life of Jesus, the very name Mary carries with it the suggestion of love and heroic self-sacrifice. In the house of Simon, at the home of Lazarus, at the cross, at the tomb, Mary—woman—was found; and the Marys have on down through the ages “stood by the cross,” manifested love and devotion, willingly sacrificed and patiently endured. Shakespeare makes one of his char-

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acters exclaim: "Frailty, thy name is woman!" The truth of the matter is that he might more justly have said: "Fidelity, thy name is woman!" These lines impress in a most eloquent way the virtue of fidelity as between man and woman:

"Not she with traitorous lips her Savior stung,
Not she betrayed Him with unholy tongue;
She, while Apostles fled, did danger brave—
Last at the cross and first at the grave."

Thackeray offers this beautiful tribute: "This only will we say, that a good woman is the loveliest flower that blooms under heaven; and that we look with wonder upon its silent grace, its pure fragrance, its delicate bloom of beauty." It is she who stands most faithfully by the good and the true, who pleads most eloquently for peace and love, who joins most sincerely with the Psalmist when he says: "I was glad when they said unto me, Let us go into the house of the Lord." Some one has said, "The hands soon tire when the heart is weak;" and the converse of the proposition is equally true—the hands never tire when the heart is strong, when it is filled with love, when duty calls. Who has not seen good women, frail of body, discouraged and weak physically, but strong in their love for dear ones; full of sympathy and mercy, with hands shrunken and knotted in the performance of duty, in the doing of deeds of loving-kindness—beautiful hands, nevertheless—dragging themselves about through sheer strength of love that they may minister to the suffering and despairing? They feel that it is not only what they can do, but what they can bear, that makes up

the full measure of a noble life; and it is this continuous loving service and their faith in the omnipresent and infinite love of God that causes them when opportunity offers to do as some good woman writes:

“ To Him, from wanderings lone and wild,
I come, an overwearied child,
In cool and shade His peace to find,
Like dewfall settling on my mind;
Assured that all I know is best,
And humbly trusting for the rest.”

In the various vicissitudes of life—in war or peace, in sickness or health, in prosperity or adversity, in poverty or wealth, in circumstances of stress, in conditions of fear and calamity, woman’s love and heroism, self-denial and self-sacrifice, fidelity to duty and adherence to principle, are always an inspiration and comfort. And all this because she has most of love.

LXI

THE IMPORTANCE OF RIGHT THOUGHT HABITS

'Tis but a base, ignoble mind
That mounts no higher than a bird can soar.

—*Shakespeare.*

ONE of the most convincing evidences that humanity is constantly struggling toward the light, toward that which is higher, purer and better, is that almost every one has an ideal by which he measures people and things; and this ideal is always higher than himself. Even the confirmed and chronic egotist, the most pitiful if not the most repulsive of men, when he thinks of the ideal man, thinks of one who is better than he. He may be delighted with himself, may be a living monument of self-satisfaction, but he knows when he thinks soberly, if he ever does, that he is not the highest type of manhood. Theodore Parker says, "Man never falls so low that he can see nothing higher than himself." This is true, happily true. It may also be said that he never climbs so high that he does not see something higher than himself, although as paradoxical as it may appear, it seems a much greater distance from him to his ideal than from the man who has fallen the lowest; and the life one leads depends altogether upon the loftiness of

his ideal. The fact that he is not as high as his ideal is a confession that he is not what he should like to be. And what is this ideal? It is the individual's mental conception of perfection. The writer of Proverbs realized to its full the importance of right thought as shown by his numerous observations as to wisdom, knowledge, etc. Among other things, he said, "How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?" This bears out the Psalmist's remark as to man, "As he thinketh in his heart, so is he." It might be added that as he thinketh so he doeth, and, therefore, so influences he those among whom he lives. His own life and the lives of those about him depend upon just this thing—what he and they think—for actions are governed by thoughts. Wendell Phillips says, "It is only the liquid currents of thought that save men and the world;" and the ancient wise man advised, "Keep thy heart with all diligence, for out of it are the issues of life." Wordsworth gives us a beautiful and helpful thought when he says:

"Minds that have nothing to confer
Find little to perceive."

'And that mind which does not think upon right things certainly has little to confer, either in thought or deed. "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." It is the right thinker who knows how to "distinguish the necessary and the real."

The mind full of thoughts of charity and benevolence is never the mind of a miser; the mind of full pity and forgiveness is never the mind of the vindictive and revengeful; if it thinks love and tenderness it is not the mind of a tyrant; if it dwells upon truth and honesty it is not that of a liar or hypocrite; if it is filled with chastity and innocence it does not belong to one who is lustful and impure. The "pure in heart" are they who think pure thoughts, who are "Casting down imagination and every high thing that exalteth itself against the knowledge of God," for "They that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit." A great truth is implied in this question by the great Apostle to the Gentiles, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" And all men yield obedience to the thoughts which most fully occupy their minds. One's mental attitude affects happily or unhappily his life. One of the poets has said: "We have no thoughts but so far as we have love and admiration," and George Sand tells us, "Happiness lies in the consciousness we have of it, and by no means in the way the future keeps its promises." The "Sweet Singer of Israel" says, "My meditation of Him shall be sweet; I will be glad in the Lord." Milton is authority for the statement that—

"The mind is its own place, and itself
Can make a heaven of hell, a hell of heaven."

A recent writer said, "Disposition is often held responsible for a man's conduct, but what is disposition but the man's thoughts? We are continuously thinking something, hence the important question is not so much what am I doing as what am I thinking?" Not reaching the height one aspires to does not constitute failure, for effort in a good cause is success. "Not failure, but low aim is crime."

These reflections suggest the utmost importance of teaching the young right thought habits; and grown people who know the importance of thought should keep constantly in mind that their lives are such as their thoughts make them. Certainly it is all well enough to read and read widely, but more important still is thinking. The desire to read should never be so strong as to cheat one of time to think, for without thinking what good is his reading? Schopenhauer says, "The surest way of having no thoughts of our own is to take up a book every time we have nothing to do;" and a Columbus, Ohio, newspaper says, "We are worse off for our reading if we do nothing but read." An Irish newspaper says, "Everything we read increases or lessens our happiness." This being true, how important is clean literature. Its influence upon the thought of the home into which it goes is beyond computation.

"Why think ye evil in your hearts?"

LXII

THE ONLY BASIS FOR PEACE AMONG MEN OR NATIONS

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There were no need of arsenals or forts.

—*Longfellow.*

THE greatest economic principle, the basis of economics—socially, financially and politically—is righteousness. A realization of this truth prompted the beautiful lines from the poet Longfellow quoted above. If he had never written anything else, the truth, the beauty and splendid conception therein expressed would entitle him to all the fame and affection that have been accorded him by a grateful humanity. The power and the wealth “bestowed on camps and courts” is one of the greatest, if not the greatest, demonstrations of that stupendous error of mankind wherein it seeks to find safety and peace in its own inventions—in the utilization of physical force and human will—instead of in the love that prompted the pronouncement of that inspired crystallization of ethics and economics, the Golden Rule. Until individual and National action is based on this truth, resort will continue to be had to the sword instead of

reason, to cannon instead of consideration and calmness. The darkest pages in the history of the world are those devoted to recording, not only the tyranny, cruelty and brutality of war, but the craft and cunning employed by men and Nations in an endeavor to wrest from each other that which was not rightfully theirs; or in an effort to enforce obsequious obedience and servile homage. To bring it down to its last analysis, about all of men's suffering and unhappiness is induced by themselves in deeds prompted by selfishness and egotism; by coveting something that is not theirs, or demanding a respect and admiration that they are not entitled to. They "bite with their teeth and cry Peace." The reason there is not more "peace on earth" is because there are not more peacemakers, notwithstanding the assurance "Blessed are the peacemakers, for they shall be called the children of God." John Ruskin saw this and saw that man's selfish and egotistical nature was responsible for the struggling, the striving, the war between man and man, and he has written these lines, which are deserving of much more emphasis than they have ever been given:

"The world would yet be a place of peace if we were all peacemakers. But so long as we choose to contend rather with our fellows than with our faults, so long, truly, the flaming sword will turn every way, and the gates of Eden remain barred close enough, till we have sheathed the sharper flame of our own passions, and broken down the closed gates of our own hearts."

