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Moral Philosophy

Radically Biblical, Apostolic, Christianity



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MORAL PHILOSOPHY

“I pray Thee, O God, to make me beautiful within.”

ABILITY - Inability.

Ability. - The art of being able to use all faculties, traits, and everything that goes to make up worth-while attributes; the art of turning things to account; the art of improvement; the art of accomplishment. Ability is the bed-rock of all progress. In companionship with heart-quality, it guides aright; it holds the compass of permanent progress true to the morning and evening stars of life. Mankind is indebted to all with ability not turned awry. Those possessed with this gift may do much good or much evil. The world loves and honors those who use their mental and heart forces in furthering the cause of the good, the true, the beautiful. To work, to study, to think, to be happy, to be useful, to radiate all the kindred worth-while graces of life, should be the cherished aim of all.

Inability. - A condition of mind and body that comes of disuse. If you would give to your fellows many good thoughts, you have first to think of one that sets itself apart. Having found one good thought, you are standing on the bottom rung of the ladder of thought-gifts, to which there is no other end. To be without ambition is to live without growth of those faculties that distinguish man from animal. It is the story of another fig tree, withering, dying, discarded for lack of justification to live. God's law is the survival of the fittest. “Use your brains or lose them.”

ABSTINENCE - Indulgence.

The act of abstaining; self-imposed forbearance of any action; refraining from over-indulgence of the appetite, or from unworthy, unhealthful, degrading, sinful, animal or sensual propensities. Abstaining from strong drink - total abstinence - is of emphasized worth, and an evidence of strong will-power, greatly to be desired, and assiduously cultivated.

Especial emphasis is placed on abstinence from strong drink, the enemy that robs man of his reason, restraint, health, strength, honor, character. It crucifies all the finer inner qualities that set a heart upon its throne apart; it brings in its train, want, woe, despair, degradation; it collects its heavy toll that leaves an over-all poverty, poverty of mind, soul, body; it convicts on the count of self-inflicted criminality - violation of the law of health, the law of life - the penalty being sure

and certain of execution. Animal life observes, instinctively, the law governing it - man will not. Abstinence is self-denial, self-restraint, and an up building power of inestimable proportion. To abstain from evil indulgence is to add to your reserve power, to your usefulness, to your happiness, to your character.

Abstinence is self-defense!

Wm. Penn: Always rise from the table with an appetite, and you will never sit down without one.

Seneca: The whole duty of man is embraced in the two Principles of abstinence and patience: temperance in prosperity, and courage in adversity.

Rousseau: Temperance and labor are the two best physicians of man; labor sharpens the appetite, and temperance prevents him from indulging to excess.

Simms: The temperate are the most luxurious. By abstaining from most things, it is surprising how many things we enjoy.

AFFECTATION.

Do not try to be brilliant. Do not seek to be popular. Do not attempt to be magnetic. Do not seek to impress yourself upon your fellow creatures. Be natural. Be frank. Be true to your individuality. We are not all alike and God never intended that we should be. "To thine own self be true." Justin McCarthy, the Irish historian, says concerning Prince Albert, the husband of Queen Victoria: "Prince Albert had not the ways of an Englishman, and the tendency of an Englishman, then as now, was to assume that to have manners other than those of an Englishman was to be so far unworthy of confidence. He was not made to shine in commonplace society. He could talk admirably about something, but he had not the gift of talking about nothing, and probably would not have cared much to cultivate such a faculty."

ALTRUISM.

Because a Cromwell, a Shakespeare, a Milton, a Gladstone, a Lincoln, a Lee has lived, I may be anyone, I may be all. I may add a brighter gem to the brightest crown. Every great soul, it matters not of whatever realm, slumbers in you. The best man is not more than humanity at its best.

Be joyful; no man has ever climbed a mountain peak which is so high that you may not follow him. *Be Careful;* no man has ever gone down to earth's profoundest depths but that you may not sink to the same mean level. Thou hast wrapped up in thy bosom the possibilities of highest

heaven and deepest hell.

All architecture, all sculpture, all literature, all the achievements of science, all art, all executive ability in organization, all generalship in the management of men, all logic, all eloquence, all that exists in the world today as an evidence of what man has done in all the ages gone by, is simply a suggestion of the unmeasured possibilities, unrecognized, and unused in your own brain. Man *is* what man has been. Every splendid man is a prophecy of a man just as splendid.

AMBITION - Apathy.

Be ambitious. Gaze out into the future. Live in the great today and in the expectant tomorrow. Aviate every now and then to fancy's grandest concept. A change is mental rest, and adds power. Look ahead. Set your stakes far a-field. And, after having reached a certain point, press ever on. Do not retreat. Try to make each today surpass each yesterday, and generally they will - this is a source of pleasure without end, and pleasure helps so much, for good cheer follows in its wake, and the best part is, **GOOD CHEER IS CATCHING**. If you feel good, it passes to the other fellow, and puts all present at ease. By nature, our feelings and sympathies are elastic - we grieve, we rejoice, we share our surroundings, and surroundings push themselves on us for the sharing, and the adjustment and response come quickly. Man is a moody creature, and is easily changed from a frown to a smile. Try to bring this about for the good of both. Laughter is a great force in human relationship. Cultivate a sunny, cheerful disposition - it is catching, and the return effects keep the smiles coming and going in showers of blessings.

Ambition is one of the most vital of those dynamic powers that parent the desire and determination to accomplish any valued aim in life. The great constructive force of ambition must be given especial emphasis in contradistinction to its opposite, the destroying power of apathy.

ANALYTICAL - Un-analytical.

The greatest luxury the world has ever known is the luxury of thinking - thinking aloud so that the world can hear. Men have died for the privilege of indulging in this sacred luxury. All hail to the memory of such! This world has never had occasion to apologize for the thought producer or idea generator. Do not take things for granted; take them for what they are worth. Do not be afraid of your thinking apparatus; the electrical car of thought will not run away with you. There are divine limitations; the tracks have been laid down which ensure progress in the right direction.

God may use ignorant men, but God has no use for the ignorance of ignorant men. The mole on the face of a mighty man never made the man mighty. Ignorance is weakness. Use your brains or lose them. There are those who ought to act upon this suggestion at once.

The unpardonable sin in the realm of progressive knowledge is intellectual laziness. It is the cardinal sin. It calls for capital punishment. Off goes the head! If any man will not work, neither shall he eat. If any man will not think, neither shall he enjoy the more abundant life amid the light crowned hills of everlasting thought. Think!

APPLICATION.

A steadfast application to duty, or any undertaking, is required if purpose is to be accomplished. Those who are determined to succeed rarely fail, for determination is the bed-rock on which the power of application rests. As the runner runs better each succeeding day, so does greater efficiency come through constant effort. It is not the "lick and a promise" stroke, but the full power behind each swing of the sledgehammer, that brings quickly the iron-sheet of resolution into finished form. Those who think most of their work and least of themselves advance most. Avoid self-consciousness. Forget yourself in favor of the task in hand. Concentrate your thoughts and give your best effort to accomplish better things. Strive to increase your productivity, in quality, no matter what your sphere of life. Make a stepping-stone of your stumbling-block. Each obstacle you overcome makes the next one easier. Great things are done in spite of obstacles. Those who diligently apply themselves are prepared in mental and physical power to forge ahead regardless of discouragements. All are deeply indebted to those, who through self-sacrificing application, have given great things for our multifold benefit. Do not just *try* to do a thing, but *do* it. Do not take yourself too seriously; do not overestimate yourself - simply use your mind and body to contribute, to produce. No one cares for an account of your ups and downs, but your fellow-men will use your contributions to their well-being, with thanks. Pay slight attention to what people say - simply go on about your business. Those who try to please everyone, generally please no one, and make fools of themselves besides. Be natural, as God intended, and follow the dictates of your own conscience. Have a beautiful indifference to what the gossips have to say, but do as God tells you - the conscience is His message medium. He tells you to work, to play, to love, to think, to laugh, to do good, to be kind, to be just; and all kindred graces He calls on you to cultivate and practice. A color-bearer, when leading a charge up a hill, failed to hear or heed the command to retreat. The bullets were flying thick and fast. On he went, advancing alone. The commander cried aloud, "Come back!" In answer, the color-bearer yelled, "I can't, come on!"

ASSURANCE - Uncertainty.

To be sure of yourself; sure of your ability to do; sure of the soundness of your reason; sure of the integrity of your position; sure of the wisdom of your course; sure of the honesty of your purpose; sure that self-advancement will not inure to the injury of others, sure that you are a traveler on the road of progress, a person of usefulness, constitutes assurance of greatest value. Be sure; be assured; walk with unfaltering steps; live in “blessed *assurance!*”

Chesterfield: Assurance and intrepidity, under the white banner of seeming modesty, clear the way to merit that would otherwise be discouraged by difficulties.

