


THE PERFECT MAN

WILLIAMS

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REV. R. T. WILLIAMS, A. B., B. D.

The Perfect Man

R. T. Williams

By

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President Peniel University

1913

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INTRODUCTION



Knowing Professor Williams as I do, I could write commending any book he would write upon Character Building without having read a line of the manuscript. I would be safe in so doing, for the man himself is incapable of writing wrongly on the subject. He is himself a fine exemplification of correct character building, and ought to be well qualified to produce a readable and useful book on the subject. My perusal of his manuscript has confirmed my expectations, for here we have a strong, useful treatment of this important theme. I must not omit to stress the timeliness of the book. In this materialistic, selfish, pleasure-crazed age fathers and mothers and young people need to have their minds turned to the true elements of character building. There is widespread fallacious theories, which are working havoc. Professor Williams' book will prove a valuable contribution to the agencies for turning the popular mind to the true and only proper basis for the construction of sturdy, heroic, enduring character. We wish this work a wide sale, for it will do great and needed good in a needy field in a needy age.

B. F. HAYNES, D. D.

The Perfect Man

CHAPTER I

THE PERFECT MAN

WHAT should be the object of one's pursuit? This is a simple question, but one that is often asked by sincere souls who earnestly wish to make a success of this life. To this question there are many and varied answers.

Some people seek the meaning of life in the pursuit of wealth—wealth not to be a means to an end, but an end within itself. Such persons abandon themselves—body, soul, and spirit—to the purpose and effort of acquiring fortunes in the form of lands, stocks, bonds, or great commercial enterprises. Mind and soul are consecrated and sacrificed on the altar of mammon, and noble powers are coined into gold. This pursuit can not be first in importance. The following facts are sufficient to support this statement.

First, the results in the life of one who makes material wealth the object of pursuit are bad. It is an accepted fact that a person becomes assimilated to the character of the thing he worships, and that he is affected by his environment. The heathen are corrupt because they worship gods of wood and stone representing some abstract vice or evil pas-

sion. The polar bear is white to correspond to his surroundings. It is just as true that a mind given over to the sole purpose of getting gold becomes unsympathetic, the voice metallic, and the whole life materialistic. Man is greater than anything he can do; but his actions modify his condition of being. Character is elevated or dragged down according to the object toward which the thoughts, affections, and energies are directed. If material wealth is the object of the affections, the soul of man is subjected to all kinds of evil influences: for "the love of money is the root of all evil." The character of such a man is not taken by the thoughtful as an ideal. A careful analysis will show that true greatness does not exist in him. Materialistic objects are inferior to a man, therefore if he loves them he must go downward: for man moves in the direction of his affections.

Second, wealth does not insure happiness. Many of the richest are miserable, for life does not consist in what one has, but rather in what one is.

Third, extensive wealth is not possible to the masses. Wealth therefore can not be the goal of life, for the true meaning of life is surely within the reach of all.

Fourth, such pursuit will tend to make one forgetful of his neighbor's interests. Wealth in the hands of a man who is its master and not its slave—who knows its value, and is able to use it as a means for working out noble purposes—is a great power

and may be desired, sought for, and used without injury. But as an object within itself wealth is altogether unworthy to be the aim of a human life.

There is another class who strive for worldly fame and the honor of man. Popularity and flattery are things for which they hunger. To this class duty, or the reward of a good conscience, are of little import when compared with the glory heaped upon them by the crowds. Like a Pilate, who would sacrifice his Lord rather than lose the good-will and support of his people, they will turn a deaf ear to the demands of justice and the call of truth, and sacrifice self-honor to obtain or retain the good-will of men. To say that effort and energy spent in this direction is wasted is to state mildly an important truth.

Others are seeking the meaning of life in the acquisition of profound learning and the cultivation of mental faculties. This is certainly a nobler pursuit than the two just mentioned. Ignorance is a crime, and in this day of enlightenment and opportunity there is no excuse for it; and the punishment inflicted upon it should be without mitigation. Learning is admitted to be a great pursuit—a successful means to a worthy, divinely-planned destiny—but learning *per se* can not explain the reason for man's struggle, nor can it be the final object of human pursuit. If mental excellence were man's only great crown of glory, and the one mark of distinction between men, the heartless and destructive caste

system would be necessarily and permanently in vogue; for only a small percentage of the race would ever be able to reach such a goal. Profound learning is not within the reach of the majority of the world's inhabitants. Surely there is a prize for which all may strive.

Still another class say that happiness is the one object and aim of life: the golden fleece which every heart should desire and which every life should seek. But shall desire for happiness be the motive power behind all human activity? Shall we do good just for the pleasure resulting from benevolent motive and action? Shall we refuse to do wrong just because of the resulting pain? Happiness is an abstraction. It is not to be sought and found as the gold hid in the bowels of the earth, or the diamonds gathered from their hiding places, or jewels discovered in the depths of the sea. Happiness is not something objective to one's self; it is an achievement, a condition—the reward of a state of being resulting from correct thinking, willing, and doing.

Epictitus says, "Happiness is not in strength or wealth or power or all three; it lies in ourselves, in true freedom, in the conquest of every ignoble fear, in perfect self-government, in power of contentment and peace, and the flow of life, even in poverty, exile, disease, and the very valley of the shadow of death." Surely all men should be happy, for they are capable and surrounded with every stimulus and means of perfect bliss. But this condition is not an

end to be sought. It results naturally when conditions obtain which make happiness inevitable.

The pursuit of life is character and usefulness. Will wealth help us reach this end? If so, use wealth. Will reputation and learning? If so, use them. But in all things make good character and usefulness the great aim of life, and the great object of endeavor. In no other way can life be explained as having a meaning. Why the struggles, the heartaches, the disappointments, the sufferings, the toil of humanity if it be not the formation of strong, robust, stalwart manhood, which is of eternal and inestimable value; and the ability to serve and bless others?

“Love,” said Drummond, “is the greatest thing in the world.” If love, which is a virtue, an abstraction, can have such estimate placed upon it, what could be said of character—a concrete embodiment of love, faith, courage, patience, hope, and a hundred other virtues and achievements?

What is character? It is the sum total of all our tendencies, plans, actions, desires, imaginations, and affections. As the years pass will not one's thoughts stamp themselves upon him, helping to make the man like the things upon which his thoughts dwell? Shall not one's desires aid in molding character and fixing one's destiny? Actions have a reflex force upon one's self; kind acts will lift the soul of him who performs the kindness. Forgetting one's own self in actions for others pushes out the horizon of

his life, causes the soul to expand, gives impetus and growth to every virtue, and puts the soul in touch with forces that lift. Schofield says, "Character is a general sum of all our mental and moral qualities." Smiles says, "Character is the product of heart power." He believes that it has to do with moral powers more than with any amount of intellectual genius. Schofield believes that it is the product of moral and intellectual qualities combined. Character is manhood—the true self. It is what we are, not what others think us to be. It is the essence of being—the permanent essence that lies back of our thoughts, desires, choices, and achievements. It is both the cause and product of our subjective and objective activities. Character is everything. It can master wealth, books, environment; transform hell into heaven, or heaven into hell. The world needs doctors to alleviate the sufferings of men and to prolong life; lawyers to solve its legal problems, to instruct the people in the science of government; farmers to till the soil that it may yield an abundant harvest. But the first need is MEN—MEN to practice medicine and law, MEN to build, to farm.

"Character is the only commodity that never fluctuates in value." The price of wheat, corn, cotton, and silk rises or falls according to the law of supply and demand; but not so of character. Its value is always the same. The market is never overstocked, and the demand never diminishes. Material things

perish; the waste and wear of time, the forces of disintegration crumble our earthly building into ruin, but the name and influence of a great and good man never die. The time will come when St. Peter's will not exist; but the time will never come when the world will cease to remember and hold in highest esteem its builder, Michael Angelo. Character is as eternal as the throne of God, and its influence knows no limit. The waves of ether started enlarge and increase in force and magnitude until they break upon the throne of heaven. So the power of good character touches, inspires, and continues for ever, and its value is ever the same.

Character is supreme, kingly, divine—the first in time and first in eternity. A noble soul has almost infinite resources and riches within himself—faculties and virtues that are Godlike when drawn out. As the mountain unlocks her golden treasures at the magic touch of man, as the sea yields her pearls to the determined seeker for hidden wealth, the soul of a good man will reveal riches in which God finds delight and honor. This the world fully realizes.

These riches are not for the few only, but for all. Anyone may have a heart full of love for man and for God. The man who can love and sympathize is the happiest and richest of all men. Love is an evidence of greatness and a source of joy to all who touch that life. To weep with those that weep and rejoice with those that rejoice is a divine injunction. He who observes this principle to practice it, is an

oasis in the desert to those passing on life's toilsome journey. He makes others rich, and thus enriches himself. For one becomes rich, not altogether by receiving, but by giving as well. "There is that maketh himself poor, yet hath great riches." "There is that scattereth and yet increaseth." Do you want peace? Then give it to others. Do you want to be loved? Then love others. Do you want riches of character? Then enrich others. The richest man is he who makes the most people rich. Altruism makes greatness. Selfishness dwarfs, blights, eats like a canker. "Others" shall be our watchword, and riches of character our possessions. Is that man not rich who possesses love, peace, faith, knowledge of God, the divine Christ, the Man who lived for others? To such character the world bows in respect, and opens to it doors of welcome and opportunity.

The following quotation presents a picture of manhood worthy of pursuit: "The true gentleman is God's servant, the world's master, and his own man. Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his Father, Jesus Christ his Savior, the saints his brethren, and all that need him his friends. Devotion is his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, providence his steward, charity his treasurer, purity his mistress of the house, and discretion his porter to let in or out as most fit. Thus is his whole family made up of virtue, and he is

master of the house. He is necessitated to take the world on his way to heaven, and he walks through it as fast as he can, and all his business by the way is to make himself and others happy."

Such a character can not be had in a day. Things of little value are of quick growth and short lived. A squash requires but a single summer to mature, but oaks are grown by the century. The time element must be considered. Not for a few days only are we to pursue this object, but from the morn of life to the falling of the shadows and the setting of the sun. Man is a builder. He takes the crude iron ore from the mine, rock from the quarry, trees from the forest, and of them constructs machinery, massive buildings, and palaces. He can not create: that is God's part; but he can use the raw materials already created. He that builds a great battleship, a railroad, a great ocean liner deserves honor. A builder of a Panama canal can never be forgotten. But the greatest work of construction for a man in this world is to take the raw material with which God has endowed him, and of them construct a grand, serviceable, and immortal manhood.

The factors in character building are many. Heredity, environment, habit, and will are the most important. Heredity has sufficiently endowed us all for great achievements, and environment furnishes a thousand stimuli and incentives to ascend the heights. The factor that needs emphasis in the lives of those who want manhood's greatest glory and

life's most efficient service is *will*. Life is a conflict because God has ordained it so. The world is our battlefield. Effort is demanded, and through the exertion of energy, life is promoted. Gravitation opposes every effort to raise the stone upon the building in process of construction; and, though the stone is placed, opposition continues. Expansion from heat, contraction from cold, the process of disintegration never cease. The building will ultimately crumble into ruins. More energy must be put forth to overcome destructive forces. The musician does not reach perfection of skill in a fortnight, nor without repeated effort. No one expects to become a famous musician, or an artist immortalized in the hearts of his generation, without ceaseless toil and fixed purpose. Neither must we expect to build a character from which shall arise peace of mind, joy, happiness, eternal hope, mastery of ourselves, conquest of all forces about us, usefulness in touching the lives of others, without thought, energy, and purpose.

Along what lines shall we direct our thought and energy in order to reach stalwart manhood that shall result in happiness to ourselves and helpfulness to others? Man's whole being should be systematically developed. His activities should be directed along five lines. All human life has five distinct phases: the industrial, the educational, the social, the political, and the religious.

Some people are great industrially, and dwarfed

in other respects. Some are developed socially, but in no other way. Some are great intellectually, but have no business ability; socially they are weak, and have no political or religious life. Some are all politics, and others are all religion. Any one of these characters is abnormal, and can never reach his highest proficiency in service.

Character and life have five sides. Man is an industrial being, therefore he must labor—be business-like. He is intelligent, therefore he must promote his intellectual life, and be mentally progressive. He is social, therefore he must develop the social side of his being so he can touch for good other lives. He is a part of a great social compact, and is necessitated to have a government; therefore his political life is of prime importance for the happiness and prosperity of his generation. Man is a religious being. He worships. He needs God. Without religion—and that the right sort—he is hopelessly dwarfed in character, one-sided, with his power to do good cut short. Man is made to live with God, and to enjoy and glorify Him forever. His nature is depraved, fallen, therefore needs the cleansing of the blood, the touch of divine power, the infusion of divine life, and the refining influences of divine companionship.

The man that is all industry is a machine. He that is all education is topheavy, cold, unsympathetic. He that is all politics is a lopsided, scheming, selfish sycophant. He that is all social is a dude, dudine,

or rather a fool. He that is all religion is a repulsive, useless fanatic.

Upon the tomb of the man who was all business, we might write: "Here lies a man who coined his manhood and life into gold. The only legacy left to the world is a vast fortune." Upon the tomb of the man who was all intellect: "He had a gigantic mind, but was cold and unsympathetic. He was not happy, neither did he make others so." Upon the tomb of the man that was all politics: "A man who was a parasite upon human society. To him success was first and principle next." Upon the tomb of the man or woman who was all social: "He was a fool." Upon the tomb of the man that was all religion: "He was a good fellow, but weak in influence and impractical." But upon the tomb of a man who embraced all phases of life: "In this grave lies a MAN—a business man who supplied his own needs and helped others; a man of education, who drank at the fountains of knowledge; a social being who poured upon his companions his riches of friendship, and from whose presence went forth an aroma to cheer all who came near him; a religious man who served God with a perfect heart, whose feet were always in paths of righteousness. He lived to do good, and left the world happier and brighter than he found it. He is dead, yet liveth."

All of these factors combined make absolutely certain imperishable character and immortal influence for good. He that would reach this goal must give

due attention to each of the phases of life, and emphasize them in proportion to their relative value in manhood and service. These will be discussed in the following chapters.

CHAPTER II

INDUSTRIAL LIFE

“INDUSTRY,” says Webster, “is habitual diligence in any employment or pursuit; either bodily or mental.” It is opposed to sloth and idleness. Magoon says, “Untiring industry is the most profitable and praiseworthy genius in the world.” Punchon declares, “Labor is the true alchemist that beats out in patient transmutation the baser metals into gold.” “It is intended,” says Holland, “that we shall accomplish all through law that we can accomplish for ourselves. God gives every bird its food, but does not throw it into the nest. He does not unearth the good the earth contains, but He puts it in our way and gives us the means of getting it ourselves.” “God does not give excellence to men, but as the reward of labor,” says Reynolds.

Labor has too frequently been associated in the human mind with dishonor and misery. The Greek believed that a gentleman must be a man of leisure. No gentleman soiled his hands with labor, or racked his brain with search for truth. His position in society did not depend upon nobility of manhood, mind culture, or purity of morals; but rather upon financial resources sufficient to save him from the

necessity and degradation of toil. Aristotle said, "The best regulated cities will not permit its mechanics to be citizens, for it is impossible for one who leads the life of a mechanic or hired servant to practice a life of virtue. Some are born to be slaves." This conception of life hastened the downfall of Greece, because manhood is impossible without diligent industry, and without manhood no nation can stand.

The misconception of industry in the Roman empire was none the less precarious and destructive to national prosperity. This attitude toward industry destroyed Rome, because it undermined the manhood and character of her citizenship, and paved the way for every evil which aids in the final ruin of a nation. Even Cicero, who is recognized as one of the world's greatest men and orators, looked upon labor as degrading. He believed in slavery, and opposed the idea of toil among the higher classes. In the early days of Rome—the days of her glory and greatest achievements—the masses of people were engaged in lives of industry. Idleness was looked upon as disgraceful. A life of agriculture was held in great esteem. The generals came from the battlefield, after months of conquest and triumph in the science of warfare, to the plow. Soldiers, scholars, farmers, mechanics were busy fighting, studying, tilling the soil, and building magnificent structures destined to stand as memorials of Rome's achievements. Energy, loyalty, and honor were strong

factors in the character and activities of the people; but conditions finally changed.

Conquests, military achievements, the tribute paid by subdued nations soon enriched the empire with fabulous wealth. From conquered nations vast quantities of corn were shipped to Rome and distributed to the people. At one time more than three hundred thousand citizens received support free in this way. To free corn were afterward added oil, wine, and pork. Thousands of people spent their time in idleness at the public baths, amphitheaters, and other places of enjoyment, sitting about in leisure with powdered arms and painted faces, to be amused. The middle class, which is the backbone of any nation, soon passed away, leaving the empire to the slave and the luxuriously rich. Physically, intellectually, and morally the people perished, as destruction and decay were the inevitable results of indolence. The seething masses of barbarians toward the closing days of the Roman empire forcing themselves over its borders, beating back the Roman armies, were not the cause of Rome's destruction. Rome committed suicide. It was true of her as it is true of every other nation, she could not be destroyed by an extraneous force; if she perished, she must do so from within. When manhood is gone, all is lost; and without industry there can be no manhood.

In our own times it is common to find those who look upon industry with a degree of disdain. There

is in our midst a feeling that one's plans and thoughts should be to reach a place of leisure, rest from mental and physical toil. For this reason men are trying to get rich quickly, by ruthlessly trampling under foot the interests of their neighbors and legitimate competitors in order to amass fabulous fortunes: all for the reason they wish to spend their lives in ease, idleness, and luxury. This spirit should be discouraged. Our boys and girls should be taught to look with pity upon those who have nothing to do; to look upon idleness as dishonorable, disgraceful, and criminal.

Industry is honorable. God ordained that every man should make his living by "the sweat of his brow." For man's sake He cursed the earth, and made the weeds to grow to necessitate labor. Ever since that great announcement to the world men have been trying to escape God's plan by gaining advantages in order to avoid the necessity of labor. Nature's greatest riches lie not on the surface, but are hidden so man can make himself great in the acquisition of them.