Thus it is very clearly seen by all who will think deeply that the peaceful tendencies of a Nation depend upon the number of its peacemakers, for every Govern-

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ment reflects the moral status of its individual citizens. The great world-wide trouble is that "we choose to contend rather with our fellows than with our faults;" and when we set about contending with our faults we will soon discover less to trouble about in our fellows. "The world without reflects the world within." It is incumbent upon each one to set his own house in order, before complaining of another. When this is done the deficiencies of our friends will decrease in both number and magnitude. When individuals and Nations have attained to the moral heights from which are seen the necessity as well as the rightness of equity and justice, then, and in this proportion, will differences and strife among mankind cease. Peace can not be predicated upon a basis that is any less enduring, for the outward acts are the manifestations of thoughts and principles. A recent writer gave voice to this idea when he said:

"All sane ideals of the peace of mankind include the supremacy of justice and the enthronement of light. Without equity between men and Nations there can be no assurance of repose. Without the overthrow of evil and the righting of wrongs everywhere the seeds of war will remain ready to spring into swift growth. The real peace of the world, the peace which can be counted upon to endure, will be a true peace of God—the supremacy of righteousness."

The fact of almost continued peace among the more enlightened Nations of recent years is proof of this fact, for these Nations are progressing in their appreciation of the rights of man in their realization that peace can not be had upon any other basis than right. It is a matter for most genuine and sincere gratifica-

tion that the light of truth and righteousness is penetrating more rapidly now than ever before into all the countries of earth, and peace and tranquillity grow in direct ratio. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

The warfare of physical force between Nations and individuals is not the only strife that makes against the peace and happiness of humanity. Those differences of equity in the ordinary matters of life—in affairs of business and society—keep alive the germs of hate, and fan into flame the passions and prejudices that are fed and nurtured by selfishness and egotism. This is why we hear the cry, "Peace, peace, when there is no peace."

Not only is he a peacemaker who brings about reconciliation between foes, but he is a peacemaker in the truest sense who helps to bear the burden of another, who inspires life and hope where there were discouragement and despair, who teaches another how to overcome evil with good, who makes glad the heart that is sad, who shows those who are slaves to appetite and passion how to attain their freedom, who implants courage where fear has had dominion; who substitutes joy for mourning, truth for falsehood, love for hate.

"Not as we take, but as we give—
 Not as we pray, but as we live—
 These are the things that make for peace,
 Both now and after time shall cease."

LXIII

“WHY SEEK YE THE LIVING AMONG THE DEAD?”

AN EASTER EDITORIAL

God is not the God of the dead, but the God of the living.—*Jesus.*

THE most stupendous event of all history is the resurrection of Jesus of Nazareth. Nothing that has preceded or has followed it is comparable with it. Its full significance to humanity is beyond the ken of finite mind. He proved by His experience man's immortality, the greatest fact in the knowledge of man. No other truth is so momentous as the continuity of life. It is infinite in its influence on humanity, for never was such wisdom and such love as was manifested by Him who was as pure and meek as the lilies which appear in profusion today in the houses where His name is upon every tongue. He possessed all the power in heaven and earth, yet was as humble as humility itself. He “spake as never man spake,” both as to wisdom and gentleness. His voice was as sweet as melody, His manner as gentle as loving-kindness and His deeds were as tender and as full of compassion as love could make them. He proved to men the great fact which they had long yearned to know—that the answer to the question, “If a man die, shall he

live again?” was and is that he shall. And it was this assurance, most momentous of all things known to men, that inspires the despairing, comforts the afflicted, raises the fallen and gives hope to the downtrodden of earth. It is this knowledge which has inspired men to struggle with courage, patience and fortitude; that has made life tolerable under circumstances which otherwise would have been unendurable. Rob man of his immortality, and he is robbed of all that is worth while. If he is “as grass,” if “as a flower of the field so he flourisheth,” where is there any inspiration for effort? One of the immortal sentences written by Longfellow was on this subject:

There is no death!
What seems so is transition;
This life of mortal breath
Is a suburb of the life elysian,
Whose portal we call death.

If immortality were a myth, men would ask, What means love if we are created only to die again like the beast of the field? And why should men think it strange that life endures forever, when it is much more in evidence all about us than is death? Young asks, “Still seems it strange that thou shouldst live forever? Is it less strange that thou shouldst live at all?” Is He who created life not able to preserve it? Does He create and another destroy? Every deed of Him who was victorious over death and the grave gave assurance of life in the eternal home with the Father; and in these deeds He reflected the infinite love of God. It was He who gave to poor, tired humanity this most

beautiful and reassuring of all invitations, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" that made known the way of life, for "In Him was life, and the life was the light of men." It was He who on every occasion spoke words of comfort and performed deeds of love. "Be of good cheer; I have overcome the world;" "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;" "I am the way, the truth, and the life;" "Ye shall know the truth, and the truth shall make you free"—these are the words of Him who loved all mankind, and whose words and deeds are now the greatest power and influence on the lives of men. It was He who said: "Heaven and earth shall pass away, but my words shall not pass away;" although it is not recorded that He ever wrote anything except on the occasion when He wrote with his finger in the sand and forgave the sinful woman; and yet His words not only do not pass away, but sink deeper and deeper in the minds and hearts of humanity, for did He not utter these words, "Thy sins be forgiven thee;" "Neither do I condemn thee;" "I will; be thou clean," and many others of like import? It was not only words of love, but deeds of love, that enshrined Him in the hearts of men, and caused them to "thank God and take courage." James Freeman Clarke says, "If Jesus is truly a man, He redeems and exalts humanity. What He has been a type of, all men may be." And yet He was "the stone which the builders rejected." Had He come with pomp and splendor, followed by an army with banners and with the bodies of men chained

to the wheels of His chariot, the world would have applauded Him; but by this time His influence on the world would have been such as that exercised by monarchs whom the world calls great, which is little indeed, and that little mostly in the wrong direction. This brings us to reflect upon the power of good over evil. Who is now influencing the world most, Pilate or Jesus? The Christian martyrs, or Nero? John the Baptist, or Herod? Those who gave the hemlock, or Socrates? To ask the question is to answer it. And this is easily accounted for, for God approves and blesses that which is good, and him who is good. This is why the deaths of martyrs of a good cause seem to be the life of such cause. The violent deaths of many of the followers of the Meek and Lowly Nazarene had the effect of promoting His doctrine instead of destroying it. It shows that “it is the spirit that quickeneth, the flesh profiteth nothing.” On the other hand, an unrighteous cause can not permanently triumph, because power is in the hands of God, and He is not on the side of wrong.

“How beauteous were the works divine
That in Thy meekness used to shine,
That lit Thy lonely pathway, trod
In wondrous love, O Son of God.

“O in Thy light be mine to go,
Illuming all my way of woe!
And give we ever on the road
To trace Thy footsteps, Son of God!”

LXIV

“WHATSOEVER A MAN SOWETH”

THE right life is the normal life. Only the life approximating the greatest good is conducive to the highest spiritual, moral and physical well-being. The serenity and peace which accompany the effort to live correctly are not to be found in the life that is indifferent to the behests of conscience and the promptings of sympathy. The desire for the attainment of an object which is so overmastering as to dominate one's purposes, motives and acts and make him unmindful of the claims of truth and justice is a merciless tyrant. The strenuous struggle for notoriety, for the satisfying of an unholy ambition, for the accumulation of great wealth, for power and authority, is not impelled by principle nor rewarded through honor. A life made up of such a struggle is very far from the righteous life, and therefore can not be a happy one. Anger, which affects both the physical and spiritual well-being; revenge, which rankles and smolders; envy, which cankers and decays; jealousy, which poisons and weakens—all these and their inevitable attendant consequences enter into the life that has for its object only the gratification of selfish aims and vain ambitions. The desire for piling up wealth for fear of physical suffering was rebuked by Him who “spake as never man spake”

when He said, “Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” In other words, the chief aim of man should be to live the life that most nearly approaches the divine will; this done, and the material needs of the present life shall be found at hand.

These thoughts serve to emphasize the great truth that should enter into the mind of every one at the beginning of each day, “Whatsoever a man soweth, that shall he also reap;” and the harvest is always abundant—no drought nor flood, no frost nor heat, avails to check the growth of the grain. This is one rule that has no exception; it is inexorable and unailing. He who can pray with loving desire, and without equivocation or evasion, this beautiful prayer by Henry Kirke White will find peace and happiness:

Lord, give me a heart to turn all knowledge to Thy glory, and not to mine; keep me from being deluded with the lights of vain philosophy; keep me from the pride of human reason; let me not think my own thoughts, nor dream my own imaginations; but in all things acting under the good guidance of Thy holy spirit, may I live in all simplicity, humility and singleness of heart.

Living the right life is turning one’s knowledge to the glory of God. Such a life is not deluded with the “lights of vain philosophy,” it takes no pride in “boastful human reason,” for “the wisdom of this world is foolishness with God;” it seeks to think the thoughts of righteousness, for it knows that the human “heart is deceitful above all things, and desperately wicked;” but when it yields to divine guidance, in “all simplicity, humility and singleness of heart,” it finds the

“peace that passeth understanding.” The “beloved disciple” says: “Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God.” Oliver Cromwell said:

Seek that Spirit to teach thee; which is the Spirit of knowledge and understanding, the Spirit of counsel and might, of wisdom and of the fear of the Lord. That Spirit will close thine eyes and stop thine ears, so that thou shalt not judge by them; but thou shalt judge for the meek of the earth and thou shalt be made to do accordingly.