Moore: Assurance never failed to get admission into the house of the great.

BEATITUDES OF LIFE - Evils of Life.

Every man has his own theory about the universe - his own theology and his own creed. And in the main, we are pretty much agreed about most things. Our differences are superficial - occasioned by birth, environment and geographical location. The one thing which we admire in each other is sincerity. The heart qualities appeal to all men. Speaking of the work of Gipsy Smith, the “Interior” says:

“Five thousand professions of conversion were noted, and all grades of society from lowest to highest were included in the list. In the police court, before a Christian judge, a man appeared to confess the theft of a gold watch. Being asked why, he thus put himself in the way of going to the penitentiary, the man replied that he had found Jesus at the Gipsy Smith meeting and could not do otherwise than make confession. The judge, deeply affected, adopted the words of Christ and said to the man: “Go and sin no more.” - This is the kind of religion that everybody believes in.

BEAUTIFUL - Repulsive.

The bee seeks for honey and finds it. The snake seeks for poison and distils it. The critic may look for errors so persistently that he will be unable to recognize the truth when he meets it. Says Bishop Sanford: “The great satirist, Hogarth, was once drawing in a room where many of his friends were assembled, and among them, my mother. As she stood by and watched Hogarth, she expressed a wish to learn to draw caricature. “Alas! Young lady,” said Hogarth, “it is not a faculty to be envied! Take my advice and never draw a caricature. By the long practice of it, I have lost the enjoyment of beauty. I never see a face, but it is distorted. I never have the satisfaction to behold the human face divine.”

BENEFACTOR - Parasite.

It pays to be kind. There is no investment like the investment of unselfishness. Eugene Field was a lover of children, and in the hour of his death, the children of his neighborhood covered his coffin with flowers. One poor urchin begged a flower of a leading florist that she might place it on his casket. What a contrast in the case of Marie Antoinette! One writer says that when Marie Antoinette was on her way to Paris to become the queen of France, she commanded that the sick and crippled should not be permitted to mar the great gatherings which thronged the streets. When the queen was on her way to execution, these same cripples laughed at her misery. Selfishness is expensive. Kindness pays.

BREAD OF LIFE - Destructive Forces.

The great convictions of the race are expressed in such words as God, Truth, Right, Love, Law, and Immortality. Bulwer Lytton places these suggestive words on the lips of one of his literary characters: "Come and I will tell you the secret of my public life and that which explains all my failures; for in spite of my social position, I have failed - and this is the cause - I have lacked conviction." A man without conviction is as weak as a door hanging on its lower hinge. Luther was great because he crowned every emergency with a great decision. In an age of uncertainty he knew what to do. When all others were in doubt he was in full possession of himself. A clear conviction is as a searchlight shining through mountains of mist on a stormy starless night. A strong thought rooted in the soil of the brain lends fiber to the quality of a man's thinking. One great idea clearly defined and nobly enthroned, is as a blazing torch in the darkness. Have a conviction.

CALMNESS - Anger.

When a man is angry, don't stand in his way. When a man has a grievance, give him ample time to ventilate his views. When a man is "on fire," give him time to cool down. Don't add fuel to the flame by opposing him.

The late Henry Ward Beecher, of Brooklyn, even more famous than his celebrated father, Dr. Lyman Beecher, left this incident on record: "I remember, that once, a man came to our house red with wrath. He was boiling over with rage. He had, or supposed he had, a grievance to complain of. My father listened to him with great attention and perfect quietness until he had got it all out, and then he said to him in a soft and low tone, "Well, I suppose that you only want what is just and right." The man said, "Yes," but went on to state the case over again. Very gently father said to him: "If you have been misinformed, I presume that you would be perfectly

willing to know what the truth is.” He said he would. Then father, very gently and quietly, made a statement of the other side, and when he was through the man got up and said: “Forgive me, doctor. Forgive me.” Father had beaten him by his quiet, gentle way.

Man has no greater enemy than the consuming passion of *anger*: a potent friend is poise - calmness.

CHARACTER.

There are four great tests of character. First, the home test: how a man treats those with whom he lives. Second, the business test: how a man conducts himself towards his customers and employees. Third, the social test: how a man acts toward those who do not enjoy the same social advantages as himself. Fourth, the “success” test: how a man behaves himself when favoring circumstances bring him wealth, power, position, and honor.

CHARITY.

Charity comes of that fine state of mind and kindly feeling which shows a person to be possessed of an abundance of good-will and unselfish interest toward others, finding expression in both word and action. This virtue evidences all other Christian graces, and proves that through nobility of soul, which Jesus would have all possess, they in turn may pass along the sunshine that comes into every heart touched by this softening and impelling grace that prompts only acts of kindness and of good toward all our fellows. It prompts compassion, encouragement, kindness, liberality, sympathy, tolerance, unselfishness, good will, and a genuine desire to be all, to do all, that falls within the radius of the good, the true, and the beautiful.

May our white robe of charity be big enough to give comfort to all who need a kind word, a generous act, a helping hand, and the protecting folds of this wondrous mantle of immeasurable proportion!

CHASTITY - Lust.

Jeremy Taylor: A pure mind in a chaste body is the mother of wisdom and deliberation, sober counsels, and ingenuous actions, open deportment and sweet carriage, sincere principles and unprejudiced understanding, love of God, and self-denial, peace and confidence, holy prayers, and spiritual comfort, and a pleasure of spirit infinitely greater than the sottish pleasure of unchastity.

Rev. J. B. Brown: It is the grand battle of life, to teach lust the limits of Divine law, to break it

into the taste of the bread of heaven, and make it understand that man doth not live by bread alone, but by every word that cometh out of the mouth of God.

Pliny: Lust is an enemy to the purse, a foe to the person, a canker to the mind, a corrosive to the conscience, a weakener of the wit, a besotter of the senses, and finally, a mortal bane to all the body.

Milton: Capricious, wanton, bold, and brutal lust is meanly selfish; when resisted, cruel; and, like the blast of pestilential winds, taints the sweet bloom of nature's fairest forms.

Shakespeare: Light and lust are deadly enemies.

Addison: The woman that deliberates is lost.

CHEERFULNESS - Depression.

How can I develop a cheerful mood and make it lasting and permanent?

The answer may be expressed in seven words: "*Know the law of your own being.*" Society always conspires to rob us of the rights of personality. Society will rob you of your health, your conscience, your comfort, your individuality, your genius, yourself, your soul - and give you the skeleton of a smile in return.

Society will tell you what you should eat, what you should wear, and what you should read. Society will tell you how long you should sleep, how fast you should work, where you shall go, what organizations you should join, how you shall think, and what you may believe. Society will rob you of your better self. By society, I mean the neutralizing effect of the dead average of men and things.

Know the law of your own being and follow that law. Don't let society legislate on the needs of your soul. Live your own life in your own way. Find the center of your own being. Thus, you shall develop your own temperamental mood and make it permanent.

Eat the food which agrees with you. Read the books which interest you. Ask for the music which thrills you. Avoid such entertainments as weary you. Associate with the friends who stimulate the best in you. Spend no time on fads, fashions, games, and sports which find no response in your nature. A yawn is nature's intimation that the nerve of interest has been cut. Do not profess an enthusiasm for anything which does not quicken. Dare to confess your likes and dislikes. Admit that your preferences may be below or aside from the accepted standards of society. Ignore all that is vile, but insist on making your own selection among those things which are good. Some good things may not be good for you, and some things spoken of by certain folk as evil, may be useful as the pepper and salt of your diet.

Know your mind. Know your instincts. Follow your bent. Love God and do as you please.

Thus, shall you develop a mood which shall be natural, pure, sweet, beautiful, and permanent.

You can cultivate anything! Nothing is beyond the reach of a creature born to think. You can think your way through steel and granite. You can change your disposition and regenerate your character by thought. Thought is the great miracle worker. Thought turned upward connects with God and thought turned outward solves every earthly problem. By persistent thinking you can cultivate a beautiful disposition - but is it worthwhile? Is happiness the main object of existence? Were we born simply to be happy? "To be happy for all eternity!" - is that religion? This would not be a happy world if everybody in the world were born happy. What a shallow world this would be if everybody in it were laughing, joking, smiling, grinning, singing, shouting, cheering. There are idiots who are both healthy and happy. The scriptural idea of life is not happiness but service. "They shall serve Him day and night in His temple."

Remember - every temperament has its own distinct advantage. The man who lives in his Head evolves a system of philosophy. The man who lives in his Heart provides a plan of campaign. The man who lives in his Hand outlines the order of march. The man who lives in his Sub-Conscious nature presides over the psychological moment - the crisis. But the poor creature who "lives in his liver" will warn you of the approaching danger. Every temperament has its angle of advantage. Emerson's law of compensation touches here.