God has taught us that industry is honorable by setting the example Himself. He is certainly a God of industry. No record shows Him to be idle. "In the beginning God created the heavens and the earth." He made the sun, the moon, the stars, the earth and the fulness thereof. The mineral, vegetable, and animal kingdoms are the products of His own creative activity, and to climax His great work

of creation, He made man in His own image. Here we find thought, plans, the exertion of tremendous power, and the greatest manifestation of infinite wisdom and skill which the human mind is capable of seeing. After six days of creation, the Bible says, He rested. This rest can not be interpreted as inactivity, but rather a cessation from creative industry. He now sustains, promotes, and works out the plans He made long before the foundation of the world was laid. The stars remain where He placed them, the planets move without conflict, the sun continues to give her light, the glory of God appears in ten thousand ways because He lives and works in His great universe. God has been working through the ages for the salvation of man. Jesus is His gift to the world, and through Him God made an atonement for sin; and still He continues to do everything within divine possibility, through an open Bible, by the Holy Spirit and His true followers, to rescue mankind from sin and death, and to keep men out of hell.

Jesus dignified labor. He was a carpenter and the son of a carpenter. He lifted the toiler from mediocrity, and glorified manhood and crowned it with divinity. He taught that manhood deserves respect, but not merely the position that a man may occupy in the estimation of society. Those nations that have accepted Him and His teachings have become democratic, considerate of every man's interest,

whether he be rich or poor, educated or ignorant. Jesus forever branded laziness with dishonor, and exalted industry to its deserved position of glory and respect, by toiling Himself, and by paying honor to those doing likewise. He planned, thought, and systematically worked and finally crowned His life of industry with a tragic death for the perfecting of man's salvation.

The man of industry is looked upon as kingly, but the idler as a sycophant. What was the attitude of Peter the Great toward industry? While yet a boy he dressed in workingman's suit, labored in the navy yards of the Dutch to learn the science of shipbuilding. Later he secured a position on a vessel as deck boy, and gradually worked his way to the top. He was heir to one of the greatest thrones in Europe, and knew that soon he would be one of the world's richest and most honored monarchs; nevertheless, he toiled in mind and body. His object was to make himself worthy and capable of holding such a position as destiny was opening to him. After coming into possession of his throne, he ordered Russia to activity and enterprise. He so despised the slothful that at the gates of St. Petersburg he stationed barbers and tailors to trim the long hair and coats of the lazy who straggled in and out of the city. Work, being made the order of the day, while walking for exercise or making trips of inspection, if he found an idler he struck him upon the back with his walking cane and ordered him to activity. Peter the

Great will ever be honored for the success he inspired in his nation.

Sir Walter Scott said, "Never be doing nothing." Webster said, "I have worked more than twelve hours a day for more than fifty years." Abraham Lincoln was a toiler. At first a rail-splitter, a diligent student, a character builder—he paved the way to enter the White House.

There are many kinds of industry. The farmer is certainly an essential factor in national prosperity, and it is a great pity that so many are crowding their way into the congested cities, which is not conducive either to health or good morals. There competition is sharp, and the opportunities for usefulness limited when compared with the greatness of the life of agriculture.

The work of the mechanic, the miner, the clerk, and a thousand other kinds of labor, all of which are indispensable, can be mentioned. But the work of the scholar, the poet, the philanthropist, the preacher, the musician, the orator, are not to be forgotten or underestimated. Could we exist without these? Do we not need the labor of the scholar, the results of his research in the realms of history, literature, and science? Would the world not be sad without the song of the poet or the symphony of the musician? The unfortunate, the suffering need the food, the clothing of the philanthropist. Is not the work of the preacher—his moral deductions, his strong and unctuous messages from the Word of

God, and his inspired appeals to the hungry souls of men—to be appreciated? The orator has his place in stirring, in arousing the energy of the people in matters conducive to national prosperity. In fact, whatever needs to be done in promoting happiness, in developing resources, and in supporting human society is not to be despised.

Industry is not only honorable: it is necessary. "Let him starve, who works not," is a law of life. We live in the midst of physical environments, and have physical demands, therefore houses, food, clothing, means of conveyance and transportation are needed. Again man has an intellect, an esthetic nature, and a soul which have needs. The mind must have books, works of art; the soul craves music, the scenes of nature, and the gospel. Prosperity sufficient to supply all of these needs is indispensable in permanent prosperity, but nature does not surrender her riches without resistance. She must be wrought upon—the soil must be tilled, the gold mined, and the sea robbed of her treasures. The weeds and the briars and the thorns will grow and prosper without cultivation; but this is not true of the wheat, the barley, the corn, or the cotton. Nature's plain declaration to us is, "God's secrets and riches are concealed from the eyes of the idle and the careless"; but she smiles upon the man who thinks, plans, toils, and prays.

Labor has value, but its value is not to be measured by the standard of dollars and cents. "Our re-

ward is in the race we run, not in the prize." We are the product of our efforts. The man who honestly accumulates a fortune is not to be despised: for the efforts he puts forth in mind and body result in promoting manhood. Men should not be worked beyond the power of endurance, to be sure. It is a crime to crowd women and children into factories, force them to work at starvation wages, because under such conditions the mind becomes dwarfed, the courage is broken, the body emaciated. But, on the other hand, care must be taken in our efforts to raise the wage of the poor and shorten his hours of toil, and protect him against heartless capital, not to prejudice him against honest toil. Men must not try to escape labor, for the value of it is too great.

Notice the results of labor upon the body. Idleness is a breeder of death. Filth, worms, malaria breed in the stagnant pond; but laughter, cheerfulness, health, life in the rushing, bounding, splashing brook. An ancient Greek thought to save bees from a laborious flight to Hymettus. He cut their wings and gathered flowers for them, but they gathered no honey, and soon died. The man in the dungeon loses his nerve, his appetite leaves him, his cheek loses its crimson, his form wastes away, and his brain becomes unresponsive to all thought stimuli. The tree sheltered in the forest is weak, its fiber will not stand opposition; but the oak standing alone on the meadow, shaken by the storms, beat upon by the hail, pinched by the cold, sends its roots deep into

the earth, solidifies its fiber, and finally furnishes the world with material needed for hard service. "Muscular Christianity is needed." Nature refuses to let the body retain a faculty unused. He that would save his life by inactivity shall lose it. The mole is blind because it did not use its eyes, the fish in the cave in utter darkness is robbed of its sight. The arm that is left hanging by one's side loses its strength, the muscles becoming pale and weak, and finally unable to lift the weight of the hand.

The generations of the inactive must soon perish. How fortunate was the Civil War for the South. Sad it is that the musket was necessary to put an end to slavery; but it was a thousand times better for a multitude of men to die on a field of battle than for the whole South, this land of sunshine and possibilities, to degenerate in its own indolence. Boys and girls were coming to believe that work was beneath the dignity of a gentleman: the slave could make the living by the sweat of his brow. Our youth were not learning to labor with their own hands, plowing, cooking, washing, sewing, housework all being accomplished by the slaves. What would have been the final outcome? Physical decay. We would have perished mentally and morally as a result. At the close of the war what desolation! The broken-spirited soldiers—as brave as ever marched upon the battlefield to consecrate their lives for their country—returned to homes ruined by the sword and fire.

But the work of reconstruction soon began. With the same courage with which they had fought for four years they now build, clear lands, and till the soil. Look at the South today. The world has her attention turned this way. Where can you find stronger manhood and greater possibility? The land is astir with life. Institutions of learning are building, the plains and beautiful valleys are covered with grain: prosperity can be seen on every hand. But if the South had not been forced to a life of industry, we would not be such a land of promise, we would not have such manhood as we now possess.

Again, industry is of inestimable value in mind growth. The body, or more particularly the nervous system, constitutes a physical basis for the mind. Without a healthy brain there can not be an active mind, and without a healthy body the brain can not be healthy. But not only is the physical activity essential in intellectual progress—the mind itself must be exercised. It must think, reason, concentrate, wrestle with the difficult problems of life. Mental culture is not a gift: it is an acquisition, an achievement. An unexercised mind will grow weak and useless. Therefore the man is unfortunate who does not have to think. Unfortunate is he who has so much money that he is never forced to physical or mental activity. The men who have left the world its greatest legacies are men who have thought. The astronomer did not come into posses-

sion of his information by accident, neither did he come into possession of his ability to give the world new truth concerning his science accidentally. He stands as a monument to mental effort, concentration of mind, iron will, and the exercise of every mental power. Nature's law that we can not retain an unused faculty in healthy condition is true in mind as well as in body. An unexercised body grows weak and diseased, and a mind that is not developed along its God-given laws of toil becomes chaffy, weak, and diseased. Happy is the man who thinks! —the man who thinks good thoughts, the man who plans, and then concentrates all the combined powers of his mental being for the accomplishment of his purposes and the perfection of his plans.

Industry is of great value as a reform agency. An idle brain is the devil's workshop, and an idle body is the devil's tool to carry out diabolical schemes. The boy who is so unfortunate as to be born rich, and is indulged by his parents in the satisfaction of his desires for pleasure, rarely ever escapes moral pollution. To be sure, not all who toil are pure, and it is just as true that very few who do not toil remain clean in their morals. The best men and women today are coming from the middle classes, where some kind of industry is necessary.

One of the greatest problems that every parent has to face is how to protect his offspring from evil. Frequently the method of restraining our children is altogether depended upon for their training. We

spend the most of our time pouring into their ears, "Thou shalt not," but this is not sufficient. A child is full of vigor and vitality, and has energies un-suppressible. He is not to be crushed, and the only way to keep him from going into evil is to direct him into paths of truth and service; and instead of telling him a thousand things he should not do, tell him a few things that he must do. Direct his energies, do not destroy them. One of the best ways to keep evil thoughts out of the mind is to think good thoughts; the way to keep from talking about one's neighbor is to say good things about him; the way to keep from hating a man is to love him; the way to keep out of evil paths is to walk incessantly in paths of righteousness; the way to keep from going to hell is to go to heaven; the way to keep from serving the devil is to serve the Almighty.

The boy who is permitted to loiter about town, smoke, play pool, listen to men tell dirty jokes, wear good clothes, and hunt places of amusement is headed for the saloon, the gambling house, the brothel, and ultimately the penitentiary. Many parents furnish their boys and girls spending money. A reasonable amount may not prove detrimental, but the better plan is to make the child give some service for the money he spends, though the amount of service required of him be inadequate compensation for the money spent. The time will come in the history of America, and that right soon, when prisoners will not be confined behind prison bars with nothing to

do; where they are shut up to themselves to meditate, to hate, and become anarchistic toward society. Imprisonment without some form of industry is a crime against the prisoner. Let the prisoner work. He would rather work than be idle. If possible, give his hands, his head, and his heart employment, and thus inspire him to seek a life of freedom and usefulness. It is a sin to force him to indolence, as the laws of God and of nature demand retribution for the criminality of idleness. Who are our criminals today? Do they not come from that class who seek to live without labor? The thief, the robber, the assassin, the anarchist are to a great extent the product of idleness. They are leaches on the body of human society. There is always hope for an industrious man or woman. God give us men and women who are not afraid to venture, to toil in body and in mind for the welfare and the happiness of the world.

Again, industry is of value in creating an artificial environment which becomes a natural environment for the succeeding generations. The next generation will be just as rich as we make it. The future will be to a great extent the product of today, just as we are the product of the character and labors of our antecedents. The liberty and prosperity that we now enjoy was bought by our forefathers with sacrifices and the shedding of blood. Once the Anglo-Saxon race lived in dugouts, the sides of cliffs, their comforts being few. It was a hand-to-hand fight for life—yes, for mere existence. They

were forced to listen at the whistling of the north wind and the moaning of the ocean breakers, and to suffer the pinch of cold and the pangs of hunger. Their food consisted of wild meats and a small amount of grain. But from the crude hut we have come to the palace; from the bow and arrow to the invention of gunpowder; from the wooden plow to the steam gang, the cultivator, and the reaper; from the oxcart to the automobile and airship; from the grove to the comfortable house of worship; from ignorance to the full burst of noonday intellectual glory; from idolatry to the worship of the only true God.

Why this transformation? Is it not the result of industry? And now that we have inherited so much, have we a right to enjoy our inheritance, and not try to improve upon it? Will the next generation not condemn us if we make no progress? Our greatest legacies will not be colossal fortunes, but rather manhood and womanhood that results from correct industry.

Our industrial life should be governed by right principles. No man has a right to spend his energies in a way that is not for the good of society. The saloon, the gambling house, the brothel, the race track could not rightly be called industry. At least, they are illegitimate, criminal, and should be condemned by all mankind. A business that robs men of the price of honest toil, and makes beasts of them, wrecks homes, and that creates widows and

orphans, is a curse to the land, and should be destroyed. Every man can find an honorable occupation. Industry should be a means to an end, not an end within itself. Manhood and usefulness is that end. Why think, plan, toil, labor if not to support the body, the mind, and the heart? Is it not to acquire skill, exactness, precision? to develop will, courage, patience? In other words, the object of industry is rather the character product than the wage itself. Money within itself is useless; so is any kind of effort. The value of money is measured by the power to supply needs. The object in supplying needs is to live, to be good, and to glorify an infinite God.

Not only should man have a right motive in all that he does: he should practice honesty. Deception brings defeat, and dishonesty eats like a canker and finally destroys the foundation of business and of character. The prosperous man never swerves from truth; he is as correct and true to the principles of honesty behind your back as he is at your face. He gives thirty-six inches for a yard and sixteen ounces for a pound. He knows that a satisfied customer is his best advertiser, and that a good, clean conscience is one of his best friends. He is able to look every man in the face with whom he does business, his books are open for inspection, and he is never afraid to meet his record; he refuses to put cheap flour into a sack marked with a high grade brand, or to change his scales to deceive his

customer. Honesty is capital. The truth never hurts. The sentiment is often expressed by unthinking people that business should be kept separate from religion. They mean by this that a man can have one standard of conduct for business hours and another for the holy Sabbath. When he leaves the house of God he forgets his religion, the standards of honesty, and maintains a different standard in his commercial life.

Some claim that the end justifies the means. A father once said to his son who was leaving home to seek his fortune: "Son, make money. Make it honestly if you can; but if you can not, make money." He did not consider that every life should be governed in its activities by principle. He did not seem to know that it is much better to be poor and clean than rich and rotten. Dishonesty on a big scale is as bad, if not worse, than in the petty affairs of life. The Wall Street gambler who corners the wheat market and robs the nation of the profits of the soil, and snatches bread from the widow and orphan is as mean as the blackleg gambler who steals the earnings of the laborer in a gambling house, or a thief who beats the brains out of a sleeping victim for the sake of a few dimes. Be honest. It is possible to be honest and prosperous. Prosperity need not be judged altogether by the amount of material wealth accumulated. To be rich in health, in thought, in heart, and usefulness

is much better than to be the possessor of material wealth and dwarfed in manhood.

To live and let live is another principle which deserves consideration. There is room for the capitalist and the laborer, the scholar, the mechanic, the farmer. Why should labor and capital be at war? We need both. We can not do without either. Capital is the world's friend when rightly used. It builds our steamships, which cover the ocean with commerce; it nets the continent with railroads, telegraph and telephone systems; makes it possible for us to develop our natural resources, and furnishes us with all the material for comfort. But capital can not do without labor. The offices, the trains, the boats must be manned, nails and spikes driven. The capitalist has no right to crush honest competition, to bribe legislators, to intimidate employees and rob the laborer of the product of his toil, or raise the price of life's necessities beyond the wage scale. When capital becomes concentrated for such purposes it is worse than a tyrant, and must be brought under the iron hand of the law.

On the other hand, the employee has no right to ask for more wage than his services are worth; and when his demands are refused to strike and maintain strikes without a good cause. Labor unions for the protection of the laborer are justified in their existence; but when they create conditions and arouse sentiment that leads to bloodshed and destruction of property, they stand condemned. In

trying to secure his rights, it is easy for the laborer to lose sight of the real object in view and begin a war of destruction. Capital has no right to crush labor, and make a slave of the toiler for the sake of predatory wealth; on the other hand, labor has no right to kill and destroy. Prosperity should be shared by all. Again, a man has no moral right when on a strike to injure another man whom he may call "scab" trying to make an honest living for a hungry wife and children. Live and let live should be our motto. Do unto others, not as they do unto you, but as you would have them do.

What a pleasure industrial life would be if all men believed and practiced the Golden Rule, or the second great commandment, "Thou shalt love thy neighbor as thyself." The spirit of Cain is still in the world: "Am I my brother's keeper?" Am I under any obligation to consider his interest? Let him take care of himself. But what does the Bible mean by saying, "Thou shalt love thy neighbor as thyself"? If I am buying a hundred acres of land, shall I be just as careful to see that the owner of the land gets his full value as to see to it that I do not pay more than it is worth? Should he not have the worth of his property? In trading horses with my neighbor, shall I seek to give him value received?

In using the services of one of my fellow-men, shall I not adequately remunerate him for what he does? In order to get the thought more definitely in mind, let us examine some concrete cases which

in their application illustrate important principles. One man plans to purchase a farm, and finds one which perfectly suits his purposes. The owner of the land wishes to sell, and is forced to do so because of misfortune. The first man becomes aware of this fact, makes the owner an offer far below the value of the farm, purchases it, and rejoices in his new possession, and boasts of his good fortune, forgetting that his gain is the other man's loss. Is this the spirit of the second great commandment?

Notice another case, that of the minister. He is forced to give himself entirely to social and religious work because the laity would not be willing for him to be absorbed in secular affairs; and, moreover, such a minister would not be qualified spiritually or intellectually to instruct and lead men to holiness and happiness. His position is that of a Levite, not being allowed to support himself, but looking to the people for tithes and offerings. His business is to visit the sick, pray for the dying, comfort the brokenhearted, hold up high standards socially and religiously, and lead the lost to God. His calling, obligations to God and man, and the sentiment of the people force him to this position. Now he is at the mercy of his fellow-men, and at the same time his services are absolutely indispensable to their welfare. It is too often the case that his real condition is not correctly viewed or appreciated. If his family are not properly fed and clothed and educated, he is criticised and ultimately depressed

in spirit; if his grocery bill is unpaid his name, the reputation of his church, and the gospel which he preaches are despised; and yet he may be utterly unable to remedy the condition: for he can not look after the physical needs of his home without neglecting the objects of his calling. His rich parishioners may be riding in fine cars, living in comfortable homes, and saying, "We work for our living, let the preacher do likewise." This is living, but not permitting the other man to live.