And Theodore Parker gives us this helpful and beautiful thought:

Justice, usefulness, wisdom, religion, love are the best things we hope for in heaven. They are the best things of earth. Think no outlay of goodness and piety too great. You will find your reward begins here. As much goodness and piety, so much heaven. Men will not pay you—God will pay; pay you now; pay you hereafter and forever.

It is well that he emphasizes the thought that “God will pay, pay you now, pay you hereafter and forever,” for we not only reap what we sow hereafter, but here and now. The reward of righteousness comes with righteousness—here and now, and all time, for the good life is a happy life now as well as in future, here as well as hereafter, and the evil life is miserable here as well as hereafter. Knowing the truth of these things is it not amazing that we should find Hawthorne justified in saying, “It is so rare in these times to meet a man of prayerful habits (except, of course, in the pulpit) that such an one is decidedly marked out by a

light of transfiguration shed upon him in the divine interview from which he passes into his daily life.”

Such a man should be the normal man, the man we most often meet. It is but logical to expect that a man should follow the dictates of wisdom and truth. “Mark the perfect man and behold the upright, for the end of that man is peace.” It is time that all should awake; that we should heed the appeal of Gertrude Ring Homans, who pleads—

Awake, dear heart! God calls you, and you must.
The eastern splendor melts the morning star.
Put on your garments of devoutest trust,
You walk with Him today where'er you are.

WHO ARE OUR GUESTS?

WERE it possible to bring before one's vision at nightfall all his thoughts, good, bad and indifferent, that he has entertained during the day, even the most seriously thoughtful and good-intentioned would be astounded to find so little that is constructive and helpful and so much that is indifferent if not bad. Unless one has awakened to the all-important matter of right thought habits and has realized that the natural heart "is deceitful and desperately wicked," he is too likely to allow his thoughts to wander at random, which is sure to get them into bad companionship. It is up to the individual whether he shall entertain angels or devils in his mental home. A mind that is not alert may find itself the host to "wicked spirits" in the shape of thoughts that are dishonest and impure. If it allows itself to entertain such guests often or continuously, it soon becomes accustomed to such company and makes no effort to rid itself of the association. The result is always disastrous. This reminds us of the admonition of One who knew utterly the hearts of men when He said, "What I say unto one, I say unto all, Watch." Thus we see that in spiritual things, as in physical, "eternal vigilance is the price of liberty," for otherwise men are soon the slaves of sin,

weighed down with the fetters of evil, which have been forged in the mental workshop. The thing to do is to take the advice of the great Apostle, "Put off . . . the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Rev. Howard A. Bridgman says:

Jesus warned us against the sin that may lurk in a look, and went so far as to declare if the eye were put to certain uses it were far better to have no eye at all. The tongue is another tempter to impurity. Even more important it is to guard the thoughts, the imaginations. A man may refrain from evil speech, but give under cover of darkness free rein to foul fancies. That is the place where the hardest fighting has to be waged.

How very true that men, for fear of rebuke and punishment, refrain from foul speech and unrighteous deed, but who allow their minds, because their thoughts are not seen, to revel in things base and degrading. This, however, is false security, for soon the wickedness of continuous evil thought habits manifests itself on the countenance, as shown in the cases of hardened criminals and those who are habitually licentious. Even thoughts can not be permanently concealed. "There is nothing hid that shall not be revealed." He whose mind is constantly dwelling on things that are helpful and pure and sweet soon has such thoughts manifested on his face as well as in deeds. This is a fact that is apparent to all who think at all seriously and who are at all observant and studious of mankind. Herein is most impressive confirmation of the truth that evil is in-

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variably destructive, for evil thoughts are destructive of him who thinks them, not only because they lead to evil deeds, but because they consume him physically and mentally. There is no dodging the consequences, for, as the great Hebrew Leader said, "Be sure your sin will find you out." To paraphrase somewhat an expression attributed to Abraham Lincoln, you may fool your friends and neighbors as to your evil deeds and thoughts some of the time and others all the time, but you can't fool God any of the time, for "the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts."

One good thought is greater than all the material universe, for material things do not, can not, think. Only mind can think, and mind should think only that which is good. Pascal says, "Man is evidently made for thought; this is his whole dignity and his whole merit. His whole duty is to think as he ought." He has no right to do evil with anything. It is as wrong to think evil as to do evil, and when man prostitutes his most God-like faculty to unrighteousness, the enormity of the offense is intensified. One difficulty is, as Brand Whitlock says, "Mankind never attacks fundamental problems until he has exhausted all the superficial ones." That is his greatest handicap. The responsibility of the ability to reason, to think, of knowing good from evil and right from wrong, is unescapable; and just to the extent of one's power in this direction does his responsibility extend. There is no shirking it, no sidestepping the issue. The thing to do is always to tear up by its roots every noxious weed in the garden of the mind. The

thistles must give place to flowers and the thorns to fruits. Robert H. Schauffler has expressed this thought beautifully:

In wandering through your mental pleasure grounds, whenever you come upon an ugly intruder of a thought which might bloom into some poisonous emotion, anger and the like, there is only one right way to treat it. Pull it up like a weed; drop it upon the rubbish heap as promptly as if it were a stinging nettle; and let some harmonious thought grow in its place. There is no more reckless consumer of all kinds of exuberance than the discordant thought, and weeding it out saves such an astonishing amount of *eau de vie* wherewith to water the garden of joy that with it in hand every man may be his own Burbank.

It is necessarily not to be expected that he who allows his mind to dwell in the miasma of the swamps of dishonesty, to wallow in the mire of impurity and uncleanness, will struggle for the promotion of the highest attainments of mankind. He measures others with his own yardstick, taking for granted that they think as he does. Such are the whisperings of lust and deceit.

“What think ye?”

LXVI

THE PERFECT LIGHT

. . . Wisdom sits alone,
Topmost in heaven—she is its light—its God;
And in the heart of man she sits as high—
Though groveling eyes forget her oftentimes,
Seeing but this world's idols.

—*N. P. Willis.*

EVERY day men and Nations prove the truth stated by the Apostle that “the wisdom of this world is foolishness with God.” Strange as it may seem, the wisdom of this world is not practical. It fails in time of trouble and sorrow, in time of strife and contention, hopelessness and despair. “If any man lack wisdom, let him ask of God, and it shall be given him.” The “wisdom of this world” is simply acquired information as to material facts—knowledge—and knowledge is not wisdom. It is wisdom that gives joy and peace and happiness. Wisdom is understanding. The only true knowledge is that acquired in the effort to understand life and being. The wisest of all men said, “This is life eternal, that they might know Thee, the only true God.” R. J. Campbell writes, “The question of all questions is that of our relationship to God, and of the quality of our spiritual life. Nothing else is of much importance.” It is plain that in the “quality of our spiritual life”

lies our happiness. There is no rest, no contentment, no expectation and hope of supernal life and tranquillity apart from one's apprehension of the reality and possibilities of being here and hereafter. There is no salvation from the woes and darkness of ignorance except in wisdom; there is no rescue from immorality and impurity except in becoming pure, and there can be no attainment of true happiness except by following the pathway lighted by the torch of Divine Wisdom, for "in Thy light shall we see light." "Thy word is a lamp unto my feet, and a light unto my path." This path is lighted by the light of Life, and notwithstanding it is straight and narrow, none is so blind that he can not see the way. Understanding the nature of sin and evil, it makes one strive to climb the heights, and this desire renders the way less rugged and steep, less difficult of ascent. Here is opportunity for every one to get away from the petty annoyances as well as the greater antagonisms of life, for it is the privilege of all to seek the "path that leadeth unto life"—the great, the small, the poor, the affluent. The wisdom of traveling this road leading higher brings freedom from the slavery of appetites and passions that enchain and shackle men and lead down to death and perdition. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." This is the true freedom. This law is the universal emancipation proclamation for all men—not from physical servitude, but from a servitude ten thousand times worse—the servitude that leads to destruction. Rodin realized the importance of this matter when he

said, "Give your life patiently, passionately to understanding life. What profit if you come indeed to understand? You will be in the circle of joy forever. To see, to understand—truly to see! Would one recoil before the necessary effort—before the indispensable apprenticeship, however long and laborious, if he foresaw the happiness of understanding?" And the happiness of understanding lies in the desire that understanding gives what constitutes happiness and the certainty of the penalty for sin. Milton says: "The end of learning is to know God, and out of that knowledge to love Him and imitate Him." This is true for the reason that He is the source of wisdom. His wisdom is "the law of the spirit of life" spoken of by the Apostle, and being such it necessarily makes men "free from the law of sin and death." It is true, as the ancient wise man said, that "the foolishness of man perverteth his way, and his heart fretteth against the Lord." Again He says, "Trust in the Lord with all thine heart, and lean not unto thine own understanding;" and this because the understanding of men is the "wisdom of this world," which is "foolishness with God."