But the vital thing in your own personal psychology is not a happy disposition, but the development of a *sane way of looking at things*. The Pessimist is sure that something is going to happen - he does not care what happens "so long as it does not happen to him." Avoid the extremes which belong to popular classifications and evolve a new type. The successful student of psychology studies the law of averages. An even disposition is built on broad information. To develop a sane way of looking at things is the secret of a safe psychology.

Depression is a sure sign that we have lost our mental balance, *downward*. When we lose our mental balance upward we call it "excitement." Downward or upward we are mentally unhealthy when we have lost the balance. People who are very happy at times are apt to be very miserable "betimes."

Depression is caused by one of five causes: (1) *Overwork*. Every ship has a load line. When you sink below the load line, beware! Why carry the load of Yesterday's worry and Tomorrow's anxiety? Your ship is equal to your burden of Today. Do your best, then leave the rest. (2) *Loss of Sleep*. Sleep is nature's medicine. A genius for sleep is one of the signs of a genius. The Psalmist exclaims: "I slept and the Lord sustained me." It is easy for the Lord to sustain the man who possesses a genius for sleep. Sleep! (3) *Over feeding*. Too much fuel in the

furnace means a dull fire. If you over-eat you will under-think. As you grow older your body needs less food. Diseases originate in the stomach and end at the weakest point. Find out what agrees with you - and study that little word, "Fast" - it has more than one meaning. (4) *Friction.* Avoid relationships which arouse your wrath. Get the conditions right. Remember that even oil may have "grit" in it. (5) *Tension.* Mental exhaustion and mental depression are twin evils; note the paleness of the orator's face when he has finished his speech. Allow time for a reaction. Do not stretch the rubber of your brain unceasingly. "Rest time is not waste time. Remember Mark 6:31: "Come ye apart into a desert place and rest awhile."

CLEANLINESS.

Addison: Beauty commonly produces love, but cleanliness preserves it. Age itself is not unamiable while it is preserved clean and unsullied; like a piece of metal constantly kept smooth and bright, we look on it with more pleasure than on a new vessel cankered with rust.

Rumford: So great is the effect of cleanliness upon man, that it extends even to his moral character. Virtue never dwelt long with filth; nor do I believe there ever was a man scrupulously attentive to cleanliness who was a consummate villain.

George Herbert: Let thy mind's sweetness have its operation upon thy body, clothes, and habitation.

John Wesley: Certainly, this is a duty, not a sin. "Cleanliness, is indeed, next to Godliness."

COMPENSATION.

"It is more blessed to give than to receive." The greatest reward comes to the giver, not the receiver; the reward is for the worker, not the idler. The world, remembers with gratitude, its sons and daughters who have given by head, heart, or hand; for the receiver, the world cares naught. "Lay up for yourselves treasures in Heaven." In obedience to the Divine commands, which embrace all the avenues of good endeavor, is found compensation which produces greatest satisfaction, and benefits of worth-while value.

CONCENTRATION - Inattention.

Stability. Stability is the best kind of ability. Go on and hold on, make a great team. To be able to do and to endure are the two seals on the package of life. The man of iron will, shall, if need be, reach up and pluck the shining stars from their bed of heavenly blue and dash them like glittering dust at his feet. All things are possible to the man of purpose. When they told

Napoleon that he could not cross the Alps, he exclaimed: "There shall be no Alps!" The enemies of Disraeli affirmed that his first speech in the British House of Commons was fizzle and a failure, but his closing words were uttered in a determined undertone: "The day will come when you will hear me!" William Lloyd Garrison was prone to close every anti-slavery speech with the words: "I will not excuse, I will not equivocate, I will be heard!" The Hebrew prophet doubtless stretched himself to his full form when he exclaimed: "I have set my face like a flint and I know that I shall not be ashamed."

The best illustration of an original thinker doing his first work and his best work is that of a prisoner walled in above, below, and on every side, by blocks of granite and bars of steel, without an implement or instrument with which to tunnel a way out; but he thinks and thinks and thinks and then bores and bores and bores - and finally breathes the air of heaven and the dome of granite is exchanged for the cope of gold. The instrument used by the thinker is an idea, white with heat, quivering with life, flashing with light, and as pointed as the opportune. The thought which transfigures us is almost always instantaneous in its unfolding. There are sudden turning points in the life of an individual. Some star of truth, shining in the deep azure of the intellectual dome for decades, has shot its first clear piercing ray in upon the soul and as speedily appropriate action, matches penetrating reflection.

CONFIDENCE - Distrust.

Professor Huxley once remarked, "There is an invisible player at every chess table." The philosopher was no doubt thinking of the invisible forces which circle about every human personality. These forces are both divine and diabolical. To keep ourselves in touch with the divine is the best protection against the encroachments of the diabolical. Death is not the only sovereign who loves a shining mark. Sin loves a brilliant conquest. All the laws of heredity and environment seem to count for little or naught when the spirit of evil takes possession of a man's heart. Many a man marches right up to the opening door of the penitentiary over the broken hearts of loved ones. Recently a son of Samuel Francis Smith, author of the American National Anthem, "My Country 'Tis of Thee," was sent to the penitentiary for the crime of defalcation, while the son of Edwin Arnold, for years editor of the London Telegraph and author of "The Light of Asia" and "The Light of the World," is brought back to England and sentenced to ten years penal servitude for misappropriation of trust funds.

CONGENIAL - Disagreeable.

My friend, cheer up! Your looks are against you. You look as serious as a college professor.

You look as solemn as a monument. You look as grave as a tombstone. You look as sad as an undertaker. You look as cold as an iceberg. You look as though you had lost a relative or made a poor investment. Cheer up! Smile, man, smile! Recently a literary critic has remarked: "We know how Mrs. Browning sketched her 'Mrs. Bond' in 'Aurora Leigh.' The description of the aunt, who is receiving her orphan niece into her home, the woman with the 'Close mild mouth, a little soured about the ends through speaking niggardly half-truths,' with the 'eyes of no color, that once might have smiled but never forgot themselves in smiling,' is true to life. So is the generalization, 'She thanked God and sighed - some people always sigh in thanking God!' But Mrs. Browning does not mean to represent her as a bad woman. She is, in her way, a good woman, only her way is not a very good way, and so her good is evil spoken of."

CONSCIENTIOUSNESS.

The first law of right conduct was the law of conscience which told Adam and Eve that they had sinned. Throughout all the ages this master-power has reigned in majesty over the hearts of the world. Those who obey that little voice within cannot stray from the great highway of right, for this is God's greatest "guide-gift" to pilot man throughout his earthly journey. The best part is, that it gives to your inner-self the golden stamp of approval. It is better to have the approval of your own conscience than the applause of all mankind. Conscience is the over-all compass; the pilgrim's staff, the director-general of acts conforming to "Blessed are the pure in heart." Immediate reproof comes to those who disobey its divine mandates, herein being the call to return to paths of rectitude, which if unheeded, result in a seared conscience, to which we cannot become subordinate if we are to be numbered among the worthy. Cultivate a growth of the delicate sensibilities of your conscience; maintain its freedom, mastery, and purity. It will then be the morning and evening stars of life; an angel of light, a sunburst of moral graces, shedding its noon-day light in per-petuity on all the paths of man.

"Man's conscience is the oracle of God! What exile from himself can flee?"

CONSECRATION TO DUTY.

God has a man for every emergency and an emergency for every man. There are no small things in the divine economy. There is "an empty niche in the file of royal statues" which only the proportions of your personality will fit and fill. In the car of humanity, there is always "room for one more." The size of the room depends on the man. Man is the biggest circumstance in the realm of the circumstantial. A man makes a place in the world and then fills it. The surging waves of humanity will give every man just as much room as he really demands. When you

plunge into the ocean of human achievement, you will make and fill your own island where the waters touch your individuality on every side.

CONSISTENT - Inconsistent.

Be plain spoken, honest, sincere. Speak your mind. Let no man credit you with false motives. When Franklin offered Whitefield a lodging, the evangelist replied, "If you have done this for Christ's sake, you shall not lose your reward." Franklin replied, "I have not done this for Christ's sake, but for your sake."

CONTENTMENT - Dissatisfaction.