Again, the income from the services of the poor man who depends upon his daily wage for the support of his family is often too meager to meet their needs. In one of our great packing houses the following incident is said to have occurred. A poor toiler whose wife was at home sick, and whose children were in rags, having denied himself food in order to buy medicine for his sick wife, stooped to the floor in the packing house and picked up a small piece of meat which had fallen from the pan he was carrying, and ate it to satisfy an intense hunger. He was arrested on a charge of stealing, and put in jail, where he remained several days while his wife and children were at home cold, hungry, and sick. The owners of this great packing house were enjoying all the luxuries of life.

How can men enjoy a warm fire while just in front of the gate are widows and orphans drenched by the cold rain and shivering in the north wind? How can a man sink so low as to enjoy the profits

of a day's business when he knows that the profits were made at the sacrifice of helpless men and women? There is room for all in this great world: prosperity and happiness for every one. Men can live and let others live; they can prosper and yet love their neighbor as themselves, and with the material prosperity there will come a reward of conscience, contentment of mind and heart which is worth more than gold, pearls, or rubies.

A few days ago a brief story was told of the business life of Mr. Duke, a very wealthy man who made his fortune by conducting a chain of nickel stores. For years he paid one-tenth of his income for the benefit of his fellow-man. After he had accumulated a fortune of a hundred thousand dollars, he then began devoting his entire income for the happiness of the world.

A man should be the master of his business, not a slave. There are farmers who are little more than machines. They plow all day, come home at night, put their mules into the stable and put themselves into bed, having no time to talk with the family, no laughter, no songs, no prayers, no social, no political life. They are farmers, tillers of the soil—and that is all. Here is a merchant. He rises early in the morning before his children rise, eats his breakfast, and rushes to business. All day he is occupied with his merchandise. Late at night he goes home. The children are in bed. He cares nothing for social life. He is almost a stranger to his family. He has

no time to think or study except to make money. He is too busy to go to church; he has no time to pray. "I have to make a living," he says. Look at him, a slave. He lives like a slave, and he will die like one. The main difference between him and the poor fellow that was sold at auction and bought by a rich landlord is that one is a slave to a business, and the other to a man. He is one-sided, dwarfed, miserable. When his wife married him, she thought she was getting a husband; but not so: only a bread-winner, just a checkbook to use when she wants money.

Man can be master, king, lord over all conditions. God said to man, "Have dominion." It was intended that he should be master and possessor of the world's riches. If we should stand in the morn of creation and see God speak into existence the sun, we might wonder why. Possibly we would not understand His object in creating this world and burying the mineral in the earth, filling the sea with fishes, the air with birds and covering the earth with vegetation and animal life. But when we see Him create man in His own image, and tell him to possess the earth, we understand His object in surrounding us with infinite resources. How displeased He must be to see a man serving and worshiping gold instead of making it serve his purposes! or giving his whole time to possessing a few head of cattle, a few acres of land, or a few birds! These are to be his servants. The gold is his exchange, the

mule bears his burdens, the cattle furnish him meat, the ocean floats his commerce, the lightnings run his machinery—the world is intended to be at his service. But the masses of men have reversed the order and made inanimate objects gods to worship and masters to serve. Can a man not lay his business down at night and take it up again in the morning? He can be industrious in body, progressive in mind, rich in heart, useful in service, and devout in religion. He does not have to be a slave to industrial life.

Riches are to be our servant—not our master. Woe is the man whom riches, or the love of riches, enslaves. They will quickly transform him into a beast; they will take sympathy from his heart, laughter from his voice, elasticity from his step, peace from his heart, and conscience from his soul. They will, if yielded to, convert friendship, good manners, heart, mind, principle, character into perishable things. When properly used riches will place within our reach all the blessings held in store for us by this world. Riches will cheer the home, gladden hearts, enlarge libraries, cover walls of art galleries, and fill the world with melody. Wrongly desired and wrongly used they will corrupt, blight and damn. Our attitude toward them makes the difference.

Again, all industry should be looked upon as sacred. The tiller of the soil knows that God made the earth, and that He gives the sunshine and the

showers, and creates the life germ in every seed. He is close to nature, and nature reminds him of God. We should not consider one kind of activity sacred and another secular: all industry is sacred. Heaven is pleased with all honest effort, and smiles upon the man who tries to do things. Industry should not be separated from the thought of God; the minister is supposed to labor for His glory, but can not the poet sing unto Him and the musician play his symphony to His praise? Can not the mechanic or the toiler in any phase of life feel that his work is sacred? Can he not invoke the blessings of God upon every effort that he puts forth? The glory of God can be uppermost in all men's lives—the farmer can plow for His glory, the merchant wrap goods, the lawyer plead for justice, the doctor practice medicine, the housewife cook and sweep, all for Him. When industry is practised from this motive all that has to be done is sacred and religious. Paul says, "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and your spirit which are God's." His glory is of first consideration. No man has a right to do one thing that is not for His honor. When work is looked upon from such viewpoint, it becomes luminous with rays of sunlight and floods of heavenly glory from the throne, and all drudgery gives place to service such as helps and blesses.

The call goes forth for men of energy, industry, and consecration for all the walks of life. God's

cause needs money. His servants too frequently are embarrassed and forced to miss their greatest opportunities to do good from lack of means. It is the habit of many first to spend what money is necessary for their own wants, and give to the Lord what is left—if any at all. Business men of deep piety and consecration, having the kingdom of God at heart, are needed. May a host of them be enlisted in the service for good.

Hundreds of young men are begging to go to the missionary field, but can not because of the depleted condition of the Lord's treasury. Does this condition please the Master? Doubtless God is seeking and calling for men who can make money with which to push forward the work of redeeming the world.

Ministers and laymen are needed, who will apply business-like methods to the work of God's kingdom, whose possessions and lives are completely consecrated to His service.

CHAPTER III

EDUCATIONAL LIFE

THE education of today determines the civilization of tomorrow. Therefore its importance can not be overestimated. It is a great factor in all world movements and institutions. The future of the American home can be correctly foretold when the character of the instruction, the method of mind training, the nature of discipline are known. When in some of our great centers of learning our youth are being taught that one of the most hopeful evidences of human emancipation from heathenish tradition and dogmatic custom is the rapid increase in the number of divorces in all sections of the land; when the grip of parents upon their children is loosening; when the demands of the government and the sentiments of society are being treated too lightly; when in school the difficulty in the enforcement of discipline is increasing: what results may we rightly anticipate?

There was never a time when the Bible and the church were looked upon with so little concern by the masses of people as now. Why this condition? Is it not a direct result of education? It is very common these days to hear the Bible spoken of as

a book of myths; its inspiration being denied, its authority laughed at by many of our leading educators who are honored with the best positions the educational world can give them. The spirit of higher criticism is creeping into many schools of the land. What shall we expect from the pulpit in the future if the young ministers who are now in course of preparation for their life's work have the very foundation of the message they expect to deliver taken from them, and their faith forever poisoned? Through them the effect of such instruction is felt with great force in the pew; and thus all human society becomes permeated with it. If the sacredness of the home, the authority of the Bible, and the value of the church are laughed at in the presence of the young by their instructors, can we hope for satisfactory conditions in the future? As the fact of the decay of authority is discussed in Chapter IV, it is only our object here to emphasize the cause of whatever decay there may be—that cause being bad education. "Whatsoever a man soweth, that shall he also reap." Whatsoever is sown educationally, that shall be also reaped in every phase of life. When once given exact information concerning a system of education accepted by the people, it becomes easy for one to prophesy correctly the outcome in the average life of the individual and also in the life of the nation.

The object of education may be stated thus: It is to prepare a man for his highest and greatest possi-

ble destiny. This can be done in the following manner. *First*, by developing and drawing out his powers. *Second*, by correcting and overcoming evil in him. *Third*, by showing him the correct relation of his life to his environment. Let us now take these up in the order given, keeping in mind that the three processes in educational work are to lift man to his highest possibilities.

First, by developing his powers. The word "educate" is derived from the Latin *e*, "out," and *ducere*, "to lead." Thus the word "educate" means "to lead out," "to draw out or develop." Education has as its function not so much the bestowment of vast information as the strengthening, training, refining, and empowering of man's faculties. The necessity of such development is taught by nature. The forces of life begin in potentiality; the gigantic oak with its massive trunk and waving branches had its origin in the acorn. From this little prison the life germ burst forth when touched by sunshine and shower into a world of freedom, pushed its tiny leaves above ground, grew, and finally stood a great product, a proof of the possibilities lying dormant in it.

Man's life upon earth begins in somewhat the same manner: first there is the helpless babe, then the vigorous child, the ruddy youth, the robust man, full and bubbling over with energy and vitality, passing from dependence to independence, from weakness to strength. The same truth is stated in

God's Word. Jesus gives us a vivid picture of it in the parable of the talents. One man was given ten talents, another five, and a third, one; these men were commanded to use their talents, to increase them so that when the Master should return after years of absence he might find that his investment had proved to be profitable. Upon returning, he found two of the servants glad to receive him, because they had increased their talents, and could stand before the master as profitable servants; but the third, the lazy, slothful, fearful, inactive servant, still possessed his original talent, but had put it to no use and consequently had made no increase. The command was given to take away the one talent he possessed and to give it to the man who had multiplied the talents the master had given him. The unprofitable servant was bound and cast into outer darkness where there was wailing and gnashing of teeth.

In this parable God forever put His approval upon aggressiveness, and His curse upon indolence. He gives us bodies, but does not develop them for us; He gives us minds, but He does not educate them for us. God has given us trees and the power to transform them into lumber for the construction of our homes, but He does not build the home for us. Life begins in incipiency, but man must draw it out into its full possibility. Men sometimes console themselves with the thought that they are poor, weak worms of the dust unable to do anything, but

God will not let them off at that. He expects something of us, and it is well that He does. He has a right to do so, for He has exhausted His creative skill in putting within us all but infinite possibilities. We are men, not worms; and when the great day of accounting comes He will call for the records, not of worms but of men—men whom He endowed with vast resources, whom He made but little lower than the angels.

This development is more than physical. The time was in the world's history when brute force was the one supreme characteristic of a great man. Hercules was the world's hero. The strength and beauty of an Apollo was the true glory of manhood. In the early days of our own country it was frequently the case that the great man in the community in the estimation of the youth, and sometimes of all classes and ages, was the bully: the man who was able by mere physical force to flog anyone who attempted to cross his will, to slander his reputation, or in anywise to ruffle his temper.

Conditions are changing, at least to a very great extent. However, there are yet a few traces of this barbarous idea, though the time will soon come when our ideal of manhood will be altogether revolutionized. Pugilists will be ostracized by society as men given over to beastly habits and practices. Many times great honor is paid those who excel as wrestlers, athletes, while little is said of others who deserve fame rightly merited by mental or moral ef-

fort. This is a shame, and a sad comment on our standards; but it is to be hoped that the day is not far off when men will be honored not so much for great physical feats as they are for mental and moral achievements.

That physical development is not sufficient to lift man in the scale of manhood is proved in many of our great colleges. In some of them athletics creates and controls the spirit and sentiment of the school. The body is first in consideration; the mind, the heart, refinement, culture second. To excel as a great football player or baseball star is the thing of supreme moment. When an athlete becomes a school hero, secondary things are being put first. The ideal is wrong, and in such an atmosphere life can not rise to its God-intended position. In making such comments we would not for the world be understood as underestimating physical manhood. A good body is an efficient tool for the mind and soul, a good house for the real man to occupy. The work to be done by a man is dependent to a great extent upon a strong, healthy body, therefore every man is under obligation to obey nature's laws for the preservation of the body. Happiness, mental growth, spiritual usefulness depend upon it. There is scarcely a person who could not increase his physical efficiency, and he is bound to do so or stand condemned. It is a crime to indulge in any conduct that is hurtful to one physically; but the body is not the superstructure of the human life: it is the foun-

dation. Its value consists in its use as a house for the soul or as an instrument to be used by the real, immortal man himself. Physical education has its place in educational life, but it alone can not meet all of the demands of ideal manhood.

The development of mental powers is fundamental in working out man's destiny. Every law by which he rises is based upon intelligence. The power and possibility of mind seem to approximate close to infinity. There is no better way to understand this than to see what the mind has already accomplished.

The improved methods in agriculture are astonishing. Years ago a man used a wooden plow, and could cultivate but a few acres of land; but today he has the heavy steel plow which can cut several furrows at once, a riding cultivator, the great harvesting machines. He no longer has to use the scythe or the hand cradle. The steam thrasher has taken the place of the hand flail. The industrious farmer can make his living with ease, and spend his life in luxury. Why? It is because men have used their intellects. The mind has forced mechanical contrivances to relieve the body of its strenuous activities.

Consider our great inventions. Who can forget the work of a Stevenson, Watt, Fulton, Bell, Morse, Edison, or Marconi? Has thought not made these men famous? Go back but a few years, and you will pass the time of the steam engine. Water has al-

ways been here, and when in contact with intense heat it has always been converted into steam, energy which was wasted. But man thought, he reasoned, he conquered this force, and today steam pulls our vast trains loaded with human life. Our great herds, our fruit crops, our grain are rushed to the ends of the earth with almost inconceivable speed. A few light, slow, uncertain crafts pushed by the wind have been replaced by our vast floating palaces. Once it required many weeks to go from one continent to another, but now our great steamers plough their way half around the world in a few hours. The trains, the boats have united the world, wiping out distance, almost annihilating space and time. But that is not all. Here are our telegraphs and telephones; too much could not be said for them. The news of a great wreck, of the burning of a city, of an earthquake, of a battle can be flashed to every corner of the civilized world within a few moments of time. The ocean steamer lost in the fog, caught in the ice floe, settling for a final plunge to the bottom of the ocean sends forth the distress signal through the storm and tempest, which is heard by the other vessels en route to the various parts of the earth, and by the stations dotted along the continent's fringe. Within a few hours or minutes help arrives, lives are saved. Thus the blessing and efficiency of wireless telegraphy. Long live the name of Marconi!

The telephone puts the farm within the limit of

town life. The telegraph and the cable unite the world into one great commercial and social brotherhood. It would require more space than we could spare even to mention briefly the wonders of modern invention and science. These are sufficient to suggest to us the power and possibility of mind when once developed.

Is it not our duty to be all we can mentally? Is it not a crime to have undeveloped mental resources? Would it seem wise to possess vast coal mines, great veins of gold and suffer the inconvenience of hunger and cold just because we are too lazy or indifferent to use them? We will be held responsible before the bar of justice not for what we were qualified to do, but for what we could have qualified ourselves to do; not for what we did, but for what we could have done.

Not only must we develop our mental powers, but we should gather all the information possible. Ignorance is inexcusable. One has said it is a luxury that no one except an idiot can afford. Schools are open everywhere. In every village, town and city academies, colleges, universities thoroughly equipped and manned with competent instructors are to be found. The cost is nominal. The majority of our young people can attend school if they only possess an ambition and an iron will. A good education is within the reach of practically every young man or woman in the land. However, there are a few people who can not leave their occupation and

become resident students of some institution; but still an education is possible to them. Books are numerous and cheap. From these one can harvest a great fund of knowledge and in the process develop his mind powers. Very few are totally without leisure; the most of us can devote a few minutes each day to self-improvement, to mental culture and the acquisition of knowledge. Not to make progress is to retrograde, to develop apathy and mental stagnation.

But schools and books are not our only means of education. A study of nature and the achievements of men prove a great stimulus, a means of inspiration, and a source of information to every one who desires to learn. Art can be studied in the rainbow and the sunset and the beauty of the landscape. Botany can be learned from the infallible source—plant life itself, which abounds on every hand. The leaves upon the trees, the grass in the meadow, the rose in the garden are inviting us to investigation. Geology is within the reach of all. We can study the earth structure, the quarry, the mine, and in a thousand other ways come in contact with the facts of this science. Music can be heard in the symphony of nature, in the song of the bird, and in the voice of God heard from every hillside. The voice of knowledge cries to every passerby, therefore no one has a right to glory in his ignorance. A sense of shame should possess us because of our mental lethargy, and an iron will nerve us to energetic activ-

ity in every line of mental attainment and acquisition.

The education of the mind and the accumulation of knowledge promote happiness. That ignorance is bliss can not be a true statement, as a thirst for knowledge is constitutional. It was this very noble and powerful factor to which Satan appealed in the temptation of Adam and Eve back in the Garden of Eden. This desire for knowledge is the main-spring to all progress; without it the race would perish, no advancement would be possible. Ignorance is the cause of much of the world's sorrow and suffering, for law is fundamental, and when broken it inflicts severe penalty; it does not excuse ignorance. One might not know that fire would burn, but the punishment inflicted upon him for thrusting his arm into the flame would be just as severe as it would be to the man who perfectly understood all the laws of nature and wilfully broke them. If we do not have information concerning law, our escape from ultimate ruin is doubtful.

Ignorance is the cause of the most of our sickness. Ignorance of physical law and failure to keep it rushes millions of people over the brink of ruin. Ignorance of mental and spiritual law results in mental and spiritual decay: for ignorance and sin are man's two arch-enemies. We can be saved from sin through the atonement; we can be saved from ignorance by a careful application of mind powers in study along the line God has laid down to us.

Let us set our mark high. Exercise the power of perception to interpret the raw materials about us, form concepts and judgments, reason, remember, and in all processes have an iron will to back our desires to grow, to subdue, to possess.