When one has freed his mind from impurity and sin and replaces these with purity and righteousness, he sees more clearly the glorified life—the life that knows no death; he understands and realizes "the beauty of holiness." James Lane Allen in his book, "The Life Triumphant," says:

Anxiety and fear, grief and lamentation, disappointment and regret, wretchedness and remorse—these things have no part in

the world of the wise. They are the shadowy inhabitants of the world of self, and can not live, nay, they are seen to have no substantiality—in the light of wisdom. The dark things of life are the dark conditions of a mind not yet illuminated by the light of wisdom. They follow self as the shadow of substance. Where selfish desires go there they follow; where sin is there they are. There is no rest in self; there is no light in self, and where the flames of turbulent passions and the fires of consuming desires are rife, the cool airs of wisdom and peace are not felt. Safety and assurance, happiness and repose, satisfaction and contentment, joy and peace—these are the abiding possessions of the wise, earned by right of self-conquest, the results of righteousness, the wages of a blameless life.

It is right and just that wrongdoing shall have its penalties, as it is right and just that righteousness shall have its rewards, otherwise men would sin without regret and consequently without effort to reform. Herein is wisdom justified and glorified, and this is why “wisdom is justified of her children.”

The way of life is lighted by love, and love leads to Divine heights.

LXVII

REAL LIBERTY

THE apothegm, "Eternal vigilance is the price of liberty," is no less applicable to spiritual things than to things physical or political. The most relentless master that ever oppressed poor, erring humanity is love of sin. The liberty to be found in wrongdoing is the most tyrannical slavery. It manacles with bad habits, it palsies with self-indulgence, it destroys with disease and death; its beauty is ugliness, its happiness is wretchedness, its love is hate; it burdens with trouble, it shackles with fear, it binds with bad habits which begin with cobwebs and end with chains. Indeed, when one thus lives he is a slave to fear, and there is no more oppressive and destructive tyrant. To him should come the truth uttered by the Apostle, "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind;" and another said, "Perfect love casteth out fear." Right never fears, because it is right. It is guilt that feareth the light. "Men loved darkness rather than light because their deeds were evil." The lowly Nazarene said: "Ye can not serve two Masters. . . . Ye can not serve God and Mammon." There is perfect liberty in the service of righteousness, and there is perfect slavery in the service of sin—the most abject,

the most destructive, the most complete. Some one has said sententiously that when man fears God he will no longer be afraid of Him. There is no prison for the hero of righteousness, and no stake nor rack for the martyr to truth. For them

“Stone walls do not a prison make,
Nor iron bars a cage.”

Again, the question should come to all, “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?” Man’s liberty is limited by the Golden Rule. He has no right to impose upon his neighbor, or to annoy or oppress him. Man has the right to do as he pleases only so long as he pleases to do right. No man has the right to do wrong, and this is proven by the fact that in proportion to the wrong there is suffering. This is a Divine provision in the economy of life and being. Too many take liberty to mean license, and acting upon this misapprehension crimes, follies, misfortunes and suffering follow, justifying the exclamation of Madame Roland: “Oh, liberty, what crimes have not been committed in thy name!”

Dante says: “His will is our peace,” and there is no happiness without peace. Patrick Henry exclaimed: “Give me liberty or give me death,” and it was well said; but in the spiritual and moral affairs of life, unless one has the “glorious liberty of the children of God” death will be his portion. The great Englishman, William Pitt, said: “Where law ends tyranny be-

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gins;” and where the law of right ends the tyranny of wrong begins. It has been proven over and over again all down the ages that we can not do wrong and be really happy. It is out of the question; it is impossible, and well that it is so, for if real happiness could be found in sin destruction would be inevitable, with human nature disposed as it is. Away back before the fishermen of Galilee had begun to be “fishers of men,” and before the wise and loving Nazarene had preached the Sermon on the Mount, or comforted the sorrowing, or fed the hungry, or healed the sick, or cleansed the lepers, or raised the dead, or prayed in the Mount of Olives, or hung on the cross, or burst the bonds of death in a triumphant and glorious resurrection, the old Prophet Isaiah said: “Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusted in Thee.” So it has been on down to the present; and there is no happiness without peace; neither is there happiness without virtue. George Washington said:

There is no truth more thoroughly established than that there exists in the economy and course of nature an indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxims of an honest and magnanimous policy and the solid rewards of public prosperity and felicity.

These thoughts should cause one to plead with Stopford Brooke:

“Of innocence and love and trust,
Of quiet work and simple word,
Of joy and thoughtlessness of self,
Build up my life, oh Lord.”

Webster says that "knowledge is the only fountain, both of the love and the principles of human liberty"—knowledge of what true liberty is, of what the real rights of men are. The writer of Proverbs says: "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." True knowledge is wisdom; it is the knowledge that leads to freedom and happiness, for it has been told us, "Ye shall know the truth, and the truth shall make you free." And thus it is that

. . . the truer life draws nigher,
Every year;
And its morning star climbs higher,
Every year;
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the Dawn Immortal brighter,
Every year."

LXVIII

“THE KING’S BUSINESS”

So he died for his faith. That is fine—
More than most of us do.
But stay, can you add to that line
That he lived for it, too?

—*Ernest Howard Crosby.*

LIFE is the miracle of the ages, of eternity—the miracle of miracles. It is the manifestation of God, for in Him is life. The consciousness of existence is man’s greatest privilege, his greatest possession, and should be his greatest joy. Man knows he is immortal, because the Father which created him is immortal, eternal, omnipotent, omniscient, omnipresent. Realization of his duty to God and his fellow-man is man’s greatest responsibility, and the fulfillment of duty is his “Father’s business;” it is “the business of the King.” He who appreciates his responsibility is busy with the performance of duty. His work is one which seems itself to ask, “Wist ye not that I must be about my Father’s business?” He has no time to lose or trifle away, or worse still, to devote to a bad, or even an indifferent cause. He is like the good old man the writer knew who, when asked what his business was, replied, “I make shoes for a living. My business is serving the Lord.” And he was faithful, constant and diligent in attending to that business. Life

is too precious to devote to anything except that which promotes the welfare and happiness of mankind, here and hereafter, for that is “the King’s business.” No matter what the work, unless it in some measure reflects the wisdom, goodness and mercy of the Father, it is neither His business nor ours; and the time, talent, skill or energy devoted to it is worse than wasted, for it is neglect of opportunity; and opportunity is not given to be wasted, but improved. There is no reward for the “slothful servant.” John H. Mason says, “Press your genius and your eloquence into the service of the Lord, your righteousness to magnify His Word and display the riches of His grace. Who knoweth whether He may honor you to be the minister of joy to the disconsolate, of liberty to the captive, of life to the dead?” And is not he most disconsolate who is “without God and without hope in the world?” Is he not the most unfortunate of captives, the most debased of slaves, who is unable to shake off the fetters of evil habits, who is unable to free himself from the shackles of sin? Then the greatest work—the King’s business—is to carry him the “glad tidings,” to help him break off the fetters of evil, to carry life to him who is “dead in trespasses and sins.” Seneca says, “Let me understand that the good life does not consist in length or space, but in the use of it.” Happy is the life of him who can say in sincerity—

“I would be friend of all—the foe, the friendless;
 I would be giving—and forget the gift;
 I would be humble—for I know my weakness;
 I would look^up, and laugh, and love and lift.”

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Or with Francis R. Havergal—

“Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands, and let them move
At the impulse of Thy love.”

Every moment is as precious as if there was never to be another. How few realize the importance, the greatness, the responsibility of life as life. Too many are absorbed in some little incident or contingency of life to the neglect and depreciation of the main purpose of terrestrial existence—the Father's business. A recent writer says, “It is a part of both wisdom and happiness if we concern ourselves more with life itself than to become absorbed in some mere phase or contingency of life.” The same writer says, “Life is not so complex if we do not persist in making it so. We need faith, we need to be brave; we need chronically to keep the corners of the mouth turned up and not down. And after all it is only a step at a time.” That it is only one step, one day, one task at a time, is an important consideration, for there are many who neglect the work of today in dreading what may be a disagreeable task tomorrow; who lose much of the joy and happiness of the present because of lugubrious anticipations of the future. This is one of the greatest follies to which mankind subjects itself. As Lord Avebury so tritely and eloquently says, “The darkest shadows of life are those which a man himself makes when he stands in his own light.” He who was incarnate wisdom said, “If therefore the light that is in thee be darkness,

how great is that darkness.” The shadow one casts on his spiritual path is as dark as opacity itself, because he sees only that which is material instead of “ the King in His beauty.” Thomas à Kempis says, “ He does much who does what he has to do well. He does well who serves the common good rather than his own will.” He who looks out only for self, throws his own shadow in front. His eyes can not see either over, under or through it. He can not see the sick or distressed, the helpless or discouraged, the hopeless or despairing. His life is as dark as Erebus. On the other hand, how bright and glorious is the life of him who is about his Father’s business. Even the sun in his splendor never shed the beautiful light that is reflected in the face of one who has been lifted out of the “ slough of Despond ” and set upon the mountain top. The mild radiance of the moon’s mellow beams was never so sweet as the smile of gratitude and love on the face of one to whom “ good tidings of great joy have come.”