Contentment comes from a calm acceptance of things as they are; from duty done, or from indifference. Many noble souls find themselves possessed with what may be termed, "holy-discontent," which serves as a mighty forward urge to benefit the race, to better conditions, to uproot the tangle-weeds of life and plant roses instead. Contentment should be **LEAVENED** with discontent that begets im-provement. Be satisfied only to the extent that you yet hunger for better, bigger, and nobler things. We must accept the untoward things of today, the irrevocable, as a part of the divine plan, yet set about, through use of inherent divine powers, to bring the order of things into conformity with our highest conceptions of duty and progress. Pessimistic dissatisfaction unfits one for enjoyment of life's offerings; thwarts the purpose of the spirit of progress; turns advancements away; paralyzes creative powers. Overcome it in this sense, and instead join in the quality of dissatisfaction that results in the constructive moral and spiritual uplift as found in the lives of Moses, Jesus, and Paul. By precept and example, we may brighten the lives of all about us. Through desire, determination and will power, we may improve mentally, physically, morally, and perfect our triangle of spirit, mind, and body. That life can be counted a failure that does not benefit others, directly or indirectly, for life is an exchange in which the giver is the greatest receiver.

COURAGE - Cowardice.

Be sure you are right and then *stand*. At first you will be denounced, then you will be defied. At first you will be rejected, then you will be accepted. First, men will swear at you, then if you wear well, they will swear by you. First, the sneer and then the cheer. First, the lash, then the laurel. First, the curse, then the caress. First, the trial, then the triumph. First, the cross, then the crown. For every scar upon thy brow thou shalt have a star in thy diadem. Stand somewhere and let humanity know where you stand. Stand for something and let humanity

know what you stand for. Be sure you are right and then **STAND!**

Colton: Physical courage, which despises all danger, will make a man brave in one way; and moral courage, which despises all opinion, will make a man brave in another.

The former would seem most necessary for the camp, the latter for council; but to constitute a great man, both are necessary!

Pope: A brave man thinks no one his superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving it.

Queen Elizabeth: Cowardice falters, but danger is often overcome by those who nobly dare.

Shakespeare: **I dare do all that may become a man.**

COURTESY - Discourtesy.

What we admire in great men are the ordinary virtues. These are within our reach and remind us of ourselves. It is at this point, where we think we see a reflection of ourselves - and we enjoy the reflection.

Dr. Dodds reminds us concerning Dr. Chalmers, the great Scotch preacher, that "When he was a hearer only, he sat among the crowd of deaf old women who were following the services with unflagging interest. His eye was upon every one of them, to anticipate their wishes and difficulties. He would help one old woman to find out the text; he would take hold of the psalm-book of another, hand in hand, and join her in the song of praise. Anyone looking at him could see that he was in a state of supreme enjoyment; he could not be happier out of heaven."

CRITICISM.

A critical judgment or opinion. There is honest, constructive, and open-minded criticism; there is criticism, biased and destructive; there is wanton criticism; there is hypocritical criticism.

Constructive criticism is lending a helping hand; it suggests the elimination of the weak, and replacement with strong support; it gives encouragement, ideas for improvement, and causes one to feel the touch of brotherhood. Disraeli beautifully says: "He wreathed the rod of criticism with roses;" and Dr. Gordon: "He is a wise man who knows how to criticize kindly."

One pair of eyes cannot focus all rays of light for the retina's transmission of vision to the brain; it receives to capacity and is then done. One mind cannot conceive all to be known or done, so when the great boon of friendly criticism comes as an illuminating ray of light, it is proof of worth

and wisdom to benefit your work, therefore, to the fullest extent, that it may be passed along in greatest value.

To point out defects for their elimination, is constructive criticism of the most beneficial sort. Animadversion takes the form of dislike or hatred, generally evidencing a desire to injure. Most people fall victim to the discouragement here involved. It is, however, inspiring to see a few, of iron will, use even the most biting criticism as an incentive to further the object of their endeavor to successful conclusion. Some, of weaker fiber, grow weaker still from praise, which appeals to their innate vanity, to the sure undoing of basic constructive forces. It is proof, in point, of commonsense, for one to be impelled to better things; to improve; to ever travel toward the goal of splendid progress; to be inspired to partake of every value that may be derived from praise; to bask, to work, in the sunshine of "a word fitly spoken" - such indeed being "apples of gold in pictures of silver.

DECISION - Indecision.

Decision is the forerunner that guides us out of the hazy wilderness of doubt and uncertainty into the sunshine of clear vision, and starts us on the open road. Doubt, indecision and uncertainty beset us at every turn, until we shall have trained ourselves in the way of straight thinking and accurate judgment and a will to do that which is best. Those who meet the smaller issues of life in manly way, who have a conviction, a **DECISION**, are therein successfully preparing against the day of reckoning with larger issues. Indecision carries us with the current, as driftwood, down the stream of life. Decision gives us the strength, courage, and initiative to swim up stream, to negotiate opposing currents with a will, with pleasure, and to fight valiantly for the port of our high endeavor on the other side. Indecision leads to failure; decision to success. To have a mind of your own; to stick to your purpose with untiring effort; to "keep on keeping on;" to fight your fight with steadfastness, with a philosophical acceptance of things as they are as a part of the plan, is of a potent value deserving the earnest effort of all to attain.

DETERMINATION - Irresolution.

Decision brings one to a definite conclusion, while determination brings the necessary power of will into action to force your purpose to accomplishment. Decision and determination are twin forces of almost irresistible power. These form the background, the foundation of progress in everything. First, we wish; second, we decide; third, we determine; and possessing our resolve, we press on and on until our ultimate aim has been translated into a fact. Big things are done,

as a rule, under stress and strain. "A man will make more progress in a storm than in a fog," says Dr. Gordon. Opposition develops the power to overcome. The person who forges ahead prefers a difficult task. A frail craft may be blown this way and that, storm-tossed at the will of the waves; it may never reach port on the other side where constructiveness abounds. It is for the ship of mighty propelling force to plow its way through calm and storm, to cast anchor in the harbor of success, across the ocean of life's difficulties. To live without "the strenuous life" action, would revert us to the jelly-fish state; to meet the issues of life in manly way - with courage and with smile - contributes results we regard as worthwhile. Determination fosters steadfastness, fixedness of purpose, and the will to stick to a line of endeavor. "The usefulness of a postage stamp lies in its ability to stick to one thing till it gets there."

Irresolution, in brief, defeats the fine results born and nurtured to fruition by the sustenance-giving food of determination. To "hit while the iron is hot," is an adage as true as it is old. Those who keep themselves in action know when to strike, and how; the irresolute squander their golden moments in the dissolution of day dreams; they know not when the time is at hand for immediate and effective action; they are timid, and possessed of that degree of deterrent hesitance, which leaves them fixed at the mile-post of life, awaiting the effacement of time. Columbus was *determined* to sail west, and westward he sailed; his companions wanted to turn back; but it was he of the *iron-will* who mastered the irresolution of his mates - and lo, a new world hove into view. Events of world-moment without number, and of worth beyond computation, have thus come about - one *dominant will* over an irresolute many. Be decisive, be determined, be purposeful, be steadfast, be of the *unconquerable will*.

DEVELOPMENT - Backwardness.

To develop, to evolve, is God's law. From birth we develop into and for something. We develop strength or weakness, capacity or incapacity, good or bad character; we become useful or useless, liberal or ungenerous, kind or harsh, loving or undevoted. The end of physical development comes at maturity, but mental and soul growth should go on unto the end.

"What have you created - what did you
give the world that it never before
possessed - with what ideas have you
fertilized advancement - **WHAT EN-
THUSIASMS HAVE YOU AROUSED**
- what have you done to make us hope

harder or strive farther - what seed of inspiration have you planted - what fight have you fought for the common good?"

DILIGENCE - Indolence.

Never imagine that you are an exception. There are nights when the king cannot sleep. There are days when the President cannot toil. There are days when the millionaire wishes that money had never been created. There are moments when the famous man wishes that human recognition were an impossibility. "Rubs, Snubs, and Drubs" enter into the experience of all. No man is trouble-proof. No man is care-free. No man is an exception. A writer for the "Christian Intelligencer" says: "Rubs and drubs and snubs make the man." We have to learn obedience by the things which we suffer, as even Jesus did. "No mill no meal, no sweat no sweet, no pain no palm, no thorn no throne, no cross, no crown." Perspiration goes with aspiration. Everything depends on the handle by which we take our tribulations. It is very easy to get worse under the rod. The same sun that softens the wax, hardens the clay; the same heat that draws perfume from the flower, brings foul odor from the dung-hill. Affliction may be looked on as "the shadow of God's wings," wings that brood over us in tenderest affection, or as the shadow of a thunder cloud, laden with destruction.

DISCRETION - Indiscretion.

Discretion is the act or faculty of wise decision; being discreet in matters of propriety; self-control, prudence, and circumspection; the exercise of sound judgment and caution. Of all the valued qualities of the mind, none surpasses discretion in importance; for it directs what to do and the best way to do it. It is the perfection of reason; the compass that keeps the needle of true progress pointing toward the noble things of life. Discretion can be termed the ability to analyze both sides of a question, judge-like; to place yourself in the other fellow's position, arriving at decision for action in conformity with the rule of reason tempered with the ethics of the heart.