A thousand fields are open to the human mind. History, biography, science, literature, the languages, music, art call for the mind to investigate and to grow strong in its effort and rich in its possession of truth. How can one endowed with great powers sit idly, passive and indifferent to the life about him—tremulous with stimuli and energy—while the world moves on in astonishing progress? It means that a person must move forward or be left behind. Competition is sharp, lines of demarcation between the merits of men are being distinctly drawn. Man must strive to bring out every resource within him or be a failure. The educational phase of life must be considered and properly valued, but the object of education is to bring a man to his highest possible destiny: the process must be extended beyond the body and the mind. Man is a trinity consisting of body, mind, and spirit; or, in other words, he is physical, intellectual, and spiritual. The body, the mind, and the heart make the man. The body is the bottom stratum, the next higher stratum is the mind, and the highest is the heart, the eternal part of man. To neglect either of these three great attributes would be detrimental to man's highest interest; or to develop

either one out of proportion to the other would be injurious.

Mind culture does not insure a high type of morals. An educated man intellectually is not necessarily a good man; and without goodness no man is at his best, neither can he be looked upon as an ideal. Thousands of men have gone from our institutions of learning robust in body and mentally qualified for tremendous achievements; but they chose a life of selfishness and evil, and used their trained minds in promoting movements of destruction. A devil is a devil, though he may be an intelligent and cultured devil; he is a devil nevertheless. We have absolutely no proof that intellectuality is sufficient to make men ideal. This is certainly one essential, but it does not answer the final demands in the makeup of a man.

Look at the shrewd trust manager who evades the law, keeping the letter possibly but parting from the spirit of it. He corners the market, kills competition, subsidizes the press—all against the interests of his countrymen. He is an educated man in things intellectual. From this standpoint we can not call him uncouth, uncultured, or ignorant. An ignorant man may have no way to rob his fellow-man except at the point of a gun or a knife. The educated man engages in wicked practices and robbery, is more clever and refined in his methods, and by mental acumen and careful planning he can take

the advantage of those not astute, and rob them of their honest hire. He is better qualified for his campaign of selfishness. His mind culture and fund of knowledge give him a tremendous advantage over his competitors, but they do not make his wicked heart good, nor cause him to love his neighbor as himself. It takes a smart man to be successful in his meanness, therefore education should never stop with the mind. Knowledge and goodness, intellect and heart should go hand in hand, otherwise manhood has no right to be immortalized. The world is better off for a man to remain uneducated, with his ability to do mischief limited, than to have him cultured and thoroughly equipped to follow the desires and passions of a bad heart in lines of unrighteousness.

Scott, speaking of the education of the heart, says: "God help us! what a poor world this would be if that were the true doctrine [that intellectuality is manhood]. I have read books enough and observed with enough of eminent and splendidly cultured minds, too, in my time; but I assure you I have heard higher sentiments from the lips of a poor, uneducated man or woman when exerting the spirit of severe yet gentle heroism under difficulty and afflictions, or speaking their simple thoughts as to circumstances in the lot of friends and neighbors, than I ever yet met with out of the Bible. We shall never learn to feel and respect our real calling and destiny unless we have taught ourselves to consider every-

thing as moonshine compared with the education of the heart."

Here we have the sentiment of one of the greatest minds in the world of literature—one who had touched all sides of life and phases of human society, and who had discovered that educated men could be low in ideals, poor in sentiment, and blighting in their influence upon others. Education is not to be confined to just a part of a man, but to be extended to his whole being, because systematic education stands for physical, mental, and moral strength.

The second object in educational life is to correct and overcome evil. Since the fall of man, everything has a tendency downward. Weeds, briars, thistles thrive without cultivation; but the tenderest care must be given to the wheat and the barley. Evil passions, unholy desires, sinful tendencies, left without restraint, thrive. Virtue, like the tender youth, must be cared for; protected until it has reached maturity sufficient to march upon the battlefields and vanquish sin in open conflict. It requires no effort to go down hill or drift with the current; but muscle is essential in ascending the slope or stemming the tide. One wishing to be ignorant, has but to sit still; if he wishes to go down beneath the flow of vice and moral decay, he has nothing to do but to be passive, and soon he will find himself at the bottom.

Every child is born with a biased nature: he is prone to evil and that continually. Having inherit-

ed a tendency to go wrong, the pull on his moral nature being downward, he must be taught to check this tendency and fight for the right. Evil must be overcome and goodness established in the character of every one in order for him to reach his divinely planned position.

Physical education will aid in this process, but within itself is insufficient. One may be a physical giant and a mental pigmy, or he may be the possessor of a mental education and be a slave to evil tendencies and passions. Many great intellectual geniuses are men of culture and refinement, yet far from being useful or ideal in the realm of manhood, because morally they are corrupt and disgraceful to the community in which they live. Their intellectual training has not purified their moral nature, which is the real foundation of imperishable character. This great end is reached by systematic education; the development of physical powers and the overcoming of bad physical tendencies, the development of mental powers and the correction of wrong tendencies of the mind, the development of the heart powers, the changing of the moral nature. God give us men possessing bodies, minds, and hearts. Bodies without minds and hearts are useless; the mind without body and heart is useless, and a man's heart without a body and a mind can be of no service in this world.

Thus education can not be separated from Jesus Christ and the Bible. Why have we been so weak

as to let the Pope at Rome, Italy, command us to take the Bible, the Book of books, away from our institutions of learning? Do we not realize that education is only partial without the truth contained in the Bible? Is it not a mistake to bring our children up without teaching them that they have an immortal spirit, and that this spirit is more important than the intellect? Christ came to the world to save the souls of men; and a system of education that absolutely ignores His mission—the work He came to do, the fact of sin, the possibility of deliverance from it, the purifying and the refining of the human heart—is incomplete and doomed to failure.

The third object true education has in accomplishing its great and final purpose is to show us a proper relation to our environment. In other words, to give us a correct viewpoint of life. A man is said to be dead when his contact with the physical environment is entirely severed. There are ten thousand beauties for the eye, symphonies for the ear, odors for the sense of smell, luscious fruits for the pleasure of taste, objects to arouse tactile sensation. Through the five senses the mind has contact with the outer world.

The man who lives most is the man who touches the most of his environment. One is deaf when he is out of contact with the world of sound, blind when no longer affected by the light, the same thought being true of the other senses. When all of

his senses cease to operate, he is dead. When all of them operate with ease and vigor, he is said to be full of life so far as his surroundings are concerned. Every man is capable of touching more of human life than he realizes. Some get very little out of this life. They are very much like the swine feeding under the acorn tree, which eats and enjoys the acorns, but knows not the source from which they come, for he is ignorant of the nature of the tree, of the sunlight, of the showers, of the food qualities of the thing he is eating. Neither does he know the God whose gift he is enjoying. His sphere is very small: it is a life of eating and drinking.

This seems to be about the position many people are occupying today. They walk through the art galleries of God, but see no pictures; look at the great tablets of nature upon which have been written the records of the ages, but read no history; sit in the midst of God's choirs, where angels sing and play their harps, but hear no music—circumscribing themselves, and refusing to have contact with the world about them.

Education is intended to put us in touch with life. A man versed with the facts of geology walks by the brook, sees a stone, picks it up, reads it, and gathers from it the history of the ages; while his companion not acquainted with this science sees only a rock to be kicked out of his way, or possibly hurled at a tree. The botanist sees the wonders of science, the glories of nature, and the handiwork

of God in the beautiful rosebud, though one not in touch with nature sees a rose and that is all. The astronomer surveying the heavens looking at the stars, numberless, weighing them and measuring distances between them, studying the planets and beholding the perfection of their movements, is lifted beyond an ordinary world into a world of ecstasies. The man with a trained eye sees a masterpiece of art, stands gazing upon it, dreams and reads with delight lessons unseen by the person unacquainted with the nature of beauty who would possibly consider the picture worth but a few pennies.

Education gives us a spiritual possession of a material environment. What is the thing of value in a book? It is certainly not the paper, the ink, or the binding; these may be worth but a few pennies. A man might own a library of a hundred thousand volumes, but if his ownership is only material, measured by dollars and cents, he is poor indeed; but if his mind seeks the truth, the thought in the books, masters the problems and gleans the grain they contain, he has a double possession both material and spiritual. The books are not of great value on the shelves, but the truth they contain gathered by his mind and soul make him fabulously rich. A masterpiece of art consists possibly of a small piece of cloth and a few ounces of paint; but the thing of value in that masterpiece is its power to stir thought and sentiment. Look at the sunset! What inexpressible and unsurpassable beauty! You can not own it ma-

terially, but you can have a spiritual possession of it. Happy is the man who learns this great truth to practice it, who becomes the possessor of all the world's blessings and riches. The art galleries are his, the public libraries are possessed by his mind, and he becomes personally interested in all the riches of all the world, and shares their profits. The railroads, the boats, the 'phones, the landscapes, the music, the pictures, the books are for him to enjoy. The owner of a great trunk railway gets little more benefit out of it than the man who does not own a single dollar of its stock, but who can ride its trains and have it ship his freight.

Why should men be selfish and envious? The advantages that some seem to have over others is frequently more imaginary than real. Envy not the rich who have their millions: they can not do more than use it for clothing, food, travel, books, and a few amusements. If we will only look about us we can all find things to enjoy, things to possess, things to make us rich in mind and useful in life. Better than all of this man can be put in a vital and conscious touch with his spiritual environment. Man is capable of living in two worlds—a physical world and a spiritual world. He can know his God, live in His presence, and enjoy His companionship all the days of his life. He can be as conscious of the presence of Jesus Christ as he is conscious of his most intimate friend, and enjoy the sunlight that bursts forth from the throne of God and penetrates

his soul as consciously as his physical man can feel and appreciate the sunlight above his head on a beautiful spring morning.

Again, man is to master his earthly environment. We have learned to convert coal into heat, to turn water into steam which pulls our machinery. We have taken the lightning, which for centuries was a terror to the human race, harnessed it, and today force it to do our labor and to light our cities. In other words, we have succeeded quite well in mastering a physical environment.

In the face of such facts it seems strange that men have so easily submitted in many cases to the forces of evil. God wants us to be conquerors. "The swallow on the English coast," says Halleck, "builds its nest as it did a thousand years ago." But not so with man. We go where it is too cold, then build fires. If it is too warm, we manufacture ice and fans. The difference between man and the animal is, one masters his environment and the other is mastered by it. If man finds conditions that do not suit him, he changes them to his own liking. The same truth must hold in our conflict with evil and in its mastery.

God gives us a true lesson in the history of the great tree that grows in the frigid zone. He does not put fire around the tree to protect it from the cold, but He puts sufficient life and vitality into it to withstand the frost and freeze of winter. God does not intend that man should be a slave to evil. He wants

him to meet and master his conditions, having within him divine power, life, and force. We are not to seek places to suit us, but make the environment in which we find ourselves what it ought to be. Man has transforming power; not only can he withstand the forces of evil, but he can defeat them and create a clean, healthy atmosphere in which to live. To go down under bad environment is to confess criminal weakness; but to conquer in the strength of God is to possess one's own. A powerful mind, a strong will, an indwelling Christ make a man equal to all occasions. We need to form correct ideals, set our faces heavenward like flint, and move straight to our goal.

Educational life carries with it practical results. The right sort gives one a proper feeling toward man and God. An ignorant man is often proud and selfish, while education shows one how little he is, and how much there is to be learned and accomplished. The fellow who struts, has not learned that he is ignorant: for a man truly educated is never haughty. The proud man is always unlearned. This thought may be illustrated thus: Two young men were talking. One said, "Sam, you and I know all there is to be known." "How is that?" said Sam. "Well," said the first young man, "you know everything except that you are a fool, and I know that." He recognized in his companion a spirit of self-importance which is always indicative of mental weakness. True education develops a

spirit of humility and warm sympathy for all mankind. A person genuinely educated feels, sympathizes, loves. He pours the riches of his character freely into the lives of those about him. He is like an oasis in the desert. He is sunshine, warmth and comfort. He holds up hope for the hopeless, help for the helpless; he loves the unlovely, and furnishes a light for those who sit in the valley of the shadow of death.

Again, it makes men and women of action. Speculative, dreamy romance is insufficient in a world of activity. Those are needed who do things. Education is not intended to do away with the necessity of action, but makes it possible for men to make their actions count; for in educational life will power is developed, courage is increased.

Again, education should not be sought for the purpose of giving one person an advantage over others. However, this seems to be the conception held by many. True education will never make a person desirous of getting a whiphand over his peers or his inferiors. Such an object would be unworthy and unbecoming to a gentleman of the highest order. Education increases ability, and increased ability brings increased responsibility. The greatest men are not necessarily those whom the world pays the greatest honor. It is not the prince, the general, the statesman, the poet, the king; the greatest man in the world is he who serves most, he who does the most good, scatters the most sunshine, makes glad

the most hearts, destroys the most sin, makes the most people happy. "He that would be greatest, let him be servant of all." Florence Nightingale will be remembered and loved by all mankind for her services in alleviating the sufferings of men on the battlefield during the Crimean War, when the great generals of that struggle are forgotten.

Let us learn mathematics, history, science, music, poetry, art; develop our body, mind, and heart; overcome all evil; master our environment, all for what purpose? For the happiness of the world. Let "For Others" be our watchword.

CHAPTER IV

SOCIAL LIFE

MAN is a social being. The presence in him of social instincts and desires makes it impossible for him to be contented to live in solitude. Such was not the original plan in the creation of the race. God made Adam, and knowing it was not best for him to live alone, made Eve to be his companion. The truth suggested here in this brief statement should not be limited to the thought of marriage alone. The necessity of companionship, the social instinct, is clearly implied.

No person can be contented, nor can he reach his highest attainments shut out from all communication with other human beings. The gregarious instinct is constitutional with every one, and is found to some extent among the animals, the birds, and the fishes. This instinct among animals gathers them into herds, birds into flocks, and the fishes into schools.

If it is so manifest in the lower forms of life, how much more noticeable is it among men. In society we have cliques, clubs, crowds, fraternities, congregations, associations, brotherhoods. These strong social units stand as undeniable proof that

it is not natural for lives to be separated from one another. The reason for gathering into groups and the wisdom back of the gregarious instinct are obvious. By individual effort men could never develop the vast resources of this world. It is perfectly natural, exceedingly profitable, for men to move together and unite their efforts in order to accomplish the greatest achievements. No person without a very strong reason for it, is ever willing to be ostracized from his fellow-men and forced to spend his life in a solitary place in a desert, on an island, or a mountain unvisited and uninhabited by men. It is natural for us to want to live in communities thickly populated, or move to great cities to be lost in the seething masses of humanity.

To endeavor to evade God's plan and break His law is fatal to the best and highest interests of the race. A few, however, have ventured to take the risk, and the result upon their character and in their lives is anything but gratifying. Occasionally a man becomes tired of life, disgusted with society, and slips away to some place of seclusion to spend his remaining days. Such an one may have good intentions, but his conceptions of life are distorted and out of line with divine purpose.

In the Dark Ages, thousands sought this kind of life; desiring to escape the sins and corruptions of society, and to develop a devout and pious spirit; to become angelic and saintly in character, they left the walks of life. Many sought homes in the depths

of the forest, or in caves far away upon the sides of mountains, thinking that solitude was conducive to piety, and loneliness the surest passport to eternal bliss.

In these conceptions they were entirely deceived. Though not realizing it, they were taking up arms against infallible law and trying to crush human nature. Virtue developed under such conditions would undoubtedly be of a weak and sickly type; no virtue has a right to be called such until it can meet and vanquish an opposing vice. Manhood is not developed in a hothouse. Strength comes by exercise. It is in the rush of society where we develop will power, courage, and skill.

Society should not be looked upon as the false, frivolous, and corrupt associations of people. Society is the intermingling of men and women, the gathering about some common interest or standard, and within itself it is not an evil. To be sure there is much evil in society which should be shunned; but because of this fact one is acting the part of a dullard to condemn all legitimate intermingling of men. In a narrower sense, society may be defined as the association of men and women in times of leisure for the benefit and pleasure such association brings to them. In this sense, as well as in the first, society is beneficial, and is not to be condemned when the interests forming the center of the social unit are not evil. Association in business, on trains, boats, in hotels, in the public highway, in school,

churches, and in the home is altogether unavoidable, and the association of people purely for recreation and pleasure is essential for the best progress of human life; that is, when the standards of association are right.

The value of social life can scarcely be over-estimated, in physical and mental health. The mind affects the body, and a healthy and prosperous mind is utterly impossible without contact with other minds. The man who lives to himself will be overcome by the blues, discouragements, sadness, melancholia; laughter and cheerfulness which are a tonic to the mind and body are impossible when shut out from all relations with friends and companions. The human intellect is sharpened by conversation, interchange of ideas and argument. Fellowship with friends develops cheerfulness of disposition and buoyancy of spirit.

No man can live long and be healthy, who looks on the dark side of things; but it is impossible for one to keep from doing this when shut in to himself and forced to brood over his own troubles and disappointments where he always imagines his condition worse than that of anyone else in the world. Physical health is not possible without correct thinking and cheerfulness of mind, and these must have the sunlight, the warmth, and the genial atmosphere of friendship.

Happiness is impossible without social life. While in solitude one has practically no stimulus to arouse

his attention, to inspire his thoughts, or stir his emotions. Happiness does not consist in one's possessions or the reception of them, nor does it depend altogether upon one's surroundings. It comes from within, and is an inevitable result of helping other people. Without proper association with one's fellow-men he has no opportunity to bless those who need him and therefore happiness is impossible to him, for no one is contented who does not make others so. Moreover, without society one is confined to a life of sameness and monotony; and happiness could not exist under such conditions. What a great delight it is for one to come in contact with those who see life as he does, and also those whose thoughts and conceptions are entirely different from his. The gathering and giving of new ideas add to the sum of one's mental and spiritual wealth.

No person can be satisfied without the human touch. By this we mean contact in a physical existence with others. To be sure, it is some pleasure for a son, though far away from his mother, to imagine himself standing in her presence, listening to her words of counsel and feeling her gentle kiss upon his brow; but this does not quite satisfy. He desires not an imaginary but a real contact with his mother, whom he recognizes to be a boy's best earthly friend. After she is dead he misses her; he longs for her companionship and her physical touch. He might believe that she is by his side, and that she is a guardian angel to protect him in times of danger; yet

he longs to hear her voice, to feel her presence, to know that she is near.