“ A sacred burden is the life ye bear ;
 Look on it, lift it, bear it solemnly ;
 Stand up and walk beneath it steadfastly,
 Fail not for sorrow, falter not for sin,
 But onward, upward, till the goal ye win.”

LXIX

GREED

We might all of us give far more than we do
Without being a bit the worse;
It was never yet loving that emptied the heart,
Nor giving that emptied the purse.

—*Dora Greenwell.*

IF there is any one trait of human nature which may be called the Pandora's box from which all ills come, it is greed. Trace to its fountain head almost any other fault in character, and it will be found to be greed. Envy, jealousy, presumption, cruelty, intolerance, and to a great extent egotism, are children of this common parent of evil. This is accounted for when we reflect upon the first Commandment, "Thou shalt have no other gods before me," for a man's god is that upon which he bestows most thought, time and effort; and when he devotes himself assiduously to the accumulation of material wealth he is making it his god, and this god being a material god, he is following after "other gods." The Psalmist says, "Their sorrows shall be multiplied that hasten after another god." He who worships at the shrine of the gold eagle is as verily a pagan as if he were bowing down before the golden calf in the wilderness, and since he must serve whatever god he worships, the worshiper of the god

of gold must serve him by getting more. Thus it is that the greater his obedience to his material god the less considerate he becomes of those about him; so that oppression, tyranny, cruelty, persecution, egotism and intolerance become natural with him—his god demands the exercise of these evil qualities. Channing says:

Property continually tends to become a more vivid idea than right. In the struggle for private accumulation the worth of every human being is overlooked. The importance of every man's progress is forgotten. We must contend for this great idea. Those who hold it must spread it around them. The truth must be sounded in the ears of man, that the grand end of society is to place within reach of all its members the means of improvement, of elevation, of the true happiness of man.

It is as sure as fate that the higher materiality rises in human consciousness, the lower spirituality sinks. This is comprehensively expressed in one of the sentences just quoted, "In the struggle for private accumulation, the worth of every human being is overlooked"—God gives place to gold, mercy to money, sympathy to shekels, and love to lucre. So that it is small wonder the miser can sit in comfort and luxury while a baby in the same block dies for the want of a three-cent cup of milk. Thus it is also that arrogance comes with material possessions, and their possessor assumes rights which do not belong to him, and presumes himself the dictator of those about him by reason of riches. It is not strange, then, that he takes that which is not his right by paying for labor less than its value, by demanding the last farthing of poor, hungry

women and helpless little children, and in the outer world assumes to dictate and demand. Goethe says:

“Men who put a great value on gardens, buildings, clothes, ornaments, or any other sort of property, grow less social and pleasant; they lose sight of their brethren.”

And yet such a man is so blinded that he often considers those who “crook the pregnant hinges of the knee where thrift may follow fawning” to be real friends, possibly admirers. There is no greater power for self-deception. “Take heed and beware of covetousness; for a man’s life consisteth not in the abundance of the things which he possesseth.” Henry Ward Beecher says, “It is not what we take up, but what we give up, that makes us rich,” and Thoreau tells us, “I have not succeeded if I have an antagonist who fails. It must be humanity’s success.” Shaw says, “Take selfishness out of the world and there would be more happiness than we would know what to do with.” Some wag has said humorously if not logically that “Some men appear to consider the contributions they make to the church as premiums on a fire insurance policy;” and contributors to the church are not alone in this respect. Too many overlook what is enjoined in the Book of Books where it says “they gave of their abundance.” Giving is not giving in its best sense until it reaches the point very practically expressed by some one who said, “Give till it hurts.” Another says, “A contented mind has no solicitude for grasping wealth,” and Horace admonishes us to “Be not fearfully solicitous for the necessaries of life, which requires but a few things.”

But there are those whose wealth has not come because of miserliness, or grasping, or oppression, who for this reason may not have their hearts hardened, and in whom self-importance, arrogance, egotism and dictatoriness have not appeared to the extent of dominating their acts and motives. To such as these, and even to those who have sent "chill penury" through the hearts of the needy, let it be said that they are the most fortunate of all people if they will but realize and recognize their opportunities. This good fortune comes from the fact that wealth is just as potent for good as for evil. Franklin says: "The use of money is all the advantage there is in having it;" and that use can bring unspeakable joy to him who will use it with love, both to him who helps and him who is helped. What an opportunity for happiness—double happiness! It is an opportunity that the less wealthy can not have. What immeasurable bliss may a loving use of wealth bring to the suffering, the needy, and still more to him who makes this loving use of his possessions!

"Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart." "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will He pay him again."

"For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have,
Such is the law of love."

THE ECONOMY OF RIGHTEOUSNESS

RIGHTEOUSNESS might be called the dynamics of Truth. It is only when one understands the economy of righteousness that the perversity of human nature becomes most amazing. A simple statement of the difference between right and wrong is that anything is right that promotes happiness; anything is wrong that prevents it. In order that he might be able to differentiate between that which conduces to his happiness and that which produces misery, man was endowed with a knowledge of right and wrong, just as in material things he knows that which is injurious and that which is not. But in material things he carefully refrains from those things which he knows will cause him pain, or that will disable him physically, while he will deliberately commit deeds that his conscience and common sense have condemned in advance. There is nothing that man knows better than that he can not do wrong and be happy, and yet in the face of this knowledge which has come down to him through the ages, in the face of his own experience and observation, and in spite of the warnings of others, man allows himself to be tempted into wrongdoing and enticed into sin. He carefully protects himself physically while deliberately injuring himself spiritually and mentally.

The perversity of human nature is, to the thoughtful, the most stupendous marvel of the centuries. Only in the economy of righteousness is found a guarantee of happiness. It offers every conceivable inducement for mankind to do that only which is right, and to think only that which is good. On the other hand, the reward for wrongdoing is suffering and woe. And yet egotism tells a man that, notwithstanding all others have suffered for evil acts, *he* will not, and he is fool enough to believe the lie. This is the same old lie that was told him in the beginning—"Ye shall *not* surely die." The economy of righteousness puts a premium on good deeds and loving thoughts. Thomas H. Nelson says:

Morality is a biological necessity; immorality is idiocy; sin is suicide. Life works its most glorious achievements in virtue and its most inglorious specimens are developed in vice. The fact that the stream of life shrinks back to the fountain head in uselessness, and swells to a mighty river in nobility of expression, not only forms a clarion call to righteousness, but justifies the moral commands and prohibitions of the all-wise and all-benevolent God who gave them.

There is no controverting this eloquent and impressive truth—"Morality is a biological necessity; immorality is idiocy; sin is suicide." Sin is destructive, therefore suicidal. Given over to unbridled immorality, mankind would soon destroy itself, for death follows sin as certainly as night follows day—"Sin entered into the world, and death by sin." Reason demands a righteous life; therefore to the extent that a life is sinful it manifests the absence of reason. This being true, sinfulness is insanity, and the sinner is insane

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to the extent of his wrongdoing. He that is sane will do sane things, and none will contend that striving against God is a sane thing. This is proven "by their fruits," for the fruits of virtue are joy, peace and happiness; the fruits of vice are misery, disease and death. The noblest types of men and women do not come from vicious parents, surrounded by degradation and moral filth. There is no axiom truer than "Virtue is its own reward." It is necessarily so. The lives of those who practice it are living demonstrations of its correctness.

The fact that in great measure men see that for which they look; that "the world without reflects the world within," makes certain the beauty and joy of a virtuous life. As Bovee says, "The beauty seen is partly in him who sees it." Here again is proven the fact that as for man, "as he thinketh in his heart, so is he," for unless his thoughts are virtuous his life is not a moral one. Every thought and deed is good or bad, and just to this extent is the thinker and doer righteous or unrighteous. The truly virtuous person is the one with real interest in promoting those things which make for good. It is such a one that knows the perversity of human nature and who understands the economy of righteousness.