Indiscretion is its own paymaster - it collects a heavy toll. It gives sway to the weaknesses that attend irresolution, indecision, and a mind not capable of discerning and without the physical or moral courage to meet the issues of life in manly way.

Bacon: Discretion in speech is more than eloquence.

Shakespeare: The better part of valor is discretion.

DUTY.

The duties of life are manifold, almost too numerous to mention. The conscience is the source of dictation and direction. To obey your conscience is a paramount duty. We do not deserve special credit for doing our duty, but we do deserve censure if we neglect it. To work is a duty, a boon, a privilege. There is no joy without work: the idle are not happy. Muscle comes and goes according to use. You keep what you use. Nature rings the death-knell to the inactive; she needs hustlers: consider the bee, - from them, mankind can learn much. Forget yourself in favor of the task at hand, and remember the old adage, "Anything worth doing at all is worth doing well." What you put in you get out. Those who do not get enjoyment out of their work are losing one of the greatest sources of pleasure. Truly Carlyle says: "Blessed is he who has found his work."

ECONOMY - Waste.

Economy may be applied to all avenues of endeavor: economy of time, mental effort, physical force, material things, and money. Economy begets dignity, self-reliance, and reserve power; it builds character; it fortifies; it is a shield, a comfort, an evidence of a well-balanced sense of proportion; it is the bed-rock of thrift, industry, and competency; its practice is improving, up-building; it fosters self-denial, temperance in all things, and puts forward prudence as a dominating characteristic; it brings joy, not sorrow; plenty, not want; it is the conqueror of anxieties, cares, vexations. Economy stands as a victorious power set apart for an unsurpassed stabilizing force in the affairs of man.

Johnson: Economy is the parent of integrity, of liberty, and of ease, and the beautiful sister of temperance, of cheerfulness and health.

EFFICIENT LIFE, The.

It is what is in a thing that determines its value. The rough rock of the mountain, the wild wave of the sea, the vaporous veil of the sky, shut from the eye, mines, oceans, worlds of wealth. The invisible is more potent and more permanent than the visible; the intangible is richer and more real than the tangible. Fame is more fashionable than foundation, in an age when life finds its sufficiency on the surface of things. To the question: "What is he worth?" the answer is invariably given in materialistic terms. The value of a man is estimated by the dollars or dirt that he owns or that owns him. He may be poverty-stricken in the lack of those possessions that honor true manhood; but if he has built and owns a golden calf, the people are ready to fall down and worship. Money is monarch over the multitude of men, for they have been educated

by the spirit of the times to think that under its royal rule they enter the Golden Age of life. Does it not change a cot into a castle? Does it not put a crest on the car? Does it not cover with a golden cloth, the humble origin of grandpa, or even grandpa's grandson? Does it not bring us into the court of kings; and does it not change the hazy horizon of life into a ring of rubies? But the outward is delusive rather than conclusive. Within himself, each one has a world to discover, to explore, and to conquer; and in this hidden realm, as the metal lies beneath the mass of the mountain, wealth, below the waves, the stars behind the shifting sheen of the sky, may be found the true treasury of man's life. Root, not fruit, is the source and secret of life. Strength and stability are secured by seeking below the surface. A man's real self is within, not without; and any permanent progress must move from the center toward the circumference of his life. He is to be valued not by what is on him or around him or in his possession. Above position, above wealth, above culture, above genius even, is the nobility of character. The aristocracy of character includes the members of the real nobility of earth. They give value and significance to outward possessions and surroundings; but these are powerless to give value to them. Such are they who fight the bravest battles and win the most valiant victories.

"Real glory springs from the silent
conquest of ourselves,
And without this, the conqueror is
naught but the first slave."

Nothing is insignificant. There is a divine meaning in the existence of everything. To doubt this is to doubt the intelligence of the One by whom all things exist and consist. There are no alternates nor duplicates in creation; and the Creator knows no surplus in His works. As the greenness of no two blades of grass is alike, as the weight of no two pebbles on the beach is equal, so each life is the working out of individual principles and possibilities. No life can infringe upon another's right of way in living; for the legitimate property of no two lives lies along exactly the same track. Each life is a monopoly in itself; for to each, has been given the sole permission to exercise certain exclusive powers.

What is the meaning of my life? This is the supreme question for each to ask. Why have I been given an existence, with endowments peculiarly its own? Where is my position and what is my mission in this complex life about me? The Author of my being has made a mistake, or my life is of tremendous significance. His intention in giving me life is of momentous importance to me, and the knowledge of this problem should be my ceaseless pursuit. Introspection partakes of

the heroic. It is much less difficult and much more delightful for us to look upon and live by the visible than the invisible; and it demands higher heroism to master the science of self than to explore and to know the wealth of the world about us. "Distance lends enchantment to the view," in spiritual as well as in physical vision. To view and review another's life, to analyze it, to weigh it, to point out the weakness of it, to know how it ought and ought not to be spent, to examine into the cause of its fall and failure, is a very easy job for most of us to work out to our perfect satisfaction. But to reverse the eye of the microscope, and carefully scrutinize self, is quite another matter. "Know thyself" is one of the most useful and comprehensive precepts in the whole moral system. Thales, the prince of philosophers, is said to have been the author of it; and he declares, "For a man to know himself is the hardest task he can master." Ignorance of this knowledge has proved to be the reef upon which many of the conquerors of the world have been wrecked. They knew others; but did not know themselves. They mastered others; but could not master themselves. They guided others; but failed to guide themselves. The fields upon which they were victors lay beyond themselves; the fields upon which they were victims lay within themselves; and they were losers in the real battle of life. If self examination were an applied science, I venture the opinion that some, who are now in the pulpit, would be behind the plow; some who are at the bar, would be in the blacksmith shop; some who are in Congress, would be in the cornfield; some who sit in faculties, would lie in fossil-beds; and others, with heretofore undiscovered El Dorados within, would awake to their native right and riches and put honor upon lives divinely gifted. Whoever you are, wherever you are, be brave enough, be honest enough, to get intimately and accurately acquainted with yourself; and with Jean Paul Richter be enabled, at last, to say: "I have made as much out of myself as could be made of the stuff, and no one can require more."

"Everyone has two educations," Gibbon tells us, "one which he receives from others, and one, more important, which he gives to himself." We are debtors, it is true, to all the past; and in beginning life, we enter upon the labor of ages. "There is not a philosopher who has not thought for us; not a martyr for truth, nor a defender of human rights, who has not bled for us." The past has indeed bequeathed us a rich inheritance; and what we are and what we know depend largely upon this wealth. But the highest education and the noblest preparation for life's duties and responsibilities come not from the process of reception or absorption. The popular idea of education seems to be, the art of allowing others to do as much for us as we have the capacity of receiving. "He is not capable of receiving an education," is a suggestive expression. True education is self-preparation. It is not a question of pouring in, but of drawing out. Not so much the effect of something on you, as your effect on something. It does not create; but it takes

creation for granted. It must find something within you, or it brings nothing out of you. It would lead you to recognize and honor your inner-self, rather than your outer succor. It converts your possibilities into practical powers. "I accept without qualification," says James Anthony Froude, "the first principle of our forefathers, that every boy born in the world should be put in the way of maintaining himself in honest independence. No education which does not make this its first aim is worth anything at all. There are three ways of living: by working, by begging, or by stealing. Those who do not work, disguise it in whatever pretty language we please, are doing one of the other two. The practical necessities must take precedence of the intellectual. A man, if he would not be a mendicant or a rogue, must learn to stand upright upon his own feet, to respect himself, to be independent of charity or accident." The richer a nature the harder and slower its self-preparation and development. Two boys were in the same class in the Edinburgh Grammar school. John was quick, smart, and a *dux*; Walter was slow, dull, and a *dolt*. In due time, John became Bailie John, of Hunter Square; and Walter became Sir Walter Scott, of the World. Bailie John's self-preparation was over within a few years; Sir Walter was planning his greatest works after he was forty-six years of age. Carlyle was forty-two when he published the "French Revolution;" and the first two volumes of his "Frederick the Great" did not appear until he was sixty-three and the last until he was sixty-nine. Swift was sixty-nine when he gave to the world "Gulliver's Travels" and conceived the plot only two years before. Macaulay's "History of England" came from the publishers when he was fifty-five; Milton's "Paradise Lost" when he was fifty-four; Bacon's "Novum Organum" when he was fifty-nine; and Cowper, Defoe, and George Eliot wrote best after they were two-score and ten. After many years of heroic self-preparation, Longfellow, Prescott, Motley, Racine, and Victor Hugo gave us their ripest and richest fruit. The noblest figure in Europe stood erect under the snows of eighty winters; and because of his rigid, righteous self-preparation through all the years, the "grand old man" was the freshest in thought and the maturest in wisdom of all in the parliaments of men. *Patient preparation is permanent power.* If the mulberry leaf were impatient, it would never become satin. In an age that lacks composure, men are apt to mature too quickly and decay too soon. Reserved power should ever be greater than spent power. An act is never great unless there is a greater something behind it. What a man is should be greater than what he does. The master must be greater than the masterpiece. Self-preparation is more important than self-projection.