Contact with our fellow-man in personal association is a whetstone to the mind, warmth for the heart, and an inspiration to one's whole being to encourage one to labor for the highest and noblest attainments. Social life creates desire for achievements in character, perfection in manner, and proficiency in service.

Social life is a means of refinement. One might read books on etiquette, study social codes, but he never can learn good manners by this method alone, because refinement and culture are impossible without actual contact with people. This truth is evident when we compare two men, one of whom is a frontiersman whose privileges to mingle with men have been exceedingly few, the other a business man in public life or a traveler. The difference in refinement in the two men can be seen at a glance. The reason is, one has developed social life and the other has not.

Social life is of value in the cultivation of the emotions. The human directs itself in three lines of activity. First, in thinking; second, in willing; and third, in feeling, or emotion. All agree that we must think and that we must will, but a strange notion has possessed many that we should crush our emotions. What a mistake! To be sure, it is well to do away with all bad, sinful emotions; but this world would be cold and dead indeed if the emotion-

al side of life should be destroyed, or even undeveloped.

Jesus was moved by the infirmities of men; He wept over the sorrows and sinfulness of the race. The condition of the poor widow on the way to the cemetery with her only son moved Him to raise the dead, to help her. The blind, the lame, the leper, the woman with an issue of blood, the broken-hearted—all stirred His emotions.

One who has no power to weep, to laugh, to sympathize, to enter into the feelings of others, is of little value in the world of sorrow and disappointment. The world's greatest men have been strong in feeling and triumphant in enthusiasm.

It was a great emotion that stirred Moses when he looked upon the slavery of his countrymen in Egypt. He saw the taskmaster flogging the poor Israelites who were not able to fulfill the unreasonable task placed upon them. It was his sympathy and love that caused him to decide to suffer with the people of God rather than to enjoy the pleasure and honor of an Egyptian court. It was this great element in the character of Howard, who instituted and pushed the great prison reform in the British empire; it was the same characteristic in Wilberforce that nerved him to enter upon a campaign for the emancipation of every slave in England and in her colonies. Muller, the man of faith, the man of feeling, will be loved and honored throughout the ages: for he heard the cry of the orphan, and spent

his life rescuing him from suffering and preparing him for independence.

How helpless the orator would be to move men to action if he did not find in them an emotional nature to which he could appeal! The emotions stir the will to decision, and arouse the whole being to action. The crowning trait of character is sympathy, which has its basis in the emotional nature. One must feel before he will do much in a world of action.

The emotions are divided into five classes: the egoistic, or desire for self-preservation; the intellectual, or appreciation of truth; the æsthetic, or the love of the beautiful; the altruistic, or desire to help others; the moral, or love for right conduct and hatred of wrong. These have a place of importance in all lives, and need proper development. Social life will aid in reaching this end. Contact with others arouses in one an ambition to be something, stirs thought and inspires the mind to study; it leads one to a contemplation of the beautiful, it places him where he can see men's needs and their sorrows, it puts him in the midst of conduct having moral quality. Thus the value of social life in the development of emotional nature is evident.

Again, social life develops the will. The will is usually the secret of success. Often one man is triumphant in a difficult undertaking, where another, who was far his superior intellectually, ignominiously failed. It was the iron will in Napoleon that

swung him out into full view, put him at the head of the armies of France, and made him immortal both as a general and a statesman. Upon this faculty the outcome of every enterprise is dependent. It not only determines business success, but it determines success in every occupation, and ultimately it fixes character. Its development, therefore, is a necessity. The best way to develop the will is to do the things that are unpleasant, to place one's self where his will can be crossed and opposed by shrewd men and women in business circles, in educational pursuits, and in moral conflict. A recluse has no will. This faculty is strongest in the midst of the strife and opposition natural to social existence.

Again, social life is valuable in that it gives one the opportunity of extending to others his influence and the force of his character. No man should be willing to live to himself or to die to himself. Thoughts and words are powerful. Every one has a magnetism that effects all lives about him. If a man is willing to be a cipher, a negative character, a nonentity, he can afford to shut himself in like a clam and refuse intercourse with his fellows; but it is to be hoped that such people are exceedingly few in number. One of the greatest ambitions of any man's life should be to push out the horizon of his life and leave the impress of his personality upon as many of his generation as possible.

A man has the opportunity in society of extending his influence such as he can not have anywhere

else. To live in the minds and hearts of one's generation is a privilege not to be despised. The days of man's life are few and soon pass away; but he who extends the power of his personality and the force of his thoughts into the minds and hearts of others will live and inspire men and stimulate their thoughts and arouse their emotions and wills to deeds of service after his body has crumbled into dust.

All social life must have a basis. There are two things that are basic in society. One is a community of interests. This partly accounts for the hundreds of cliques and small units of society in the world today. Engineers flock together, working men have special attachment for one another; the same is true of members of all fraternities. There is a common interest of some sort in each of these groups. It may be self-preservation, the promotion of a common cause, the accomplishment of selfish ends that prompt these men and women to stick together so tenaciously.

The evil as well as the good will stand by one another for a common cause. During the campaign for the eradication of the liquor business, the brewers, the wholesale liquor dealers, the saloonkeeper, the bartender, the sot, the drunkard, the dram-drinker, and all the rest of the devil's crowd will stand together as a single man. At such a time they will lay down their political differences, stop bickering over the social position of their families, and stand

shoulder to shoulder for a common cause. They want liquor at any cost, and propose to have it regardless of the wishes and interests of the rest of the world. Thus we see that a common interest, which is usually the basic factor in a social unit, can gather men for a good purpose or for one that is evil, the character of the interest determining which.

The other great factor in the formation of a society unit is oneness, or community of character. "Birds of a feather flock together," because they have a common nature. The cattle herd together, the sheep, the goats, respectively, do likewise because there exists in them a common nature. In human association the good seek a common membership in the church, those thirsty for knowledge gather at an institution of learning, the wicked assemble around the bar, the gambling table, the frivolous are found smoking, chatting, and wasting their time about billiard tables and in pool halls.

You can tell the character of a man by his associations. This is an infallible test. Thieves love the association of one another, not simply because their interests are identical, but because their characters are the same: they are thieves. The astronomer seeks the association of the astronomer; the teacher, that of the teacher; the musician, that of the musician, because their interests are the same. But if some of these should be honest and the others dishonest, some holy and others unholy, permanent and pleasant companionships would not be possi-

ble. Therefore, in the last analysis character has much more to do in the formation of a basis for society than interest. The wicked despise the companionship of the saints, and the pure in heart can have no more fellowship with the vile than light can have with darkness. The first test in importance is that of character.

There is much being said today concerning the spirit of brotherhood. The doctrine of the brotherhood of man is receiving worldwide attention. This word is in the mouth of every speaker. The cry today is for a universal brotherhood. Commercially the world is more nearly united than it has ever been before. The application and success of modern scientific appliances are gradually drawing the nations closer together. Postal service is extended to all civilized countries, and commercial intercourse is a universal fact. The spirit of union is permeating all phases of life; churches are talking of union; peace conferences are advocating the disbanding of our standing armies, the destruction of our navies, and the establishment of universal peace; the secret societies—among which might be mentioned the Masons, the Odd Fellows, the Woodmen of the World, the Elks, and the Eagles—are held up as examples of brotherhood as an evidence that all society can be established upon a permanent basis of union.

These secret societies do not have character as their basis. They exist because their members have

some common interest, which might be selfish or unselfish, harmful or beneficial to the rest of the world; but whatever the object, the basis of union for them is interest and not character. Goodness is not made a test of membership.

The only human organization that has any semblance of real brotherhood is a church or denomination. It is true that a common interest may affect the members of this organization, but interest is not the only basic factor. The one great principle which is supposed to unite these persons into a unit of society is community of character. Each one before joining is supposed to be regenerated, born of the Spirit of God, having his moral nature transformed by a living Spirit. He hates the things he once loved, and loves the things he once hated. Thus the members are united into one great brotherhood by the Spirit of the living Christ, and are made members of a universal family; for real brotherhood which has character as its basis can not be confined to a single organization.

A secret society is only a pretence, a sham. The real spirit of brotherhood requires no oath. It will protect the widow and the orphan, it will keep the Golden Rule, love its neighbor as itself, without being oathbound. The spirit of brotherhood can not be circumscribed, provincialism is beneath its dignity. It will have nothing to do with the crowd who protect themselves to the neglect of those who do not see life as they see it. A child of God is a full

brother to every other child of God, regardless of human organization or church affiliation. The Methodist is a brother to the Baptist and the Presbyterian, regardless of the denominational relationship, because they love the same objects, hate the same objects, they are born of the same Spirit, on the way to the same heaven, members of a universal brotherhood which has character as its basis.

Let every reader determine for himself what it is causes him to select certain company, certain crowds, certain units in society with which he wishes to identify himself. He will find in every case that the reason can be deduced to a question of interest or the fact of character.

What should be one's object in the development of social life? First, his object should be self interest, and second, the interest of others. In other words, as we associate with men in business or pleasure, our object is to seek every influence beneficial to ourselves, and at the same time be willing to pour out the riches of our own lives upon those about us. God has made the human mind and soul marvelous storehouses in which to gather vast harvests of truth and riches of character. A man is under obligation to protect himself against harmful influences, and at the same time open up his soul to receive the sunlight and inspiration of companions. The desire for self-preservation is constitutional, and the ambition to achieve greatness in character and usefulness are God given.

God's Word says, "It is more blessed to give than to receive." It is certainly blessed to receive, this fact being clearly stated. Is it not blessed to receive clothing when we are cold, food when we are hungry, money when we are penniless, education when we are ignorant, and salvation when we are lost? Indeed it is blessed to receive, but more blessed to give. In receiving we think of self, we close our hand, grasp the gift and draw to ourselves, we contract; but in giving we think of others, extend the hand, expand the soul, grow larger and more powerful and wealthier in character. What a blessing we can be in society! The warm handshake, the pleasant "Good morning!" the smile has kept many a man or woman who was despondent and tired of life from committing suicide, and turned them back to happiness and usefulness.

We can be a blessing to others by having good manners. It adds nothing to our comfort and robs others of pleasures they deserve by controlling two seats in the train, too much room in the carriage, by being boisterous in the hotel lobby, by hurting others' feelings; in other words, by acting as if one were the lord of creation and everyone else an inferior or servant. Politeness costs a man absolutely nothing. It adds to his happiness, and saves the world many heartaches and unnecessary sorrow.

The commercial world has long ago learned that all things being equal the salesman who is courteous, polite, self-possessed, thoughtful of others, un-

der all circumstances, is a great asset in the success of a business enterprise. He brings customers, where another man drives them; makes business for the house while the other man would destroy it. The stranger in a strange city is always favorably impressed when he attends service at the house of worship where the pastor and his people treat him with courtesy. The teacher who practices politeness toward his pupils can hold their respect, and sustain his discipline where other men would fail.

He that would have friends must make himself friendly. Instead of our feeling that the world owes us a living, we should try to deport ourselves in a way that would make us worthy of the living the world is giving us. Instead of expecting others to be doing so much for us, let us try the plan of forgetting ourselves, our happiness, in lifting the burdens from other shoulders, and causing other hearts to forget their disappointments.

In order to be at one's best and do his best for others, it is necessary for him to escape the evils common in society. The best way to do this is to formulate some principles of one's own—principles of righteousness, principles for which one would not turn aside under any circumstances. "While in Rome, do as Rome does" is the policy of some who have no fixed principles or standards. They imagine that it is necessary to partake of the habits and customs of associates whether they are right or wrong.

Good manners do not depend upon the conformity to fixed customs regardless of their moral standard. There have always been evils in society, and doubtless some will always remain, but no man has to sanction them; he has a perfect right to avoid them and condemn them, though few have the moral courage to do so. Multitudes have been swept off their feet because they did not take issue with the evils in that part of society in which they found themselves. Others whose principles were fixed have passed through the world of moral soot and dirt and contagious diseases clean and healthy.

History furnishes us with proofs of this significant fact, two of which we shall do well to consider.

Daniel was taken into captivity when a youth and carried to Babylon. Among other promising young men of the Hebrews he was chosen by the chief officers of Belshazzar to be educated in all the customs and learning of that country, so he could stand before the king. He was now subjected to the test of his life by having to decide whether to bow to the influences and habits ruinous to intellectual and spiritual life, or whether he would sense moral danger, push aside worldly ambition, and plant his life upon a foundation of righteousness. The test lasted but a moment. He refused to be defiled with the king's meat, and chose to live on water and pulse, leaving the consequences with his God, refusing to

be swept from his feet by a floodtide of pleasure and worldly prospects. Daniel valued his integrity, his religion, his moral principles, and most of all the approbation of Jehovah, not caring for custom based upon false conceptions, or the false honor of a heathen court. Popular sentiment could not move him, the gay frivolities of society spent their efforts hopelessly endeavoring to turn him aside from his honest, heaven-born convictions.

The world can never forget Daniel's courage, and the stability he manifested in defense of right.

Joseph was thrown by providence into similar conditions. Away from home, where his acquaintances could not watch his conduct and report his deeds to his own loved ones, his honor, purity, and very life were brought suddenly into jeopardy. The test was not thrust upon him by the low and despised, but by his mistress, who sought to degrade his morals and to drag him down to the standards of the time; but he met the temptation with that memorable statement, "How can I commit this sin against my God?" He ran the gauntlet of social impurity because he had divine standards. To him righteousness, moral integrity, faith in God, loyalty to Jehovah were worth more than the friendship of the "mighty," popularity of a great court, or even of life itself.

These men both proved to be stronger than a low social environment, and rose from mediocrity to popularity won by personal worth, to influence that

has inspired thousands to personal purity, all because they did not submit to the evils in society.

Here are a few evils to be avoided if we wish to move Godward and maintain moral equilibrium. First, polite gambling. By this we mean gambling that is done in the parlors of respectable people—in many cases church members and professed Christians—by whom many a young man has been influenced to play finch or forty-two for a silver cup, or a piece of cut glass called a prize. This same young man would have been horrified at the mere thought of sitting in the back room of a saloon and playing cards among the gamblers for an amount of money much less than that paid for the silver cup or the cut glass. He gambles here under respectable conditions in polite society, where he develops a taste and skill for games more exciting, and where he soon finds that his moral sensibilities have become numb, his conscience less cruel. He argues to himself that it would not be so bad after all to play cards in saloons, and after a few months he is a professional gambler, a wreck, a disgrace to humanity, and is damned above ground. What started him on his downward journey? Was it not the innocent game in the parlor of that respected and honored family?

Card-playing has wrought so much havoc, destroyed so many hopes, and ruined so many lives that it stands self-condemned. Not one scintilla of argument can be advanced in its favor. It is de-

fended sometimes on the ground that it helps one to pass away his time; but is life not too short to be wasted? Are there no good books to be read, no pictures to see, no music to hear, no interesting topics for conversation? An amusement that results in no permanent profit is unworthy of defense; to follow it is a sin. It is not necessary to approve or to practice card-playing just because some circles of society indulge in it. If one can not have congeniality here, he can certainly find it among those whose interests and character are common with his own.

Another evil in society today is the modern theater. The theater had its origin in the church several centuries ago, when the people used the miracle and mystery plays as methods of impressing the truth of the Bible upon the mind and heart. Soon afterwards the interlude and comic elements were introduced to break the monotony, and relieve the minds of the audience of the strain of constant and serious thought. Step by step the stage has lowered its standard of morals, and now blood-curdling, passion-stirring plays are frequently brought upon the stage by actors and actresses more nearly naked than dressed. The modern theater is the devil's playhouse, in which enough good is brought to invite the support of many nominal church members. One does not have to be a supporter of the theater in order to touch the best element of society, or develop his intellectual or moral emotions correctly.

Another evil to be avoided is the dance. It does

not seem that any person would ever attempt to defend this vice. From the modern ballroom thousands of girls have gone to the brothel, ostracized and despised by the public, and as many young men have gone at late hours at night to the scarlet districts to satisfy unholy passions aroused while in an improper embrace with a young woman upon the ballroom floor. The dance is one of Satan's most successful institutions for the damnation of our youth. It is the ante-room to hell; an institution to destroy virtue and create vice.

Another evil prevalent today, and one that is very hard to correct, is improper dress. It is a shame for a woman to go into public with little or no covering for her arms or the upper part of her body. It seems to be a fad to dress so as to expose the lines of the body to public gaze. To say the least of it, it is a foolish custom, and one to which every young woman should absolutely refuse to submit.

But along with these evils we might mention Sunday amusements. While a wholesome sentiment is rising against Sunday shows, Sunday theaters, and Sunday baseball, yet the desecration of this holy day is still prevalent. The Sabbath was set apart for man's rest, for his betterment physically, intellectually, and morally. The nations who have prospered most and longest are those who have respected this holy day. It is to be hoped that the sentiment now manifesting itself against Sunday amusements will bring these evils under the ban of the law.

Thousands of young men have forgotten the Sunday school, the house of worship, the holy Sabbath, and have participated in this evil. But because so many have done so is no reasonable excuse why others should do likewise: for one does not have to go with an evil tide or submit to an evil sentiment.

There is no place where a person has a greater opportunity to put himself on record to establish righteousness, an impersonal immortality than in his social life. A man can pass through this world but once, and his influence will inspire or it will blight and blast. It will turn man toward paths of peace and purity, or toward sin and death. No man can afford to drift with the tide. He must stand, even though he stands alone. He must cry aloud in defence of the right, in the presence of friend or foe, and if he does so he will surely point the way of life to many a wandering soul.

Society's greatest institution is the home. It is society epitomized, society's ideal. Here we have companionships, love, sympathy, a place where each member loves, respects, and works for the interest of the other. The home should stand for the best things intellectually. Good books, inspiring pictures, classical and sacred music, upright, clean, wholesome conversation should be present always in the home. The father, the mother, the sons and daughters are to be intimate friends and companions; the Bible, the family altar promoted to a place of highest honor, and God recognized as the Owner and the

Master of the house. Here happiness rises to its highest degree and righteousness can be possessed by every one.

The home is a place for manhood, a place for intellectual training, the heart of religion, the center of society and social life. Every phase of human life is ultimately dependent upon the character and success of the home. It is here that sentiment is molded, minds are trained, habits are formed, and destinies are fixed; it is here that society reaches its perfection. The development of social life along correct lines, on correct principles in the home, will do away with false principles and evil practices in every other unit of society. May God give us good mothers and good homes.