LXXI

MAN'S HIGHEST IDEA

The idea of right is the primary and the highest revelation of God to the human mind.—*Channing.*

“**T**HE idea of right” is not only the highest revelation of God to the human mind, but it is the most abiding; and it is most abiding because it is right. That is necessarily so in the very economy of being. Were it not so happiness would not be dependent upon righteousness, and the life of the evildoer would as likely be happy as that of the benefactor. “What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?” The law of compensation is as inexorable as justice. The evil deed carries with it its punishment, just as the righteous deed carries with it its reward. Channing also tells us that there is one thing that makes all men truly equal, and which may place in high positions those most heavily depressed in wordly condition. He says, “I refer to the sense of duty, to the power of discerning and doing right, . . . to the inward monitor which speaks in the name of God, to the capacity of virtue or excellence. This is the great gift of God.”

The living of a great life can be accomplished by

all, for it is the very simple but comparatively rare achievement of living a good life. There is simplicity in greatness and greatness in simplicity. The simplest law of life is the greatest, and deepest, and wisest, and most encompassing, and most comprehensive of all laws, obedience to which makes sure a career of usefulness and happiness. This law is the Golden Rule. "Whatsoever ye would that men should do to you, do ye even so to them." Life is made useless to others and unsatisfactory to one's self, not by obedience to this law, not by seeking first "the Kingdom of God and His righteousness," but by striving for those things which gratify vanity, which satisfy unholy ambition, which excite envy and jealousy in the hearts of others, thus doubling the folly and iniquity of the deed; by the great and miserable scramble for place and position, by pitiful efforts to attain to authority over others, by feverish struggles to pile up riches, and by occupying one's time in a frenzied endeavor to accomplish those things which lead to folly for one's self and to suffering and sorrow for others.

The sin, suffering and sorrow of those who are beguiled by "the deceitfulness of riches and the lust of other things" are in large measure at least avoidable by living in humility and simplicity. Jeremy Taylor says:

If men knew what felicity dwells in the cottage of a godly man, how sound he sleeps, how quiet his rest, how composed his mind, how free from care, how easy his position, how joyful his heart, they never would admire the noises, the diseases, the throngs of passions, and the violence of unnatural appetities that fill the house of the luxurious and the heart of the ambitious.

Such a man is living the humble, simple life of righteousness. He is not troubled. He realizes the truth that "Just where you stand in the conflict, there is your place," and he knows as Landor says, "Proudest men themselves in others praise humility." Philip James Bailey says:

"Fame is folly, for it is, sure,
Far more to be well known of God than man."

This suggests the thought by Meredith, "If I am walking in the very eye of heaven, and feeling it on me where I go, there is no question for me of human dignity." Charles H. Brent says:

Humility is the one grace that can not be counterfeited. It is the hallmark of a noble character. Its wearer knows his gifts, but he also knows for what purpose he carries them. Being pre-occupied in his endeavor to employ them worthily, he has no time to give to admiring them. He values their weight above their beauty.

It would be difficult to find a more beautiful conception of this idea. Such a character as he describes cares nothing for the acclaim of the gaping multitude. He has no desire to have his name upon the lips of the rabble, nor his monument in the city square, nor his bust in the Hall of Fame. Rather he prefers to know that he is enshrined in the hearts of one whom he has helped, of one to whom he has given a "cup of cold water," whose burden he has lightened, whose suffering he has relieved, whose heart he has softened, into whose life he has sent the sunshine of love and hopefulness. He it is that is about his

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Father's business, whose life is beautiful and whose reward is sure. He is not ashamed of his position. His life accords with the advice by Amiel, "Do not despise your situation. In it you must act, suffer and conquer. From every point on earth we are equally near to heaven and to the Infinite." And this is as true with regard to high and low social and official position as to geographical elevation—much more so. Such a man has his own ideals as to life and has the heroism and nobility to stand by them. Carl Schurz says: "Ideals are like stars; you will not succeed in touching them with your hands. But like the sea-faring man on deserts of water, you choose them as your guides, and following them reach your destination." It is the wise man who lives the simple life. This is the life of usefulness to humanity—without ostentation, pride, vanity, egotism or conceit. One who lives it manifests love and tenderness and consideration, and receives it in return. It is such a one that Frederick Oakes Sylvester had in mind when he wrote:

I like the man who goes
Not songless to the common tasks of life,
But twines a flower round his tools of trade;
Who boasts not what he does, nor what he knows;
Who brings no sword but love to conquer strife;
And, king of self, of nothing is afraid.

THE ASSASSINATOR OF CHARACTER

THE greatest charity is that which attributes honest motives to others; which sees good where less just and less loving eyes might see evil. He who looks upon the deeds of others through the green glasses of envy, or the yellow glasses of jealousy, or the dark glasses of hate, has a shriveled and flowerless heart. He it is who stabs both friends and enemies in the back—and no wound bleeds so long as that inflicted by a friend. He sees only the worst in men, and his criticisms are always such as reflect discredit upon him of whom he speaks. Whether he realizes it or not, he is an assassinator of character; a purveyor of moral poison; a viper that stings to death the reputation of others; a vulture that lives off the carrion of lies; a hyena that goes even so far as to dig into the graves of the departed that he may drag forth the corpse of some wrong act.

There is no serpent so poisonous as the “snake in the grass.” He selects the pure and the good and the true as well as those less commendable among men in whom to sink his venomous fangs. No one escapes. And, sad to say, he too often has ready and willing auditors; and he who listens is only second to the tattler and scandal-monger in wickedness of heart. What

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a miserable way of spending one's time—listening to the picking to pieces of the character and reputation of others, to gossip and small talk, which is always not only unprofitable, but inevitably hurtful.

The saddest reflection in this regard is it is true that "Out of the abundance of the heart the mouth speaketh." He that sees no good in others becomes indifferent as to the truth of what he alleges; and "more's the pity," for it would be well for him to take the advice of one who said, "Whatsoever thou wouldest affirm, prove with care, for the tongue often outruns the understanding." Another has given this impressive warning, "Never tell anything about anybody unless you know positively it is true. Never tell, even then, unless absolutely necessary; and remember, God is listening while you tell." And the Psalmist says, "Keep thy tongue from evil and thy lips from speaking guile."

Theodore L. Cuyler tells us of an eagle which carried a serpent in his talons which bit him to the heart, and he fell to the ground. He carries a serpent in his heart who allows envy, or jealousy, or hate, or secret sins to occupy it, and it will sooner or later bring him to the ground—destruction. The tattler and the backbiter get surely farther and farther from the truth. Emerson says:

"Truth is the summit of being;
Justice is the application of it to others."

It would not be so bad if the censurer would search out the weaknesses of men and talk about them only; but the truth—even about such weaknesses—doesn't satisfy

him. Lying comes to him naturally, and he soon finds the truth of the adage that "Sin has many tools, but a lie is the handle that fits them all." He often begins by saying, "He is a fine fellow, but"—and then the "dirty work" begins. It is certain that all liars are cowards, and if the backbiter were compelled to always speak within working distance of a dictaphone upon which his remarks might be recorded, or in the presence of him about whom he is talking, it is altogether probable that he would have very much less to say, or else would change the nature of his remarks. He would soon discover of a truth that "silence is golden."

No one can grow in righteousness so long as the desire to disseminate the intellectual poison that blasts the character of others is in his heart. Ruskin tells us that "He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering the living peace." Isaiah says: "How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace." Jeremy Taylor gives us this splendid thought:

Pity, forbearance, long-suffering, fair interpretation, excusing our brother and taking in the best sense and passing the gentlest sentence are certainly our duty, and he that does not so is an unjust person.

Not only are there sins of omission as well as of commission, but there are also good deeds of omission as well as of commission; and the omission of the deed of blackening the character of individuals, or communities, or organizations, is a good deed. The heart that

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is full of love has no room for evil thoughts about others. Its possessor knows that there is never cause for regretting a good deed, and that the saying of good things about another is just as much a good deed as if it were an act. Carlyle says: "One of the godlike things of this world is the veneration done to human worth by the hearts of men."

After all, it is seldom that he whose life is above reproach is permanently affected by him whose habit it is to smirch the character of others. And besides, he knows that there is always greater or less battling to be done with the hosts of evil; that, as some one has said, "There are always giants in a land where there are milk and honey." So that he feels that he can undertake to follow the advice of the newspaper poet who says:

Just like a banjo, let them pick
Upon you as they will,
So that you give them back a tune
To set the heart athrill.
Just like a fiddle, let them scrape
The bow across your strings,
So that the soul within you lifts
Its voice in love and sings.
Just like a bugle, let them blow
On all the stops they may,
So that you call them to the toil
Of manhood's day-by-day.