The rays of the sun, spread like a cloth of gold over the floor of the autumn woodland, do not scorch the fallen and scattered leaves; but let these arrows of light concentrate upon the crystal face of yonder bit of glass, and they became a rod of fire whose magic turns the leaf into ashes. A life often fails to make a lasting impression because of its disposition to spread itself. To

shine and play over a wide expanse of territory is much more beautiful and brilliant than to turn all the weight and fire of your life in a given direction and upon a specified spot; by the one you may dazzle and delight during today, by the other you may leave the imprint of a golden influence after the sun is set. Persevering concentration converts weakness into power, spreads fertility over the barren landscape, bids the choicest fruits and flowers spring up and flourish in the desert abode of thistles and thorns, and opens to poverty the world's wealth. Men whose lives were not distracted, but whose life-work was contracted, have impressed the age in which they lived, and have brought things to pass. To attempt everything and to accomplish nothing is fatal folly, encouraged too often by our educational system and by our professional and commercial life. "The objects of knowledge have multiplied beyond the powers of the strongest mind to keep pace with them all. We must choose among them, and the only reasonable guide to choice in such matters is utility. The old saying: '*Non multa sed multum*' becomes every-day, more pressingly true." If our lives are to mean the most, we must take one line and rigidly and sternly, confine our energies to it. Never lift the weight of your head and heart and hand from a thing until you have become its master. The higher and more unselfish the end toward which we would direct our lives, the greater is the demand for intense and ceaseless concentration of our noblest powers. The pursuit of your purpose may lead you over rugged mountains, across rolling seas, through fierce flames; but others have conquered these and so may you. Clearly does history echo the truth, that the life worth living is the life worth suffering for; and the end proposed by a human being may put honor upon self-dedication and self-sacrifice.

Oh, fear not in a world like this,
 And thou shalt know ere long,
 Know how sublime a thing it is
 To suffer and be strong.

On the skirts of the town of St. Andrews, Scotland, in the sixteenth century, a slave in a French galley was one morning bending wearily over his car. For nineteen long months he had done his work faithfully in the galleys; and, unused to such labor, his body was wasted, but his spirit was unbroken. "The day was breaking, and rising out of the gray waters, a line of cliffs, the white houses of a town, and a Church tower were visible. A companion touched him, pointed to the shore, and asked him if he knew it. 'Yes,' he answered, 'I know it well. I see the steeple of that place where God opened my mouth in public to his glory; and I know, how weak soever I

now appear, I shall not depart out of this life till my tongue glorify his name in the same place.” That galley slave was John Knox; and we know that he came back to that same place, and from it, and through him, the glory of God went forth over the hills of Scotland and filled the land with new light and life. Many, today, who slumber in nameless graves or wander through the tortures of wasted lives, are those upon whom nature has poured her richest gifts, but whose powers are dissipated rather than directed. What we fondly call genius is often but the child of application. Focus your best powers upon the details of your life-work. In explaining his work upon a statue to a visitor at his studio, Michael Angelo said: “I have retouched this part - polished that - softened this feature - brought out that muscle - given some expression to this lip, and more energy to that limb.” “But these are trifles,” remarked the visitor. “It may be so,” replied the sculptor, “but recollect that trifles make perfection, and perfection is no trifle.” The eye must long be fixed upon the ideal before the hand can touch it. Like the fabled bird in the oriental legend which slept on the wing, learn to rest in your labor, but never rest from your labor. Contemplate! Concentrate! Consecrate!

If what shone afar so grand,
Turn to nothing in thy hand,
On again! the virtue lies
In the struggle, not the prize.

The truth has been urged that, “the great men of the earth are the shadowy men, who, having lived and died, now live again and forever through their undying deeds. Thus, living, though their footfalls are heard no more, their voices are louder than the thunder, and unceasing as the flow of tides or air.” Truly great and good men are not half-living when they are alive! Their best and truest life on earth, comes after they walk no longer on earth. The prophets of the Most High God seemed almost useless in their time; but when you look at the life they have lived since, they appear to be the world’s pilots, guiding amidst the perils of the ages. Their enemies could kill them then; but the arrow from no archer’s bow can strike them now. Martin Luther was mighty when he lived. But the shadowy Luther is mightier than a regiment of fleshly Luthers. When he was on earth, he in some sense, asked the Pope’s leave to be; he asked the stream and the wheat to give him sustenance for a day; but now that his body is dead, now that that rubbish is out of the way, he asks no leave of Pope or Elector or Emperor, but is himself a ruler of thought and a death-less defender of truth. Truth, like a seed, does not bear its fruit in a day; the richer the truth and more precious the seed, the slower the full fruition. Great principles, like

great bodies, move slowly. Every life is enriched by the mellow fruit of seed - truths planted by unknown hands in the dim, distant past. A man's self becomes a part of the truth to which his life is wedded, and as this truth, which he introduced or merely advocated, passes beyond the limit of his visible existence and takes its endless course through the ages, the strongest and best part of the man's self advances with it, and is perpetuated, it may be, cycles of centuries after his bones are rotten and his name is forgotten. The great men of the past never lived so really and intensely as they do today. The momentum of their words and work has been added to by the accumulated force of other words and other works; and, unconsciously to themselves and to the mass of mankind who are their beneficiaries, their lives are increasingly forceful as the years come and go. Each life is a contribution to history; but few lives have their historians. Heroic lives are oftentimes written anonymously upon the tablets of time; and coming ages never recall by name their greatest benefactors. Live so that your life shall not bear its best fruit until after you have passed from the ground in which the seed was sown. Strive not for present praise, but future fruition. Earnestly covet that all men may be your heirs. The fame of your name may soon perish; but what you are, the sum-total made up of the items of your beliefs, purposes, affections, tastes, and habits, you can bequeath to men who shall never know or be known by you. Some are dead while they are living; others are living while they are dead. Think much of your postmortem life among men. Make the earth richer and the sky brighter by having lived on the one and under the other. Maintain an uncompromising enmity toward the false, an invincible friendship toward the true. Cultivate a practical faith in the living God. Accept the Christ as your ideal. This fertilizes the whole field of man's being, and is the hidden spring of self-heroism. It makes man's business safer, his scholarship wiser, his life manlier, his joy brighter; and when the veil is lifted, he shall stand erect in the undimmed light of a glorified manhood. It is never too late to do better than we have been doing. Men are making short-cut routes to wealth and reputation, and we younger ones are tempted to follow in their tracks. If people follow their natural inclination they are just as lazy as they can be. Mr. Micawber was forever waiting for "something to turn up," instead of turning it up himself.

Try to develop the best stuff that is in you. Nebuchadnezzar's image was made of gold as well as of clay - so are you! Find where the gold is and brighten it by hard rubs. No two men are alike in features or personalities. You have a lurking power within you that the Creator has put within no one else. There is something for you to do, which, if not done by you, will always remain undone. Why hitch up your own ox and plow another's field, while the one you have inherited lies waste?

We should read widely and seek after good advice and solid information, and with it all, let our

lives prove that manly dependence and manly independence can walk hand in hand. Why should not these things be so, when they elicit the noblest powers of the mind and heart; transmit to humanity the choicest blessings of the divine, and erect a kingdom that is the hope of the world and the crown of eternity?

EGOTISM.

Young skeptics, as a rule, are not dangerous. They are not trying to upset the universe or destroy the Bible, or discredit the Church, or deny the Truth - they are simply trying to find themselves. We had our era of doubt and unbelief. It was a heart struggle and a mental agony. We did not ask questions - they asked themselves! We were sailing an unknown sea and every distant rock looked like an interrogation point. In a sermon by a well-known English preacher, we find the following paragraph:

“A great deal of mischief has been done by impatience. Dr. Dale used to say that all young fellows with brains become, in time, metaphysical. Sometimes they find themselves in doubt. We err, when we hastily conclude that their speculations are convictions, deliberate, and final. We should be patient. Dr. Dale learned that from his own life.

When he was a student, the notion got abroad, that he was inclined to heterodoxy. John Angell James heard of it and invited him to dinner. In the study afterwards the good man questioned the eager student, and, instead of angrily demanding acquiescence in orthodoxy, he discussed the pros and cons as if they had been equals. A few heretics would have been saved to faith if Christian people had been patient.”