From such a place our youth are never anxious to go. The reason why so many boys and girls help corrupt the larger spheres of society is because of poor home life. Is it any wonder many girls leave home in their teens, get married before they are qualified in mind, heart, or body for the responsibilities of married life? In many cases they are looking for places of congeniality. They long for friendship, for sympathy, for love which they fail to find sufficiently at home. To be sure the father and mother love their children, they are toiling day and night to give them food and clothing, to enlarge their business so as to give them greater advantages in a financial way. But in the midst of such efforts, they frequently forget to be teachers, companions,

friends to their children. If love is there it is poorly manifested; if sympathy is there, it is too rarely expressed. Anger, unkind words, ugly disposition, fretfulness, impatience are common. The boys and girls fail to find that satisfaction for social instinct they desire, and they leave to seek it elsewhere.

Let our homes be ideal social centers, then our children will want to stay with us as long as they can, and though age and responsibilities finally force them to leave, they will go prepared for life, and will ever hold as sacred the memories of their early home life, companionship of father and mother, of brothers and sisters.

Jesus Christ is our ideal socially just as He is intellectually, morally, and religiously. He did not refuse contact with human society. His miracles were performed in the open. He walked and talked with men. At one time we find Him at a marriage feast at Cana of Galilee. It was here that He performed His first great miracle and put Himself on record as being in sympathy with social life. Jesus could have withdrawn from the presence of men, and saved Himself misunderstandings, disappointments, criticism, heartaches, and death. But this He was not willing to do, for He came to the world to save men. He was the world's great light, and He refused to put His light under a bushel. He was to furnish the world an ideal manhood, but He could not do this by staying in solitude. He took on

Himself the form of human flesh, met his fellow-men at the workbench, on the street, in the sickroom, and wherever He went crowds gathered about Him, and He taught them and lifted them by the force of His message and the power of His presence and personality. He was able to contradict public sentiment when it was strong, though it finally caused Him the loss of His life. He stood foursquare to all the winds that blew, and He used every method available for the promotion of happiness, for the destruction of sin, and the salvation of the souls of men.

Did He not consider social life necessary? Did He not come in contact with His generation personally? Did He not touch and teach the souls of men? Let us take Him as our example and go out into society and make our lives a blessing to the world about us. Here opportunities are great, both to receive and to pour out the riches of mind and soul.

CHAPTER V

POLITICAL LIFE

GOVERNMENT based upon law is a necessity. Wherever a social unit or organization exists for any purpose some system of government is found to be indispensable.

The denomination or individual church has its manual, rules of practice, discipline, some common principles to which its members adhere, and by which they are supposed to live. To dispense with all laws, restraints, or progressive principles would mean the immediate dissolution of the organization.

The home has its government. Parents and children have their respective rights which are defined and expressed in law. Without such laws the harmony, development, and success of the home would not be possible. Children need physical and mental training, and must be taught some form of religion and a good code of morals. It would be a crime to permit them to go unrestrained into all kinds of evil practices, to form bad habits, and utterly waste their God-given powers. Anarchy in the home would extend to the school, to the church, and to the civil government. The criminal records of the United States show that the major part of the degen-

erates and incorrigibles come from homes without strong family government. It is equally true that the men and women of robust character are the products of well-planned and well-ordered home life.

Schools have government. No person acquainted with human nature will argue that our youth can be educated without law in the schoolroom, nor will he deny that institutions of learning without strong discipline would be breeders of moral and social disease, thwarting the purpose for which they would be founded and maintained; on the other hand, schools well governed are the supporters of every good institution of modern civilization.

Civil government based upon just laws and right principles is equally necessary. When all men are good in motive, upright in conduct, righteous in character; when all obey the law of love, and when every individual is as much interested in his neighbor's welfare and happiness as he is in his own; when all men do right for right's sake—then we can plan to destroy our statute books, dismiss our officers, burn our jails and penitentiaries; or, in other words, do away with all government.

The depravity of the human heart is a factor for consideration in human organization, especially in civil affairs. The demand for collateral in lending money—mortgages on real estate—stands as proof of sin in the lives of men; for if all men were perfectly honest, possessing moral rectitude, mortgages

and collateral would not be necessary. Officers of the peace and jails point to the fact that sin is in the world, and as long as this is the case, we will need protection for the peaceful and law-abiding against the selfish and dishonest.

There are those who work assiduously to stifle competition, to bribe legislators for selfish ends, for personal wealth or aggrandizement. Our legislators are busy in almost every session with the problems created by the trusts and corporations which do not bow willingly to law and the will of the people, while the people themselves are demanding protection against the soulless trust managers. Capitalists are making strenuous efforts to control the material resources of the nation. The coal mines, the timber lands, the waterfalls are contended for by special privilege, and suits are being filed constantly against commercial organizations which are breaking interstate commerce laws in their mad rush for the accumulation of the wealth of the nation.

Human society always has many wicked persons; those who care not for others, those who would kill, rob, burn, and be a constant menace to mankind. These also make government a necessity; such persons must have placed upon them the iron hand of law, otherwise no citizen's life would be safe, the sacredness of the home would be invaded by wickedness, property rights despised, and death would reign as a relentless, tyrannical monster, and prosperity would soon be destroyed.

Again, government is necessary because of the natural self in man. A sense of self-preservation, a desire to live and be happy are constitutional. An egoistic love which is essential to life is possessed by every one, and it must be restrained from breaking the laws of altruism. Life is dear, but not dear enough to be promoted at the cost of others who deserve justice. An equilibrium between egoism and altruism is not easily kept. It is less difficult to see a proposition from one's own interest viewpoint than from that of another. A business deal is not likely to look so unjust and unprincipled to one when it brings large returns as when it robs one's own self in favor of a neighbor. Crimes committed by one's own children do not appear so heinous as when committed by others. Fraternities are known to be more interested in their own members, and are more willing to sacrifice for them than for the stranger.

Thus we must have a fixed system of rules by which all will be treated justly under all conditions and circumstances.

Again, government is necessary because not all people see alike. There was a time in the history of Israel when every man did what seemed good in his own eyes. Such conditions would be safe if all men could and would see the right way. This is not possible, however. There is scarcely a question upon which all members of any social organization are perfectly agreed: despite this fact, each could be honest and benevolent in motive and interested

in the welfare of others. Apperception influences all; that is, we see things in the light of past experiences. So true is this that upon knowing perfectly one's history in all details—his thinking, his deeds, his wishes, his choices—one could prophecy his attitude toward any question.

The following story is told by Mr. Halleck: "A boy climbed a tree by the roadside and hid himself in its branches to hear the conversations of those passing. One man looked at the tree and said, 'That tree has fine lumber in it.' 'A lumberman,' said the boy to himself. The second man passing said, 'What fine bark on that tree.' 'A tanner,' said the boy. A third man remarked, 'A good place to find a squirrel.' 'A hunter,' said the boy." All saw the same object, but assumed different attitudes toward it because their interests were varied, and their apperceptions were different. A man who had always dealt with thieves could easily imagine all men dishonest; one who had seen the dark side of life from infancy could be made to doubt that the world holds in store any pleasure for him; one who had always been associated with benevolent and straightforward men could be easily deceived or cheated, as he would have faith in all men. Our inability to take the same attitude toward all incidents and questions makes it necessary to live under good government with definite principles.

Government not only restrains and protects us, but points out definite lines of activity along which

men can direct their energies. Punishment for wrongdoing presupposes reward for right conduct; A curse rests upon the murderer, and a special blessing upon him who protects and promotes life. The hero who throws himself into places of peril to save the lives of those in distress is hailed as blessed, and is immortalized in the memory and affections of mankind. The scientist wearing his life away to discover cures for diseases, or to invent devices for reducing the drudgery of men is honored and rewarded for his services. Prosperity is a natural consequence of obedience to progressive principles, and law makes these easily seen.

Organization is strength. Without a strong government to insure tranquility and peace, we could not develop our internal resources. Under good government men are encouraged to undertake personal enterprises, and to diligently stir sleeping forces in nature, and cause the entire country to be tremulous with hope and possibilities. The intermingling of men, socially, educationally and industrially is inevitable; but especially is this true industrially. One man manufactures shoes, another hats, another coats, and another farm implements. Neither can use all of his products; exchange is a law of industrial life and a basis for exchange is in good government. One person sells the articles he makes so he can buy the product of another's labor. Individuals are dependent upon each other commercially in buying and selling. This exchange equal-

izes demand and supply, and makes happiness and prosperity possible to all. Thus once more our attention is called to the necessity of human government for the welfare and prosperity of a united citizenship.

The objects of government should be clearly set forth. One object is national prosperity, for nations do not grow great in abject poverty. There is little hope for India, China, and Africa until there can be a reorganization of society so it will be possible to till the soil and develop the natural powers of these countries. Men battling with disease, hunger, starvation can not hope to rise very high in the scale of civilization. National wealth opens the way for schools, libraries, art, music, travel, and other means of enlightenment and progress. Great printing presses, factories, steamboats put into operation, and the latent energies of the land developed are things of inestimable value; but are impossible without a reasonable degree of prosperity, which lifts unbearable burdens from a nation's citizenship. A people living under government which offers no hope of deliverance from poverty, no hope of comfortable environment, will lose spirit and degenerate into disloyalty, chaos, and crime.

But this alone is not sufficient: the strength of a nation is not in its armies, its navies, its lands, its mining interests, but rather in the character of its citizens. Thus the final object of government is the perfection of its individual citizen, and there is no

sense in which men need development so much as they do morally. Why did Rome and Greece lose their glory? Why did their magnificent temples crumble into dust? Why are those palaces, once so grand and monumental now the disgraceful ruins of past glory? These nations prospered materially, but this alone could not sustain them against decay. Rome was destroyed from within! Her very heart was eaten out by moral pollution; her home decayed; her social life became prostituted; evil undermined her sacred institutions; her worst enemies were not the barbarians, but the evils condoned in her own national life. No nation has ever been destroyed by an external enemy; all that ever have gone down have wrought their own destruction.

No nation rises above the average life of her individual citizens. If that average life is not sound morally, just and upright in manhood, the nation is doomed. America's pride should not be her capitol building, her national equipment, her millionaires, her fruitful plains, mineral deposits, commercial enterprises; but rather the manhood of her citizens. The hope of a nation is in its middle class, because this class are moral. Society always decays at the top and the bottom, the extremely rich and the extremely poor being of little benefit in the maintenance of national life. The poor, the ignorant, the fabulously rich and criminally idle do not support the principles upon which a government must stand. Increase these two classes until they

outnumber the middle class and the nation will rapidly disintegrate.

Christianity is the only element that can keep society intact amidst poverty or wealth, for riches usually breed immorality and so does poverty. But men can be clean and be either rich extremely or poor extremely, if they have vital Christianity. This leads us to the following conclusion: we must aim at the moral success and perfection of every man and woman or our prosperity will pave the way for dissolution.

Righteousness makes character. Character is the object of government, and government is sure when founded upon strong manhood. Thus the object of government is the perfection of the individuals of the nation, and this perfection can not stop short of clean morals and righteousness of conduct.

As a nation we are now facing some serious conditions. One is the decay of authority. To a person who has not watched with interest the movements of national forces and influences, this statement might seem extravagant and pessimistic; but it will bear serious and anxious investigation. Let us briefly review a few facts.

No one will deny the decay of church authority. Are the house of God, the minister, the church, ecclesiastical standards taken very seriously by the masses? The cry of every conference, assembly, synod, association is the empty church, estrangement of the people, indifference, the gulf enlarging

between the church and the men in the world. Auxiliaries, aid societies are being organized as efforts to catch the interest and enlist the services of the young people; and even club-rooms, shows, oyster suppers, ice-cream parties, pool halls, and other means of amusement are being employed to keep the machinery of the churches going. Is it not a fact that little heed is being paid to those prohibitive articles in the manuals? Are church members not going to the theater, Sunday amusements, balls, without fear of the church or its laws? It would not be far wrong to say that the power of restraint or inspiration once so marked in our Protestant churches is gradually losing sway over the masses of Americans. Thousands of our Protestant ministers dare not preach the whole truth to their congregations for fear of a heavy loss in salary or a peremptory dismissal.

The cause of this decay of authority is not a topic for discussion at this time; however, it might be mentioned briefly. It is doubtless due, first, to a lack of Holy Ghost power and boldness in the pulpit and secondly, to receiving into the church unregenerate men and women. If this continues long enough our churches will be reduced to the position of club houses; the one object will have been forgotten, *viz.*, the salvation of men and the perfection of spiritual manhood.

Home authority is decaying. The strong family government once so common has not sustained its

strength and dignity. Children are doing too much to their own liking and desires, and the rod is becoming unpopular; and disobedience to parents is a natural consequence. There has never been a time in the history of America when laxness in home authority and disregard on the part of the children to parental control was so noticeable and serious as it is at the present.

The Bible as authority is decaying; that is, the authority of the Bible is being rejected by many. A quarter of a century ago few persons were heard to speak disrespectfully of this sacred Book, higher criticism not being abroad in the land as it is today. But now even schools passing as theological are carping against the Word of God; in some places a person is considered uneducated and uncultured who professes to believe the whole Bible. The inspiration of the Scriptures is frequently laughed at; many of the books contained in the Bible are looked upon as a myth, and the mere product of human brain. There is a cry being made to throw to the winds all established authority, and to make the consciences and will of the people supreme. This rule might work successfully in civil affairs, in education as long as men maintain a high standard of social purity and of moral righteousness; but to do away with the Bible and take the common sentiment of society and the average standard accepted by the nation would soon undermine Christianity, and the destruction of Christianity would mean our

decay educationally, industrially, socially, and morally.

It is a fact undeniable that the authority exercised by this Holy Book is strenuously opposed. The reason for this is not hard to find. Men want sin, therefore they object to having their lives rebuked and their desires crossed; the wickedness of their hearts revealed to them. They are clamoring to have their own way, and for this reason they dislike anything which demands absolute rectitude of heart and conduct.

Again, there are indications of decay in civil authority. In the early days of our republic, the business of a lawyer was to interpret the law; but this is not the case today. His object now is usually to discover some way to defeat the object of the law by finding some insignificant technicality by which he can free his client from the demand of justice, or fulfill some selfish purpose. A law is scarcely placed upon our statute books until some shrewd lawyer finds a flaw in it; this law may express the will of the people, but what does he care for that! He is paid not to explain the law and see that all men get justice, but rather to win the case for which he is fighting, even though it has to be done at the cost of justice and principle.

For this reason our American courts are becoming objects of ridicule to a civilized world. It is very difficult to imprison a man that has great wealth, as the courts are too commonly controlled

by the god of gold. The boy who steals a bottle of milk or a loaf of bread serves his term behind the bars; but the banker who robs the people of millions of their honest savings is pardoned, ostensibly because of ill-health, and is permitted to live and die in freedom; the petty gambler is imprisoned for winning five dollars from his victim, but the Wall Street gambler, who buys futures and robs the nation of its millions, is hailed as a great and successful man. If the decay of civil authority continues we will ultimately go down in the whirlpools of political chaos.

Another danger facing us is the liquor traffic. Here is an evil monster protected by law, and yet it is an anarchy, a deadly enemy to every department of our government. The object of this business is well understood. It recognizes no authority, no principles; its business is to rob men of their money, their minds, their homes, and their souls. It craves gold and in trying to amass it destroys homes, breaks hearts, makes paupers, populates insane asylums, and leaves blood, destruction, and death in its wake. It evades the law, disregards the wishes of the people, shuts its ears to the cry of widows and orphans, tramples into dust the dignity and honor of the nation, and drags into the bottomless abyss every person that partakes of its sins and participates in its nefarious business.

The liquor traffic, if left alone, will not only destroy the sacredness of the home, but it will drive the

church out of existence, blight our educational interests, and hopelessly corrupt our government. It has already so intimidated lawmaking bodies that it is all but impossible to find enough men influential in legislative circles to pass bills restraining it. The saloon is the breeder of anarchy, murder, and the supporter of the White Slave traffic. As long as it runs our insanity will continue to increase and the gathering gloom of political and social darkness will settle more heavily and permanently about us.

One of the discouraging features about the fight against the saloon business is the fact that every year, in spite of our struggles to put it down, the number of drunkards is increasing, and more whisky is being consumed each succeeding year. The fight will continue, however, but the final victory will never be won until the government recognizes that the liquor business is more than a question of reform; that it is a national problem which must be settled by the government itself in order to insure the happiness, the safety, and the perpetuity of the nation. Awake, ye citizens of America! seize the weapon within your reach, slay this monster, and save your home, your schools, your religion, and your government.

Another danger facing us is Romanism. We do not speak of Romanism as a religion, but as a political force, a foreign enemy insinuating itself upon us under the cloak of religion. Its purposes are clearly set forth by its own propagandists. They

claim America for the Pope, who is nothing more than a foreign ruler. Rome is pushing herself into all political assemblies and demanding recognition by all political parties. The Republicans, the Democrats, the Prohibitionists felt obligated last year to have their great political conventions opened with prayer by the servants of the Pope. What church of America has ever been so brazen and insulting as to demand such prominence in political circles?

Romanists vote solid for one of their own number regardless of his principles or promises to the people, the allegiance of Romanists being to the Pope first and to the government next. They promise no loyalty or patriotism to a civil government when there is any conflict between the government and Rome. In fact, the Jesuits and the Knights of Columbus are sworn to fight the government, to burn property, destroy life whenever such conduct could be of any benefit to Romanism. The cry of Romanism is, "America for the Pope!"