LXXIII

THE REASONABLENESS OF RIGHTEOUSNESS

THE most reasonable thing is righteousness, because it is the effect, the product, of Truth. The most unreasonable thing is wickedness, because it is the work of error. Happiness is the handmaid of righteousness, because both originate in Truth. Misery is the companion of wickedness, because it is the fruit of error. Being reasonable, righteousness is practical, and being the most reasonable of all things, it is the most practical of all things. When we stop to think seriously of the benefits that are the effect of Truth and righteousness, of mercy and love, we can but stand amazed that men do not more generally strive to practice that concise epitome of all ethics and economics, "Whatsoever ye would that men should do to you, do ye even so to them." The practical application of this all-inclusive and most sublime economic and ethical principle would at once dethrone darkness and error and evil, and crown light and Truth and good, whose reign would be triumphant and eternal.

It is probably not too much to say that every one who thinks at all upon the serious things of life knows that this is true. He knows that, aside from the drying up of tears, the healing of broken hearts and consequent

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happiness, it would make unnecessary courts of law, and the jails, penitentiaries and all the machinery and paraphernalia required for the dispensing of justice at the hands of men. When we come to reflect upon this, the fact that men do not more often do that which they know to be right is the most amazing and appalling thought, it would seem, that could be possible. Epictetus tells us that "reason is not measured by size or weight, but by principle," and taking this as the standard, it only serves to emphasize what has just been said. The fact that the practice of virtue, the exercise of charity, the manifestation of love, are reasonable and therefore possible is shown by the fact that it has been enjoined upon men by Him who has all wisdom and knows all hearts. The possibility and simplicity of living a righteous life is emphasized by the inquiry,

"He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

Men only have to wear "the breastplate of faith and love," to "bear one another's burdens," to practice "charity, which is the bond of perfectness," to "have no fellowship with the unfruitful works of darkness," and to "do justly, and to love mercy, and to walk humbly" before God in order to bring about the reign of heaven on earth. One great trouble is man is too busy making a good living and giving too little attention to making a good life. He must rid himself of selfishness and egotism, and know that it is better to be a good peasant than a bad king. Time is too precious

to devote to anything except to good works. Life is a series of opportunities for doing things that are worth while, and he who deals in good deeds need never fear being overcome by competition.

Greed is the Pandora's box from which we find emanating about all the ills from which humanity suffers. From it come covetousness, enviousness and jealousy, and these cause lying, stealing, merciless oppression, tyrannical domination, starving of mind and body, cruelty, despair and death; for envy and jealousy beget unholy ambition, love of applause, hunger for fame, striving for high honors and proud places. Following the cruel struggle for these things, we find the rich rolling in luxury, while the poor wrestle with poverty; one is clothed in purple and fine linen, while the other shivers in rags; feasts await the coming of one, while the gaunt wolf of famine bares his teeth to the other. The unthinking multitude rushes wildly forth to acclaim the glory of the conqueror, while sorrow fills the heart and tears flow down the cheeks of those whose sons spilled the blood which made sodden his pathway to glory.

And all this because men, notwithstanding they know what is right, accept the false and reject the true; believe a lie and disbelieve the truth. "The kingdom of heaven is within you," said the Master, and it is, for in the heart of all there is love and truth. And yet, in spite of the importunities of conscience, and the constant and patient call to righteousness of "the still, small voice," men yield to the deceptive blandishments of sin, still knowing that the happiness of mankind is

in proportion to the exercise of love and obedience to Truth; that "the wages of sin is death," everywhere and always, certain and inexorable; that punishment is sure for every wrong act or thought. Human happiness requires the manifestation of Truth and Love in the way of good deeds. Verily, the kingdom of heaven is within, and the great business of men is to make manifest this kingdom. Love, and Love alone, is the only power for making men good, and it must be used by all who would promote the cause of humanity. We must "meet criticism with kindness, crossness with geniality, insult with courtesy, and injury with charity." The spirit of self-sacrifice must pervade one's being in order that he may undertake with joy the duties of life.

LXXIV

GOD'S LOVE AND OMNIPRESENCE

O Lord, where'er Thy people meet,
There they behold Thy mercy seat;
Where'er they seek Thee Thou art found,
And every place is hallowed ground.

—*Cowper.*

THE immanence, the ever-presence, the omnipresence of God, is the most overwhelming fact of which man is cognizant. It also is of necessity the most patent. It is unthinkable that there could be a millionth part of an inch of space in all the universe where God is not. This is of necessity true; and being true, the assertion of the poet that "every place is hallowed ground" is obviously a fact; and it is hallowed because of God's presence. Then, since as the Apostle says, "God is Love," we are brought to the beautiful, the sweet, the glorious realization that God's Love, Power and Wisdom are with us all the day and all the way. Why, then, we can but ask ourselves, is it that man is so timorous, so doubtful of the power of God; so tremulous as to the future; so fearful of lack of those things needful to his temporal comfort, notwithstanding the admonition, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you?" Serious reflection upon these thoughts makes the conclusion inevitable that God is not only

the source from which comes our spiritual power and satisfaction, but also the source from which comes the supply for our temporal needs; and if God be our supply, and He is ever-present, why be fearful as to our future? Such a state of mind can only be a doubt of the very fact which must of necessity be conceded, as already shown. In other words, it would be argument against conceded fact; it would be confessing that Infinity is finite, that there is a limit to the strength of Omnipotence, that God's Love is to some degree alloyed with hate, that Omniscience is to some extent ignorance, that God is limited as to His presence. When this is done, God is no longer God, for the very attributes which make Him what He is are taken from Him. This done, He becomes finite—no God—an absurdity.

The Psalmist had an inspired sense of God's omnipresence when he exclaimed, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. 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." This indicates, as before implied, that there is not even an infinitesimal part of the whole creation where God is not. If there were, how would one know when to pray, since he would have no assurance that God would be present to hear his supplication? Such suggestion would remind one of the irony with which Elijah taunted the prophets of Baal when they were testing the trueness of their respective gods. When the prophets of Baal failed

to receive a response from their god, Elijah "mocked them," saying, "Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awakened." The very thought of God's absence from anywhere puts Him on a level with Baal, which is little if anything short of blasphemy. His very nature makes Him everywhere or nowhere. The fact that He "heareth prayer" is conclusive evidence that He is there to hear it; and the great Apostle to the Gentiles said, "In Him we live, and move, and have our being." And if ever-present, is His "hand shortened that it can not save?" or His "ear heavy that he can not hear?" At once comes the assurance of the Apostle James, "the effectual, fervent prayer of a righteous man availeth much." Naturally emphasis seems to be laid on the word "righteous," for the Psalmist remarked, "If I regard iniquity in my heart, the Lord will not hear me." It is the one who loves Him and keeps His commandments whose prayer is heard, for such a one tries, as the Master said, to "do always those things that please Him." And if one does "always those thing that please Him," he has a right to expect a response to his prayer, for we are told to "Draw nigh unto God, and He will draw nigh unto you."

Certainly no one who realizes to the full God's hallowed presence will yield to the blandishments of sin and evil. Such a realization makes it impossible to esteem the possession of "all the kingdoms of the earth" a condition precedent to happiness. St. Augustine says, "God is all to thee: if thou be hungry, He is bread; if

thirsty, He is water; if in darkness, He is light; if naked, He is a robe of immortality." "The closer we get to His love, and the more we realize our utter dependence upon it, the better our days will be."

That which is of greatest importance to us is not that God was, or will be, but that He IS now; that He is at our side; that He is never absent. The most exalted of all facts of which man has knowledge, that "God is Love," coupled with a realization of the ever-presence and omnipotence of God, should be enough to cause man to try with sincerity and earnestness to fulfill the law, and we are told that "Love is the fulfilling of the law."

INTOLERANCE THE CHILD OF IGNORANCE
AND PREJUDICE

Christians have burnt each other, quite persuaded
That all the Apostles would have done as they did.

—*Byron.*

RIGHT is not argument.

Prejudice and passion are not logic.

Preconceived and inherited opinion is not always correct in either religion, science or politics. Persecution is not an evidence of righteousness. The rack, the stocks and the stake can not be pointed to as monuments of a religion of love.

The wisest men the world has ever known have been the most tolerant, and they were tolerant because they were wise. Intolerance is the child of ignorance and prejudice. Condemnation, censure and persecution can never be construed as evidence of correctness of vision. The thumbscrew and the noose never really converted any one to another's way of thinking. He who was an example for the world in wisdom, patience, meekness and love was persecuted even to death on the cross, and said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so perse-

cuted they the prophets which were before you." All down the ages ignorance and superstition, prejudice and passion have undertaken to thwart the will of Omnipotence. They have always failed, are failing now, and will continue to fail. Overzeal is too easily led into prejudice, and it is but a little way from prejudice to passion, and from passion to persecution.

Don't get bogged up in prejudice.