ENCOURAGEMENT - Discouragement

James Watt, the inventor of the steam engine, used to say when near the end of his life, “The world has heard of my success, but only my nearest neighbors knew of my repeated failures in seeking to perfect the steam engine.” Failure is the vestibule to success. We must fail, if need be, in order to succeed. The glory of final success is worth the humiliation of repeated failures. Longfellow said that “Evangeline” was easy to read because it was so hard to write.

Henry Ward Beecher, in referring to the first ten years of his experience in the ministry, said, “I remember distinctly that every Sunday night I had a headache. I went to bed every Sunday night with a vow registered that I would buy a farm and quit the ministry.” And yet what a splendid success he achieved!

Harriet Beecher Stowe once uttered the sentence: “When you get into a tight place and

everything goes against you, till it seems as if you could not hold on a minute longer - never give up then, for that's just the place and time the tide will turn."

Do not allow discouragements to linger long. Let the star of hope point the way. Keep the sunshine of love, laughter, and work in your heart. Smile, be pleasant, be earnest, and work faithfully, and then you will not have time to get blue. If things go wrong, turn them off as lightly as possible. Blue days come to all, so receive yours with a smile: this enables you to side-step the shadow and merge into the light. Liken them unto the clouds, and say - "clouds bring rain, and rain causes vegetation to burst forth from winter's prison walls to bless:" So, work over the blue days in your mind, and turn them out as a part of the plan - a psychic good.

ENERGY - Laziness.

Energy is an inherent power that supplies the impetus for both physical and mental action. Energy is to man what steam is to an engine; and the spirit of good cheer is a mighty force in recharging the battery for successful runs. Energy moves us to continuous effort; it fires the mind, soul, and body with consuming passion for big things, great things - things that endure, and bless mankind. If in your soul energy and enthusiasm are not wed, it is doubtful that your blessings will be "counted one by one." These twin powers of progress parent the desire to grow, and to surpass previous efforts; they support your *determination* to *do*, and the *will* to go *forward*. Many are successful failures because they are minus this compelling force that urges one on to success just ahead. A few more efforts, frequently, and the goal is reached. Be a worker, be a hustler, be a lover of work and play, and good will come to you every day. The good that comes to you is your blessing passing on in endless benefaction until its golden coils offer support for all who would climb the heights of consistent and major accomplishments. "Laziness travels so slowly, that poverty soon overtakes him," says Franklin. And we may enlarge the idea to cover poverty in worldly goods, poverty in health, poverty in the esteem of our fellows, poverty in achievement, poverty in mental power, poverty in soul; yea, poverty in all the divine gifts with which God doth hedge us about. Let us cultivate and develop the power of resistance that is ours through the positiveness of energy, that herein we may have a valiant soldier of defense, securing us from the contravention of such destroying agencies as inaction, inertia, indolence, and laziness.

"Energy will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged animal, a man without it."

ENTHUSIASM - Indifference.

Mental or physical emotion; transport; exultation; a passion for action or accomplishment.

Be enthusiastic, for without this great impelling *forward urge*, one cannot succeed. It is the human dynamo; it generates the current we call magnetism; it gives flash and zest; it bespeaks sincerity; it stirs; it convinces; it touches the responsive chord; it is a fountain of incentive, it forces on the one hand, persuades on the other; it is reserve power turned loose; it lightens burdens because it brings success; it brings added power; it renews power and sends one on his way in joyous mood; it is a magnet that draws all men unto you; it electrifies all who are within radius; it is the magnetic current of personal contact; it sets energy in motion and *ends* must be accomplished; it is a power well-nigh irresistible.

EVIL COMPANY.

He was a young man about twenty-four years of age. He held a responsible position - next to the chief bookkeeper. His compensation was \$1,000 per annum. He audited the accounts of twenty cashiers daily, checked off the vouchers and deposited the funds with the proper banking concern. His progress and promotion had been steady and encouraging. He had every reason to believe that his future was as sure as the future of the business house with which he was identified. He thought that if he served his employers faithfully during the day it was no proper concern of theirs what disposition he made of his evening or how he spent his Sundays. It never dawned upon him that there are certain methods employed by large commercial establishments by which the dissipations of favorite clerks and responsible executives may be discovered and reported to headquarters. His sudden removal from a position of responsibility at \$1,000 a year to a position less conspicuous at \$600.00 per annum, without a word of explanation, was the first intimation which the young man received that his employers regarded his social habits as altogether too expensive to continue him longer in a position which necessitated a daily handling of the funds of the concern. An evening's dissipation may ruin a reputation which it has taken years to secure. Be sure of one thing, namely - character has a cash value in the realm of commerce.

FAIR DEALING - Cheating.

In these days when preachers and prophets are working for the regeneration of society, too much cannot be said concerning the ordinary virtues of justice and honesty. The average man knows the difference between truth and falsehood - between honesty and dishonesty. Oh! that this knowledge might be applied to everyday life. It is dishonesty to steal from anybody; it is a

greater dishonesty to steal from everybody. Men holding offices of public trust should read the following: "President Roosevelt is not the only official in the Administration who shattered a tradition. It has been the custom for years to permit the retiring Vice-President to carry away the ink stand provided for his use. A very expensive one was placed at Mr. Fairbanks' disposal four years ago; when his term ended last week, Mr. Fairbanks surprised the Secretary of the Senate by handing him his personal check for \$200.00 in payment for the stand. So, tradition has gone by the board once more."

FAITH - Unbelief.

Believe in yourself. Self-faith is saving faith. The trinity of faith, is faith in God, faith in man, and faith in yourself. Believe in yourself and humanity will believe in you. Doubt yourself and humanity will doubt you. The best friend you have is the friend who believes in you. The worst enemy you have is the man who persistently doubts you. Don't let any man tell you what you "can't do." The worst kind of "can't" is the can't which falls from the lips of the man who says: "you can't do this" and "you can't do that." No man knows enough to tell me what I "can't do." Only experience can tell me that.

FORESIGHT.

He is a wise general who seeks to know the strength of the enemy, and that man is exceedingly foolish who makes no mental attempt to measure the height of the obstacles which may be found in the pathway of his advance. According to the records in the British war office, the following estimate was made with reference to the approaching Boer War: First, strength of the enemy, 60,000 Boers; second, number of British soldiers needed, 20,000 drilled men; third, probable cost of the war, ten million pounds sterling; fourth, probable duration of the war, three months. The actual expenditure of time and strength was as follows: First, soldiers sent into the field, 450,000 trained British soldiers; second, cost of the war, 250,000,000 pounds; third, period of duration, the war lasted three years. Moral: Count the cost. Never be ignorant of the strength of the enemy. Better to over-estimate than under-estimate.

FORGIVENESS.

Be charitable. Remember that all temperaments are not the same, nor are all the circumstances which surround people the same in every case. Make allowance for temper, training, nationality, education, (or the lack of it), and circumstances. Under the right influences we have seen weak people become strong, sour people become sweet, and ill-tempered people

become sane and reasonable. Remember, too, that many men are better than they appear. Richard Baxter, after the closest contact with the severest Puritans of the Commonwealth, and the most licentious cavaliers of the Restoration, writes in his old age:

“I see that good men are not so good as I once thought they were, and find that few men are as bad as their enemies imagine.”

FORTITUDE - Vacillation.

Hold your ground. Speak your mind. Be true to your convictions. Refuse to be influenced in any matter concerning which you have made a decision or reached a conclusion. Respect yourself and the world will respect your self-respect. It is told of General Harrison, that when running for the Presidency, he stopped at a certain place for dinner. After dinner, he pledged his toast in water. A gentleman from New York, in offering another toast said, “General, will you not favor me by drinking a glass of wine?” The General refused in a polite manner. Again it was pressed upon him to take a glass of wine. This stirred him. He rose to his feet, and in a very dignified, but emphatic manner, said: “Gentlemen, I have twice refused to take the wine. That should have been sufficient. I made a resolve when I started in life that I would avoid strong drink, and I have never broken it.”

FRIENDSHIP.

True friendship is the manifestation of the finest quality of love. There are four kinds of love. First, the love born of admiration - a lover’s love.

Second, sympathy - a father’s love. Third, pity - a mother’s love. Fourth, reverence or regard - a friend’s love.

There are some people who are incapable of love. Concerning Coleridge, it was written: “He ought never to have had wife or children.” He had absolutely no genius for friendship. Carlyle said concerning Thomas Campbell: “I could have loved him, but he seemed to have forgotten how to love.” Be a friend. Be friendly. Be worthy of a great friendship, deep, without self-interest and lasting.

The test of friendship is loyalty. Be true to your friend in the hour when he needs your friendship. Stand back of him when everybody is going back on him. When he needs you most. Do not forsake him. “A friend in need is a friend indeed.”