To accomplish this end, she finds its necessary to undertake the destruction of our sacred institutions. Her first thrust is at popular education. Rome had always been free to manifest her contempt and un-suppressible hatred for our public school system, and to oppose it in every conceivable way. Publicly and privately she is resorting to every possible scheme to wipe it out of our nation. Why? The answer is easy. Rome's success depends upon keeping the peo-

ple in ignorance and superstition; enlightenment is her worst enemy. She can best serve her purposes among the illiterate and the degraded. Is it not a fact that many Catholic countries are in darkness intellectually? Mexico, Central America, Spain, Cuba, the Philippine Islands stand as monuments of the doctrines of Romanism, and the final product of her system of teaching and practice. Why is a Romanist put under condemnation for attending service at a Protestant house of worship? He is not allowed to open his mind and heart to conviction or dare seek new information or to ascertain his position. Are we ready to give up free education, and commit our work of instruction to officers of a foreign prince, who promise no patriotism to our own government, who are biased and prejudiced in their minds against free thought from infancy?

Again, Romanism is opposed to a free printing press. Pope Leo XIII said, "Let God arise; let Him repress, confound, annihilate this unbridled license of speaking, writing, and publishing." This is Rome's policy, for she knows that our hope depends upon an open press. Shall we be permitted to know the truth? Shall a foreign power be permitted to intimidate us and shut out of the mails all printed matter that dares criticise her methods? We can suppress crime in this country, and advocate good doctrines and thus enlighten the people; but Rome would rob us of such liberty, and force us to be as silent as the grave concerning the real facts of her

doctrines and practices, while she would exercise censorship over all printed matter.

Thirdly, Rome is opposed to free conscience. This is a statement that no well informed person will deny. How awful the thought! Rome has claimed the right to be the whole judge as to what is truth and error, and she has demanded in all countries that men surrender the privilege of being their own monitors, and of deciding what is evil or what is righteous. She poses as the sole conscience for all the world.

In the next place, Rome is opposed to free speech. Infallibility is to be accorded her, but she refuses the right to any one to speak his real convictions unless such convictions be in perfect harmony with her professions. If Rome had the power today she would imprison any man daring to criticise or speak against her policies. This menace is gradually but surely getting control of the nation, and unless her bold aggressions are met and checked by law and strong public sentiment, our day of sorrow will soon arrive.

Another danger facing us is social and moral decay. This evil strikes at the heart of civilization because it works the ruin of character, the very essence of being. No nation is strong that is not pure in morals and upright in social life. The increase in the number of divorces is an indication of decay, and the presence of the White Slave trade is a proof of corruption somewhere in our national life.

Many other evils could be mentioned, but we have not the space here to give them consideration. Moreover, a prolonged discussion on this point might lead some to accuse us of being pessimistic. This, however, is not the case. There is hope, there is a balm in Gilead, a Physician is here. Much good yet remains. There is more sunlight than darkness, more bright days than stormy days, more laughter than tears, more sound wheat in the bin than faulty grain.

The cure suggested for evils in government are varied. The Socialist claims to have discovered the real principle by which every national difficulty can be set right. He clamors loudly and vociferously to attract attention, and asks for an opportunity to present his cure-all. To be sure, Socialism has many good principles, some of her agitations have already contributed to the welfare of the people, and quite a few of her doctrines have been incorporated into law.

This system can never be accepted by the nation, however, and it is fortunate that such is the case. Socialism can never succeed because it emphasizes but one phase of life; that is, the materialistic, the industrial, the commercial. It tends to the very rankest form of materialism. It holds up no high standards for intellectuality or religion, its whole fight being for better economic conditions. Socialists are usually opposed to churches, and seem to look with suspicion upon religious bodies. It would

offer more hope of success for itself and benefit for the nation if it would spend more energy in a fight for a high standard of morals and a perfect type of intellectual and spiritual manhood.

Some say that our hope is in the Republican party, others believe our success depends upon the Democratic party, while others believe the one remedy for all national evils is the Prohibition party. None of these claims will hold good, for the destiny of a nation depends not upon its organizations, but rather upon the character of its individuals, though these organizations serve a purpose. Parties rise and fall, political platforms perish.

We are becoming tired of tying ourselves to the promises of a party. The greatest hope usually that can be offered to the nation through political parties is the shifting of control from one to the other. No one of them should be in control of the government too long at a time, for prolonged control and power mean decay. Our people have been whipped into line time and again by party prejudice and the cry for fidelity. This kind of loyalty has frequently sacrificed honest convictions and fundamental principles. Thousands of votes are cast every year for party candidates by men who could not for their lives tell the difference between the claims of their own party and the opposing one. There is no hope for us unless we refuse to be ruled by party bossism, assert our rights to know what men and parties stand for, and then vote and work for principles

and men upon whom dependence can be placed for fair, just, and successful government.

When politicians know we will pledge our fidelity to men who are for right policies they will not depend upon old methods of prejudice and cry for party loyalty. Any man who defends the liberties and sacred blood-bought institutions of our country is worthy of support and the honor of the nation, otherwise he should be opposed and defeated regardless of his party affiliations.

Loyalty to right principles can save, but never to political parties unless they base their success upon eternal laws of justice and righteousness. The cure, therefore, for evil is not in the Republican party, the Democratic, the Progressive party, the Socialist or the Prohibition party. It is not in our standing army, our navy, or our colossal wealth. Manhood, pure, clean, imperishable, unimpeachable manhood is the foundation and the strength of our nation. In this is a cure for all diseases social and political.

But what of political life? what should be our attitude toward it? Shall we stand aloof and say that politics has become so corrupt that we can not afford to defile ourselves by contact with it? If politics meant corruption and nothing more, there might be some excuse for such conduct; but by politics we do not mean a corrupt, scheming, underhand method of getting control of office; we mean by it, the affairs of government or the duties imposed upon us by our natural position as citizens. Then as citizens what

is our duty toward our government? Shall we take the same attitude toward civil affairs as a miser does toward industrial life or the hermit toward religious life, withdrawing ourselves from the walks of men and living in an environment of exclusiveness?

This is a government of the people, for the people, and by the people. Has a man a right to enjoy the privileges of his country and refuse to assume the responsibility of helping to maintain its integrity and its liberty? Moreover, when a man refuses to participate in civil affairs, he yields his rights, his privileges to others, and runs the risk of forfeiting his liberty. There are too many among us who are negative instead of affirmative and positive in their attitude toward the government. The number of men in America who believe in prohibiting the manufacture and sale of liquor is sufficient to put an end to this problem forever on a single day of voting, but not all seem to feel the necessity of using the ballot. The good pious farmer remains at home on the day of election, forgetting to vote; but his neighbor, who is in favor of the liquor traffic always remembers to cast his vote for this evil. A faithful officer is cowed by the lawless citizens who curse him, vilify him, and write to him anonymous letters, while the friends of righteousness who are delighted with the officer's faithfulness remain silent, and thus fail to encourage him with words of commendation.

There is one discouraging feature in a democratic form of government. Bad men stand by each other

in an effort to get evil legislation, while good men are too frequently overcome by apathy, indifference, thoughtlessness, or permit their plans to be defeated by division. This should not be true, for the happiness and prosperity of a nation should ever be a matter of great interest and deep concern to every one.

Citizenship stands for activity. The hope of a democracy is an enlightened citizenship. Independent thought, investigation, information, a high degree of intelligence are qualifications absolutely necessary for the perpetuation of democracy. The attitude of every citizen toward the science of government should be that of interest and study. With the thousands of books, magazines, and daily newspapers, there is no reason why men should not be thoroughly informed as to the needs of the country.

He who throws off political responsibility is useless as a citizen, and one-sided as a man. Men have no right to become pessimistic concerning political conditions, and refuse to take an active part in trying to remedy them. To run is the act of a coward. The liberties that we enjoy today have been bought at too great a sacrifice, and are of too great value to us to be thrown away. Our fathers fought upon the battlefield for the liberties that they enjoyed; suffered privation and laid the cornerstones of every sacred institution of liberty in human blood. Have we not the spirit of our fathers? Can we not say, with Patrick Henry, "Give me liberty, or give me death!"? Why should a man not be active in civil

affairs? What right has he to withdraw from the field of conflict, just because the bullets of the enemy are whistling and the smoke of battle is settling upon him? Does not each person constitute a part of his government?

No one has to partake of the evil deeds of a generation or be contaminated by the corruption about him. If standards are not what they ought to be, let us as citizens of America put forth an effort to make them ideal. The need of good, active citizens is paramount. We need men of character, men whom gold can not purchase, men who make principle first and success next, men of intelligence, who think for themselves and depend not upon bossism for their consciences and convictions. We need men of courage, men who can not be cowed by the threat of the lawless, corrupters; men who are not afraid to think and not afraid to speak out their thoughts; we need men who are citizens of two worlds, men who love humanity and who recognize God, those who live with an all-consuming desire to make the world better, those who live each day as though that would be the last. The country needs men—men who recognize their duty to themselves, to their neighbor, and to the Almighty.

CHAPTER VI

RELIGIOUS LIFE

God forbid that I should glory save in the cross of our Lord Jesus Christ. GAL. 6:14.

These are the words of Paul, the great Apostle to the Gentiles. They are words that deserve careful consideration, for they are not the product of a fanatic's brain, or the expression of an undeveloped mind, but a revelation of the deep convictions of a logician, a profound reasoner.

The statement sounds at first like a paradox. The cross had always stood as an emblem of shame and disgrace, and had been used solely as a means of executing the worst type of lawbreakers and criminals. Strange, indeed, for a man of wisdom, the most highly educated man, the most profound scholar of his generation to make such an assertion, to glory in a cross, a shameful cross, an instrument of death!

It sounds like a paradox in the next place, because of the many things in which Paul could have gloried. He certainly had a right, if any man has, to be proud of his learning. His parents had spared no expense in giving him the best advantages, the greatest instructors obtainable. Paul had the equip-

ment of a statesman, the mind of a philosopher, and was thoroughly acquainted with the languages, history, and every religious creed of his day. No one could read his letter to the Romans, to the Galatians, Ephesians, or any of his other epistles, without seeing the greatness of his intellect and the breadth of his knowledge.

He could have been proud of his good morals; from youth he had lived the life of the strictest Pharisee, being scrupulously clean in all conduct, and showing perfect loyalty to his church and religion; but in this Paul refused to glory.

Again, he could have gloried in his Hebrew blood. Who does not feel proud of a great ancestry? Who is not gratified, and even elated, to know that through his veins courses the pure blood of a great and world-famous statesman, poet, artist, philosopher, historian, or philanthropist? Paul himself states that he had the pure, unmixed blood of the Hebrews, and was uncontaminated by heathen relationships; but he did not glory in this. Concerning his pure ancestry and the purity of his Hebrew stock, he was as silent as the grave.

Again, Paul could have gloried in the sacrifices he had made for Jesus and the infant church since he had met the Nazarene while on the Damascus road. Certainly he was conscious of the privation, the hunger, the neglect, the long journeys filled with perils, and the stripes he had endured; but he forgot to glory in these. He thought only of the

cross; that is, the cross was supreme in his thoughts, his choices, and his affections.

May we not look for some deep meaning in this text? Would this philosopher, this profound and astute reasoner, this cool, deliberate, and yet enthusiastic thinker, reach such conclusions without looking deep into the meaning of things? To Paul the cross stood for something. Yes, it stood for everything; and to us it should have the same significance.

First, the cross stands for revelation. It is a revelation of God's attitude toward sin. Our conception of sin could not be correct for several reasons. Sin is common to us, because we see it daily. There is the drunkard staggering down the street, the harlot alluring her victim, the gambler robbing the unwary, the vile pouring out his stream of profanity, the scoffer making fun of all that is sacred and pure, and the masses sweeping on in a mad endeavor to obtain satisfaction for a carnal self. So deadened do our sensibilities become that often we are tempted to unconsciously yield ourselves to sin as if it were natural, normal, and inevitable, while in reality it is unnatural, abnormal, and criminal. We are shocked to see a woman lying drunk in the gutter, not because it is worse for a woman to drink than for a man, but because we expect more of her, and we have not been accustomed to seeing her so degraded.

We would be horrified to see an angel standing on

the street corner, leaning against a lamp post with his wings covered with mud, having spent a night of debauchery in drunken revelry; and doubtless if an angel from heaven, who had never seen this world, should visit it and find men in crime, he would be astonished, not being accustomed to evil.

Humanity has a tendency to excuse sin. So closely has it been identified with men that they do wrong and plead innocency on the ground that all men have sinned and come short of the glory of God in heart, in life, and in conduct. Therefore, they ask that their evil deeds be overlooked. Some men go so far from the right path as to claim sin to be a necessary evil.

It is not difficult to see the effects of sin. War, death, sorrow, disease, immorality, unbenevolent deeds are proofs of its nature and object. We can form a conception of sin by God's dealing with it through history. He drove Adam and Eve from the garden for their disobedience, dethroned Saul, had Achan put to death, rained fire down upon Sodom and Gomorrah, permitted the downfall of Israel, swept Greece and Rome from the face of the earth, because of their vices. We can get some idea of sin by the ravages it is working in our midst every day, as the physical, the mental, the moral, the social wrecks testify of the ruin it works. The jail, the insane asylum, the penitentiary are its natural products.

A true and just conception of the awfulness of sin

and of God's attitude toward it is found only in the death of Christ, or in the cross. The cross gives us God's viewpoint which is always correct. The innocent, with nail-pierced hands and feet, brow bleeding with gashes made by a crown of thorns, back lacerated by the steel points of a Roman scourge, an earthquake, the sun turned to darkness—these speak the thoughts of God in eloquence unmistakable; they tell the tragedy of the cross and picture the true nature of sin and God's hatred of it.

Again, the cross is a revelation of God's love for a sinful race of men. Creation gives some proof of His love. How marvelously did He anticipate and supply the needs of men! He caused the sun to shine, He made the earth and surrounded it with an atmosphere, covered it with animal and vegetable life, and filled the air with birds and the sea with fishes. All for what? When He made man, He made to him a gift of the wealth of this earth. Before there was a human stomach, He had prepared an abundance of food; before there was a human lung, He had made a world of air; before God made a human eye to see, the earth was flooded with light and filled with beauty; before there was a human ear, He had set the symphonies of the universe to going; before man fell, God had planned his restoration, the Lamb having been slain even before the foundation of the world. This attitude toward man continues. Before a severe temptation comes to a human heart, He fortifies the soul against the tempter, proving

that no temptation shall overtake us that we are not able to bear, and that with every temptation He will make a way of escape.

His providences in the nations and in the lives of individuals reveal His love. Did God not stand upon the battlefield when the few brave Greeks fought the thousands of Persians at Marathon, when the fatal conflict occurred between Oriental and Occidental civilization? Did God not defend the west for the good of coming generations? Was He not upon the battlefield of Tours at that crucial moment when it was to be settled whether the Koran or the Bible should be the standard of Europe; and whether Christ and Christianity or Mohammed and heathenism should rule this great land of promise?

The hand of God was in the discovery of America. Foreseeing the persecution that was coming to those who embraced the principles of Luther's reformation, He prepared a place for the Puritans, the Pilgrims, the Huguenots, when they should be hounded by religious strifes from the land of their fathers. He wished to found the greatest nation of the world upon such characters as these, who left all to follow Him.

A thousand men could stand today and testify that their life's work has been shaped by an unseen Hand, their lives have been protected by an unseen Power. But these are but mere indications of His love, mere glimpses of His heart. They do not satisfy us, nor give us boldness to approach Him as One

whom we know to be willing to hear our cries for mercy in times of distress.

Love is measured by sacrifice and is always willing to take the initiative in suffering. In the works of creation we fail to find a measure for His love because we do not see in it great sacrifice. In His kind and merciful providences one does not find a perfect exposition of His love, for here he fails to find suffering. A mother's love is not expressed perfectly to her child until she forgets her own interests and gives up her all for that one whom she loves. She loves the child no more than she is willing to suffer for it in case of its need. "But," says one, "can God suffer? can God sacrifice?" Did He not suffer in Christ Jesus our Lord? Oh, the agony of the cross! There is the Lord forsaken by friends, rejected by His own people. He walked thirty and three years in the shadow of the cross, attacked by Satan. He was the owner of the world, and yet having fewer comforts than the foxes or the birds of the air: for they have holes and nests, but He had not where to lay His head. See Him in the garden of Gethsemane, in agony so intense that through the pores of His skin sweat and blood ooze out. See Him in the judgment hall without a friend to speak one word in His defense, robed and crowned in mockery, blindfolded, smitten and spit upon, His back made bare to a hundred strokes of a merciless lash! See Him scorched with fever upon the cross! There is suffering; there is the measure of God's love.

“God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.” He did not give in order to love: He gave because He loved. His love antedates His gift. His love has been infinite from all eternity; but the cross is the true index, the highest exponent of that supreme essence. No wonder that Paul said that he would glory in nothing save the cross of Jesus Christ. Men praise God not so much because He can hold the mountains in His hands and measure the ocean in His palm, nor simply because He can hurl a thunderbolt, but rather because He stoops to paint the cheek of the lily and to protect it amidst the warring elements of a physical world.

His love is not limited to the crowned heads, to the great and mighty; He loves the poor, the ignorant, the vile; He brings hope to the hopeless, help to the helpless, love to the unlovely, peace to the miserable and salvation to the lost. The harlot at the well of Samaria, the woman with seven devils are precious in His sight. To these He speaks peace in their souls—causes wells of water to spring up into life everlasting. The prodigal is never allowed to stand cold and hungry at His gate. All are welcomed to inherit the riches and the comforts of His kingdom. Whosoever will, let him come and take the water of life freely, is God’s universal invitation to the souls of men. “Come unto me all ye that labor and are heavy laden and I will give you rest,” is His immut-

able promise to the weary and distressed. "Creation reveals the hand of God, but the cross reveals the heart of God."

Secondly, the cross stands for valuation. In the eighth Psalm David cried out, "When I consider the heavens, the work of thy fingers, the moon, the stars, which thou hast ordained, what is man that thou art mindful of him or the son of man that thou visitest him?" David had sat for many nights and thought of the burning suns and the moving worlds as numberless as the sands of the seashore and then wondered that a being so small, so weak, so helpless, so short lived as man could get the attention of One so great, the Creator of all the physical universe. What could man be that the Almighty would be mindful of him?

This question is partly answered by our Lord in the eighth chapter of Mark. "What shall a man be profited, if he shall gain the whole world and lose his own soul?" The universe placed in one side of the balances would be outweighed by a single human being in the other side of the scale. In what does man's value consist?