Tolerance says, "You may be right." Intolerance says, "You are wrong." Tolerance means freedom of thought. Intolerance means dogmatic ipse dixits. Tolerance is reason; intolerance is prejudice. One stands for liberty, the other for slavery; one for progress, the other for decadence.

Every step forward in the world's history has been taken in spite of tradition and fixed opinions. Copernicus, Watt, Stephenson, Morse, Fulton, Franklin, Edison, Marconi and others who have blazed the way of progress were considered heretics in the domain of science. Had bigotry and bitterness been allowed to scotch the wheels of their chariots, the word "Progress" would have been lost.

"He that saith he is in the light and hateth his brother is in darkness even until now; . . . he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." That is the whole matter in a few words from the Apostle John.

Intolerance would hark back to the Dark Ages. It would displace steam liners with primitive sails and boats rowed by galley slaves. It would supplant the

Twentieth Century Limited with the stage coach. It would exchange the wireless operator for the messenger on horseback—a Marconi for a Paul Revere. It would relegate the aeroplane to the junk heap and reinstate the old army scout. It would reject religious progress and inculcate belief in witchcraft.

Progress is inevitable, because intelligence must rule. Were it not so, ignorance and superstition, bigotry and passion, would sink the world into a darkness in which not even Hope could find a star.

Tolerance creates reverence for God and respect for religion. Intolerance makes atheists and infidels.

Tolerance listens and is patient. Intolerance spurns reason, and lights the fires of persecution, builds the stocks, turns the thumbscrew, and draws and quarters.

Intolerance makes him who disagrees with us in religion a fanatic, in politics a demagogue, in nationality an inferior, in society a pariah, in science and philosophy a quack and a charlatan.

Tolerance is the standard by which civilization must be gaged.

Sensible men are ruled by reason and justice, fools by prejudice and passion.

“My little children, let us not love in word, neither in tongue; but in deed, and in truth.”

LXXVI

THINKING

Thou wilt keep him in perfect peace whose mind is stayed on Thee.
—*Isaiah.*

HE “ whose mind is stayed on Thee ” thinks right, and the right thinker is the right doer.

If the liar thought truth he wouldn't lie. If the thief thought honesty he wouldn't steal. If the tyrant thought mercy he would not be cruel. If the despot thought liberty he would cease his despotism.

What a man thinks is what he is. If he doesn't think he isn't anybody. If he thinks righteousness he is good; if he thinks evil he is wicked, for the right thinker is the right doer. The cruel and hard-hearted do not maintain orphan asylums nor institutions for the old and feeble, the poor and helpless. The miser thinks only of gain, and therefore holds tightly to his hoard while the unfortunate shiver and starve.

The right thinker thinks the truth; the wrong thinker thinks that which is false and untrue. This accounts for the peace and happiness of the one and the misery and unhappiness of the other. The mind of the right thinker is “ stayed on Thee; ” the mind of the wrong thinker is fixed on the unstable things of his ephemeral existence, and peace of mind, contentment and happiness

are not found in them. "So are the paths of all that forget God: and the hypocrite's hope shall perish. When man keeps his mind too busily engaged in contemplating the things of this world, whether material or mental, his mind is not stayed on the things of God—is not stayed on Him. Then how can he reflect His goodness and wisdom, His purity and love? He is happy and at peace in proportion as he does this, "For to be carnally-minded is death, but to be spiritually-minded is life and peace." So the truth of the matter goes back again to the prophet's exclamation, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

In proportion as one thinks right he is sane, just as in proportion as he thinks wrong he is insane. Sane means the presence of mind for intelligence, and one thinks right in proportion as he is sane—in proportion as he has wisdom. Thoughts of perishable things are perishable thoughts, and from such thoughts do not come words or deeds of wisdom and helpfulness. The reason the Master said, "Heaven and earth shall pass away, but my words shall not pass away," was that His were words of wisdom. Solomon showed his great wisdom when he prayed, "Give therefore Thy servant an understanding heart . . . that I may discern between good and bad." And he asked this wisdom of God, for he knew, as did the Apostle, that "The wisdom of this world is foolishness with God." Worldly wisdom is like worldly things of a material nature—unstable and temporal. True wisdom "cometh from above," from the fount of wisdom and life, for "He disappoint-

eth the devices of the crafty, so that their hands can not perform their enterprise."

Thinking has to square with life and happiness, else it is not really thinking—that is, there is no wisdom in it, and if there is no wisdom in one's thoughts they are not really thoughts.

Thinking must join with intelligent conception, honest effort and worthy purpose.

Right thinking has vision and hearing; wrong thinking is blind and deaf. One means serenity and peace, the other means prejudice and passion.

Those who think right are moved by reason; those who think wrong, by impulse. The impetuous and impulsive are erratic and can not arrive at conclusions which are gained from intelligent and logical deduction. They are double-minded, and as the Apostle James says, "The double-minded man is unstable in all his ways." They try to go up and down, east and west, at the same time.

Right thinking is constructive; wrong thinking is destructive. Right thinking leads heavenward, because it is wisdom; wrong thinking leads to destruction, because it is folly.

God can not be fooled in thought any more than in deed. It is just as true therefore as to one's mental doings as to his physical actions that "Whatsoever a man soweth that shall he also reap." If he sows to the flesh in thought he will reap ruin and unhappiness. When he prays, "Create in me a clean heart, O God, and renew a right spirit within me," he is praying wisely—for "an understanding heart." And it is in

this way that he shall receive answer to his prayer when he says, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer."

Character is thought manifested in conduct. Mastery of thought gives mastery of action.

Man's greatest friends or enemies are those of his own mental household.

It is up to him to decide whether they shall be angels or devils.

"As he thinketh in his heart, so is he."

LXXVII

EMPLOYER AND EMPLOYED— THE GOLDEN RULE

ONE of man's greatest troubles is that he tries to substitute "something just as good" for the law of God.

He has nothing "just as good" as anything God has established. Hence he suffers both from the effort to substitute and the desire to do so.

When men undertake to formulate laws based on selfishness and greed to take the place of principles of righteousness, the result is easily foreseen.

There is no substitute for the Ten Commandments.

There is nothing "just as good" as the Sermon on the Mount.

No counterfeit for the Golden Rule can escape detection.

When men worship "other gods," when they covet what belongs rightfully to others, they undertake to obtain that to which they are not rightly entitled, and trouble follows. Man may be a long time yet realizing the fact that in order to have peace and happiness he must put into his life practice the principle embodied in the Golden Rule, but until he does so he is destined to continue suffering from his attempt to sidestep the laws

of God. It is inevitable and inexorable. It is violation of principle, and this is simply disobedience to recognized truth in the ethics of life. It has been said that "The love of money is the root of all evil"—not that money itself is, but the love of it. This means simply that covetousness impels men to disregard justice, equity and right in their effort to possess the belongings of others. An example of this is given in the parable of men who grumbled because those who had worked fewer hours received as much pay as they who had "borne the heat and burden of the day," notwithstanding they agreed to the amount they were to receive.

Both employer and employee must apply the rule laid down by the wisest and most just of all men in their daily work, otherwise strife and dissension are sure to develop. It is not a one-sided matter. Neither is it a matter that can be ignored in the application of natural law to material things. And not only must this Golden Rule be considered when dealing with one another, but also when their actions affect the rights, liberties, welfare and happiness of their fellow-men. It is a false notion, the idea that we can ignore our brothers, even in the conduct of our own affairs, when these affairs involve the welfare of others. Notwithstanding there are those who declaim to the contrary, man is "his brother's keeper" just to the extent that he has under his control forces or instrumentalities which affect for weal or woe the lives of his neighbors. Men may fail to realize their responsibilities in this respect; they may make asseveration that "This is my business," but whether they labor with their hands or with

their minds, whether they be in minor positions or those "higher up," it is the King's business at last, and they must recognize their responsibility to Him in the faithful performance of duty.

Emerson tells us that "The man whose eyes are nailed not on the nature of his act, but on the wages, whether it be money, office or fame, is almost equally low," and the same applies with equal force to the man whose eyes are nailed on profits regardless of equity and justice. In other words, grave responsibility rests upon us all in our daily intercourse with each other, whether in business or elsewhere, and this responsibility can not be evaded nor disclaimed. It is there, and it is there to stay. Life should be one long-drawn-out series of efforts to "work the works of righteousness." There is never a moment when one is awake that he is not either working or thinking, or both, and it is his business to see to it that the time is rightly occupied. The things that come up to be done today are not meant for tomorrow. Each day has its own duties and responsibilities, and a sin of omission is not less culpable than one of commission.

The post of duty is always the post of honor.

There is no low or menial service that is a necessary service.

Only by the practice of the Golden Rule can peace and harmony be attained in the business of life. "Whatsoever ye would that men should do to you, do ye even so to them."

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