First, his faculties suggest his value. Man is intelligent; he thinks, reasons and remembers. His mind has made him the master of the world; the ocean greyhound, the palace-car, the telegraph, the harnessed lightning, the airship, great tunnels, canals, and all great institutions embodying the principles of modern civilization speak in eloquence and

logic indescribable and unanswerable of the possibilities of the human intellect. Man has a memory which is perfect so far as science is able to ascertain, and eternal in duration. What is once stamped upon the tables of memory is fixed forever.

Man possesses sensibilities. He laughs, weeps, expresses joy, sorrow. Here is the seat of the affections, the invaluable faculty that rules the world. Love rocks the cradle, binds souls into fellowship, builds homes, unites citizens and makes possible the foundation of government, and lifts the souls and lives of men Godward. Its value could not be measured by gold or rubies and the wealth of the world is not to be compared to it. Without affection and sensibility, poetry, art, music, oratory, and all that stirs the souls of men could not exist.

Again, his will, or the power of volition, gives him value. He has that within him that can go forward or stop. The will might be compared to the steam that drives the locomotive forward with almost irresistible force over the steel, or that puts on the brake and stops immense momentum. It can say yes or no. It is the supreme executive of the soul that sits upon the throne and controls desires and deeds. It determines sin or righteousness, leads the soul to heaven or drives it to hell, and is supreme in the life and destiny of every living man. Even God can not dictate its lines of activity or determine its final goal.

Again, man is immortal. He can never die. After the mountains have been worn level by the footprints of time and the processes of disintegration; after the rivers have refused to bear upon their bosoms the world's commerce; after the thunders have ceased their mutterings and the lightnings no longer play athwart the bosom of the storm cloud; after the sun has burned to a cinder, the moon has blushed and withdrawn forever into oblivion and the stars ceased to exist, the soul of man will continue to live. While the throne of God stands man's existence will continue.

What man is and what he has achieved and what he is capable of achieving tells of his greatness and of his coming glory; but to get a correct valuation of man, one must look for God's estimate of him. What does God think of man? Before His death, Jesus put Himself on record as valuing man more highly than a creed, a doctrine, the world's gold—yea, the whole physical universe. He stopped to lift the fallen, He preached one of His greatest sermons to a lone woman. No one was too insignificant to attract His attention. The blind, the cripple, the sick, the troubled, the sorrowing, the dying stirred His heart. He was more anxious to save a soul than to rule the world, but the cross reveals more than all else. His agony, His death tell of the value of man. Is He not holy, supreme, the only God? For what did He suffer? To what great object does His death point? Is it not for man's good, his salvation and eternal

happiness? What is God's estimate of a soul? The cross answers the question.

No reasonable person can deny the wisdom of Jesus, and yet it would be an indictment of His judgment and of His greatness to say that the object of His sacrifice and death was not worth the price He paid. No human being with good judgment would throw himself into places of peril and run the risk of losing his life for a dog or a horse. A person that would jeopardize his health or his life for something worthless would receive the just contempt of humanity; but no one would condemn the mother who rushes into a burning building through the flames, gathers her babe into her arms and meets her own death to save her child. The object of her deed is worthy of her heroism; but should she risk so much to rescue a poodle or a pet cat, her name would soon be forgotten and erased from the annals of history. If man were worthless, could the death of Christ on the cross be justified? If not, surely the cross stands as a revelation of God's valuation of man and this estimate is correct.

From the lesson of the cross every man should learn that he is not born to a useless existence but to a life of greatness and achievement, to a life of goodness and service. God's interest in man should arouse all to intense activity. More than in modern science, commercialism, national success, and prosperity; more than in intellectual achievement, is

God interested in the salvation and happiness of every one. Man should learn that God longs to hear him cry for mercy; that His heart yearns for man to recognize Him as father; that He longs to have a chance to forgive sin, to cleanse moral nature and guide His children to that abode of peace and unbroken bliss.

Again, the cross stands for emancipation. Where Christianity goes, political liberty follows immediately in its wake. The cross is death to tyranny and a sure prophesy and means of political freedom. The cross stands for brotherhood and brotherhood stands for democracy, and democracy stands for individual rights and just privileges. For the liberty we enjoy today, we are indebted to Jesus and the cross. We boast of our glory and freedom, we glory in our great democracy too often forgetting the foundation upon which we are builded. As long as the cross is kept supreme in social, industrial, educational and political life, we will be the world's example of prosperity, enlightenment, righteousness, and the world's teacher in the science of government; but should we ever neglect the cross, we may expect to find our liberties slipping from us, while decay works its havoc.

What freedom America enjoys! With the Bible in one hand and the United States Flag in the other, we can stand upon any street corner, under any tabernacle, or in a church, and preach the unsearchable

riches of Christ without fear; and as long as the Bible and the cross are held up such privileges will ever be our heritage.

The cross stands for social emancipation. Castes are possible only in unchristian countries. China and India are examples of this deadly system. In these countries a person's standing in society is fixed by birth, not by personal worth or merit. To be born a peasant is to remain one; to be born a laborer is to remain one. The poor can never rise from their unenviable state. One grade of society will not mix with another in association or in marriage. To break this social law brings upon one the anathemas of the people and the forfeiture of respect. Here the women are slaves to men and the girl is unwelcome even at the threshold of life. The women have no rights of choice in marriage, their matrimonial affairs all being fixed without their choice, by their parents. Wives have no choice in the affairs of the home, being servants of their husbands.

A missionary who spent many years in China said that he had seen a husband enter the home at the close of a day and after being seated in the floor, his wife would take from his feet his sandals, bathe his feet and drink the water to prove to him her perfect submission to his commands and will. In the same country young women have been known to tie about their waists ropes with heavy weights swinging to them, and leap into the river to drown themselves

rather than suffer through life the social slavery forced upon them by law and custom.

How different where Jesus is preached and loved ! In a Christian country, woman comes into possession of her own. She is the world's crowned queen and into her hands is placed the destiny of the nation. She walks by the side of her brother, her father, or her husband. She is not a slave but a companion, and is in every sense on an equality with the opposite sex. The cross emancipates the world socially.

It destroys industrial bondage. In a Christian land all professions are open to all men. The poorest by dilligence, personal merit, and pluck may rise through every industrial stratum to the top. There is no bar, no hindrance except competition. Those born in penury may rise to luxury, the man driving spikes may rise to superintend the great trunk railway if he has energy, industry and intelligence. The cross is the solution of industrial problems. The employer and employee will never come together unless they both kneel at the cross, shake hands, and each recognize the other as his brother and his friend.

But best of all the cross stands for emancipation from sin. The guilty conscience can have peace; the burdened heart, rest; the corrupt spirit, purity. Ashes can be exchanged for beauty, sorrow for joy, sin for holiness. "Thou shalt call His name Jesus," says the angel, "for he shall save his people from

their sins." The slave to iniquity can be delivered and made to rejoice, for the Lion of the tribe of Judah is here to break the shackles from the captive; the drunkard can have his soul satisfied with the pure waters of salvation; the murderer can receive pardon at the hand of a merciful judge; the despised can be received into the Father's family, washed in the blood of the Lamb, clothed with the garments of righteousness, and be treated as if he had never sinned. He that looks upon the cross will lose his burden and depart in peace. That men can all be emancipated from sin is the world's best news, the glorious gospel, the message of great joy, the true doctrine of the cross. The cross stands for eternal victory and triumph—triumph in the battle against ignorance, social evil, political corruption; triumph for the inner man in the struggle against temptation and sin; triumph in a battle for righteousness.

We are proud of the Stars and Stripes, which remind us of Valley Forge, Yorktown, Gettysburg and Manila. The missionaries, the travelers upon foreign soil look with respect upon this emblem of liberty, of Christianity, and of matchless achievement.

In the days of Rome an occasion of triumph was a day of great joy. The following is a typical case: "All who were in the procession wore crowns. Trumpeters lead the advance and wagons laden with spoils. Towers were borne along representing captive cities and pictures showing the exploits of the

war. Then came the crowns that had been given to the general for the reward of his bravery, while oxen came next and after them elephants and captives, their licitors clad in purple tunics. Next came a lot of incense-bearers and after them the general himself on a chariot embellished with various designs, wearing a crown of gold and precious stones and dressed in a purple toga embroidered with golden stars. He bore a scepter of ivory and a laurel branch which is a symbol of victory. But the most prominent feature of the procession was the Roman eagle."

This was Rome's glory and pride, for this standard had been borne successfully upon a thousand fields of battle and then carried triumphantly away.

There is a greater triumph awaiting this world than was ever seen celebrated under an American flag or a Roman eagle: that is the triumph of the cross. The central figure in this great procession will not be a Roman conqueror, but the Christ. The standard will not be the Stars and Stripes or an eagle, but the cross. Jesus has won His way to the hearts of a thousand warriors as brave as ever bared their breasts to the bullets of an enemy upon a battlefield. His methods are peaceful, His doctrines are eternal. The time is not far off when He will appear in clouds of glory. Every knee shall bow and every tongue shall confess that He is the world's Conqueror and Ruler. Sin shall be driven from the earth and all who reject Him confined in outer darkness.

All who wish to, can risk their fortune in the success of a party, of an organization, in wealth, education, honor, morality or good works; but happy is the man who trusts in the Lord and commits his destiny into the hands of One who is able to do exceeding abundantly above all that we can ask or think.

The cross stands for life, and life is triumphant. Without the spirit of the cross men are dead in trespasses and sins, but he that has a steadfast faith in Him who shed His blood on Golgotha's brow can never die, he can never be defeated. He is as sure of an opportunity to participate in eternal triumph as that God sits upon His throne. No wonder Paul said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Because to Paul the cross stood for a revelation of God's attitude toward sin, a revelation of His love for the souls of men, for God's valuation of a human soul, for the emancipation of a human race from political bondage and social and industrial slavery, and, best of all, for complete emancipation from sin; to him the cross stood for triumph. He believed that all things could be done through Christ.

Does this standard destroy business; minify genius, intellectual attainments, social standing, political life? No, indeed. The spirit of the text is the supremacy of Jesus in the hearts and lives of men. The world seems to be forgetting the importance of this great truth. Character is life's goal, but it can-

not be attained in its highest sense without a vital religion. A man without God is incomplete, one-sided, abnormal, undeveloped. Let him be rich, but without God he is a failure; let him be a philosopher, but without religion he is a failure; let him be a star in the social life, still he is not a whole man. Man has a moral nature, a soul, and it is utterly impossible for the needs of this immortal spirit to be satisfied with money or learning or the glory of men. A soul without God is unsatisfied, diseased, shriveled, and lost.

Man can not be confined to time alone. He is inseparably connected to an invisible world. History shows him in every age trying to understand this unseen world and making some effort to adjust himself to it.

He is conscious of spiritual forces and recognizes that he is accountable to a higher power. Each person feels that the thoughts, words, and deeds of his life are being recorded, and are to be met again. The faculties of man reveal possibilities almost infinite. Ideals arise in the mind that make us dissatisfied with present attainments, yet we know that these possibilities and ideals can never be realized without a proper adjustment to the infinite.

To be rightly adjusted to the invisible world is the cry of every soul, and to get tuned to the great orchestra of God so our powers and passions can be in harmony with Him should be our fondest hope and the object of our greatest consideration.

When a man is made alive, the light from another world beams upon him, the life of God surges through his being, peace comes to his heart, his faculties are harmonized, decay ceases, his whole being swings into line with the laws of the unseen world about him, and he then begins to feel as Paul did when he said that his citizenship was in heaven. He "renders unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

A proper consideration of the spiritual side of life will cause every interest to take its proper place. Ambition will take its course, the object of life will be the right, the eternal, the worth while.

Attitude toward this spiritual world determines character, and character fixes destiny. Character in the highest sense is impossible without God as its basis, without the development of the spiritual side of life. Therefore, if we do not assume the right attitude toward this unseen kingdom surrounding us, we can not hope to be what our own hearts demand of us.

Life can not be seen properly except from God's viewpoint. The first great commandment is that we should not have any other god before Him, and with the commandment comes this question, "What shall I do with Jesus?" This was the great question asked by Pilate, and the same question comes to every living man today.

First, what shall I do with Jesus as to character building? Jesus taught that there are two kinds of

builders: the one that builds his house upon the sand, and the other that builds his house upon the rock. When the storms and the floods of life come, one house is destroyed, and the other stands. Christ is the Rock upon which the wise man builds; therefore character built upon Him can never be destroyed.

He is man's ideal and basis for all that is good. One thinker has wisely said that there is a greater difference between Jesus and the world's greatest genius than between that genius and the most insignificant of the sons of men. He is unique; there is none other like Him. It would be as impossible to write the history of the world and leave Him out as it would be to write the history of the United States and ignore George Washington. He is humanity's highest glory. He that would be great and build strong must embody His gospel and His truth in his achievements.

To find the world's greatest men and women, where would one look? Would he look for them among the heathen? would he look among the cruel warriors or the merciless tyrants? No; he would look for Christians—those whose lives have had Jesus Christ for their center, the foundation of whose characters has been built upon the rock; those whose ideals and very motives have been the Man of Judea.

Second, What shall I do with Jesus as to my industrial life? He owns the cattle upon a thousand

hills; the world is His. We are only renters tilling His soil and living in His dwellings. Why not recognize Him and make Him our partner in all economic affairs? What right has one to shut Him out of all business, saying, "Business is one thing and religion another"? That statement is untrue. It is a sad day for a man when he divorces religion and business. A better rule by which to live is the following: Do not make business your religion, but make religion your business. This principle subjects industrial life to godly principles, and makes Jesus supreme in every phase of a business career. But, says one, "To take Jesus and His teachings into my business would cause my bankruptcy within a short time; for it would necessitate a change in the policy of my business, and no man can make a living if he is compelled to follow out the rules of a Christian life." This is a false standard and should make every man who accepts it blush with shame.

The following story is told by a minister who was invited to dine in the home of a prosperous farmer. After the noonday meal had been served, the minister complimented the man of the house upon having such a beautiful, cultured family, a fine home nicely furnished, a valuable farm, thoroughbred horses, cattle, sheep, and hogs. The answer was this: "My brother, these things of which you speak are not mine. When my wife and I moved to this place years ago, we knelt and consecrated our-

selves and whatever we might ever possess to the Lord, and asked Him to be with us throughout life's journey. Since that time the Lord has given us these children, some of whom are now educated. The farm is free of debt, but we recognize God's supreme ownership; the farm is His, the cotton and the corn we raise are His, the stock is His. We are working His land, living in His home, and praising Him day and night for the blessings we enjoy at His hand. Our happiness is supreme, for we have nothing to fear. God is with us, and life is full of hope and joy."

This is the secret of happiness. Christ in the industrial life decreases burdens and keeps men out of the pitfalls of all the evils of commercialism. Take Him into your business today as your silent partner.

What shall I do with Jesus with reference to my social life? Does He not deserve a place of supremacy in every home? Has He not a right to be worshiped here? The open Bible, the family altar, private devotion are essentials for the best home life. In an atmosphere of righteousness and vital religion, will grow up manhood and womanhood strong and imperishable. Jesus in social life will end the dance, the game of cards, the family quarrel, divorce, and establish a high standard which will result in peace and progress. The social instincts of the human being or the social nature is never properly developed until Jesus occupies a

place in the affections and thoroughly transforms the moral nature, making one hate what is wrong and love with devotion what is right. Conversation, amusements that are not contrary to His will, satisfy the human heart and social desires, and leave no traces of injury to the body, the mind, or the soul. When Jesus comes into our social affairs cheap books, ragtime music will give place to high-grade literature, classical and sacred music, because He creates clean standards and lofty desires. The supremacy of Jesus in social life is a complete solution of every one of its problems.

What shall I do with Jesus with reference to my educational life? Let no man think that education will change moral desires and tendencies. Goodness is of prime importance, and learning is secondary. Righteousness arouses impulses for mind culture, heart purity creates thirst and hunger for knowledge; but mind culture does not create purity of morals, nor does it necessarily arouse in one an insatiable desire for them. Our schools and colleges should hold up Jesus and recognize Him in all educational movements. Man should be taught to study, but to do so for the glory of Jesus and the good of humanity. Scholarship should be attained, but the purpose of it should be the glory of God and not a means to a selfish end. The heart should be first in education. History can be studied with a view to seeing the work of God in its movements, science can recognize an all-powerful and all-wise

Creator. Whatever men do should be done as unto Him.

What shall I do with Jesus in my political life? His principles should be made the great plank in every platform, and the strength and foundation of every creed. A man in political life has no right to resort to schemes of selfishness; he should vote, but pray and vote together. Let him vote as he prays and pray as he votes. If this be done, right legislation will follow as truly as night follows day. Let us take Jesus into our campaign, take Him to the voting booth and before casting our vote, ask Him how He would like to have us place our influence. That is our hope, our very salvation politically. The politician says politics and religion can not mix any more than can oil and water. Often he is right, as the politics by which he lives could not mix with anything clean; but why can political matters not be permeated by good religion? Men can vote in view of the fact that there is a coming day of reckoning, remembering that there is One looking upon their deeds, who never slumbers. Men should not drag politics into religion, but religion should be carried into politics.

What of my religious life? What am I to do with Jesus here? Am I to live like an animal and die like one? Has man a right to breathe God's air, to eat the products of His creation, to enjoy His gifts and yet refuse to obey His commandments in love and service? God calls for men, and for their serv-

ice. Every one should be glad and anxious to be pardoned, sanctified, and made meet for the Master's use.

Paul says in the twelfth chapter of Romans, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Once more we are reminded that humanity is to be united to divinity. The body with all of its powers and possibilities, the soul with its mental faculties, the spirit with its affections and will to be consecrated without reserve to God. The object in this consecration is twofold: *first*, it points to full salvation, or holiness of heart and uprightness of conduct; *second*, to service. Paul gives us in this text the proper ideal for human life. He believes in holiness, in works, in the exercise of every mental and spiritual power; but he urges all men to recognize the fact that whatsoever they do must be done to the glory of God. As all evil is primarily against Him, so is every good thought, choice, deed directed toward Him and for Him.

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"So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like a quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

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