GALLANTRY - Rudeness.

Emerson: Society is infected with rude, cynical, restless, and frivolous persons who prey upon

the rest, and whom no public opinion concentrated into good manners, forms accepted by the sense of all, can reach; the contradictors and railers at public and private tables, who are like terriers, who conceive it the duty of a dog of honor to growl at any passer-by, and do the honors of the house by barking him out of sight.

Rev. H. Kelley: Gallantry, though a fashionable crime, is a very detestable one; and the wretch who pilfers from us in the hour of distress is an innocent character compared to the plunderer who wantonly robs us of happiness and reputation.

Rochefoucauld: Love is the smallest part of gallantry.

Selden: A gallant man is above ill words.

GAMBLING.

The tendency to gamble, to play for money or property in a game of chance, appears to be as old as man's first realization of the desire for possession. Nearly two thousand years ago, men even cast lots for the garments of Jesus; and coming down through the ages, we find this evil agency of the destruction of personal worth growing by leaps and bounds; so much so, that most all civilized countries have passed laws with intent to curb, discourage, repress, and stamp-out this bane to humanity. Losses by those who could ill afford them, have brought want and woe to the unnumbered, not only on the principal of the action, but indirectly on the members of their household, friends, business associates, and those with whom they have dealings. But far greater evils come of this unwise propensity: It robs one of the value of time for useful pursuits, of peace of mind, of self-respectability, of good repute, of stability, of nerve-force, of uniform physical function, of right heart action within, of beautiful heart evidences without; yea, it pulls out by the roots the physical, mental, and moral fibers that make a man, a man.

"It is the child of avarice, the brother of iniquity, and the father of mischief." - Washington.

"All gaming, since it implies a desire to profit at the expense of another, involves a breach of the tenth commandment." - Whatley.

GENEROSITY - Stinginess.

Some men are unpopular because they are mean. Sin is selfishness and the lowest sort of selfishness is meanness. And meanness is a sin which is as old as the race. Oh, to rid the world of meanness! What a divine but terrific task. When Ben Jonson lay dying in a miserable hovel, the king sent him a paltry pittance: said he, "Suppose the king sent me this because I live in an alley"- and then with a splendid outburst of dying wrath he exclaimed: "Tell the king for me

that his soul lives in an alley.” There are men who mentally, morally, and spiritually, “live in an alley.” They are constitutionally and incurably mean. Generosity has not softened and awakened their souls, and prompted actions, in proof of response to the Divine within.

GENTLENESS - Severity.

Kindness is the velvet of social intercourse. Kindness is the oil in the cogs of life’s machinery. Kindness is the controlling spring which holds back the slamming door. Kindness is the burlap in the packing case of every day’s merchandise. Kindness is the color in the cathedral window, which woven into beautiful characters, shuts out the hideous sights of a world which is all too practical. Kindness is the carpet on life’s floor which deadens the sound of shuffling feet and adds warmth to silence. Kindness is the satin lining of the silver casket. Kindness is the plush on the chair. Kindness is the green grass near the hard pebbles of the road. Kindness is the touch of an angel’s hand.

GOD, Evidences of.

“Because that which may be known of God is manifest . . . even His eternal power and Godhead.” - Romans 1:19, 20.

We know that God IS! The verdict of science with reference to the existence of a Great First Cause has been rendered in the comprehensive phraseology of Herbert Spencer: “We are ever in the presence of an infinite and eternal energy, from which all things proceed.” The Bible provides a scientific preamble: “In the beginning, God.” The verdict of science, history, experience, and philosophy is the same, - “In the beginning, God.” In the rosy splendor of the morning, in the dying glories of the evening, in the majesty of the mountains, in the mystery of the sea, in the fragrance of the flower, in the chirping of the bird, in the universal touch of beauty, in the never-ending song of love, in the unchanging law of change, and in the certainty of nature’s tides and turns, we find the mystical expression of the First Great Fact: “In the beginning, God.” What is the Sphinx trying to articulate: “In the beginning, God!”

We know that there is only one God. - “I am God and beside me there is none else.” - The universe is a unit - the conception of that idea – **ONE GOD** - is the foundation of all science and theology. There is only one God. There is only one mind. There is only one **Law**. There is no schism in nature. There is only room in the universe for one God. One God, only One. Every voice of nature speaks the same truth and attests the same fact -**One God and only One.**

Astronomy says: "One God - Only One."
 Botany says: "One God - Only One."
 Geology says: "One God - Only One."
 Physiology says: "One God - Only One."
 Psychology says: "One God - Only One."
 Biology says: "One God - Only One."
 History says: "One God - Only One."
 Scripture says: "One God - Only One"

There is only one universe. The universe is a unit. There is life everywhere. Beauty everywhere. Design everywhere. Method everywhere. Law everywhere. Motion everywhere. Progress everywhere. - One universal mind. One universal force. One universal process. One universal method of evolution. One universal law of gravitation. One universal law of vibration.

We know that God is great. - How frequently we find ourselves exclaiming with the Psalmist: "When I consider the heavens" - Ask your astronomer about the planetary furniture of the skies - suns, stars, systems, constellations, dead moons, and burning worlds. How vast! How stupendous! Every believing astronomer worships a great God. No little deity for him! No minimizing of Christ! No pocket edition of theology for him! - "In my Father's house are many mansions." - God is great! The heavens declare the glory of God. The firmament sheweth forth His handiwork.

Infinite space, dark, vast, deep, unfathomed, and immeasurable! Silent, terrible, and incomprehensible! "Behold the midnight glory. Worlds on worlds. Amazing pomp," sings Pollock, the Scotch poet. "Let others wrangle but I wonder," remarks St. Augustine. - God is great! The universe is God's vestibule. "The heaven and the heaven of heavens cannot contain Thee."

God has given beauty to the flower, strength to the mountain, majesty to the sea, dignity to the stars, swiftness to the light, glory to the sun, force to gravitation, and personality to man.

God is a master designer. **The Eye - what a masterpiece! The Ear - what a masterpiece! The Foot - what a masterpiece! The Hand - what a masterpiece!** Design is written on every bud, branch, blossom, leaf, lily, rose, flower, and blue bell. Did you ever place a snowflake

under a microscope? Behold! - Stars, crosses, diamonds, crowns, circles. - The architecture of a snowflake is as perfect as the traceries on the granite of an English Cathedral, or the proportions of the rose window in the ruined Abbey of Melrose. There can be no design without a designer. The best argument for the Law of Design is written in the Epistle to the Hebrews - third chapter, fourth verse: "Every house is builded by some man - **He who built all things is God.**"

We know God has a plan. A plan is the sign of a

progressive design. All nature is designedly progressive. Predestination and fore-ordination are scientific facts. "All things work together" toward a divine climax. Nature follows an upward rotation - material - vegetable - animal - physical - mental - moral - spiritual - angelic. The rock lives for the soil. The soil lives for the tree. The tree lives for the animal. The animal lives for the man. The man lives for the family. The family lives for the child. The child lives for the race. The race produces a civilization. And thus, a new chapter in history is written.

For nothing walks with aimless feet
And not one life shall be destroyed
Or cast as rubbish to the void
When God hath made the pile complete.

The plant dies that the animal may live. The animal dies that man may live. The body dies that the soul may live. The brain expands that thought may live. Thought struggles that affection may grow. And love crowns all, that character may endure forever.

God toils unceasingly. "The Father worketh hitherto and I work." The animal realm struggles on forever in an unconscious sacrificial atonement - "The whole animal creation groaneth." - Earth worms toil on, unseen, day and night that the soil may be enriched for fruit, vegetable, and flower. Progress! Progress!! Progress!!! The scientist's word for a progressive plan is "Evolution." Evolution is the sign of a progressive design. **God has a plan.**

"I know there are no errors
In the great eternal plan
And that all things work together
For the final good of man."

We know that God is a democrat. God is even, equal, “perfect,” symmetrical, and democratic in all his methods. The sun shines on all alike. The sun shines on prince and peasant, on master and servant, on maid and mistress, on Christian and Gentile, on Jew and Turk, on saint and sinner, on beggar and billionaire. God has no favorites. Nature has not issued one share of “preferred stock.” Science has never been able to discover a “pull” in all its investigation or discoveries. God is absolutely democratic in all his methods. The rose is not exclusive - it will bloom in alley, court, prison, and palace - in the king’s garden or the poor man’s sod. The rain falls alike on all - on the beggar’s shack, on the bishop’s hall, on the king’s palace, on the toiler’s cottage, on the rich man’s bungalow, on the missionary’s compound, on the preacher’s manse, and on the gypsy’s tent. - “For He maketh his sun to rise on the evil and the good and sendeth rain on the just and the unjust.”

We know that God is in love with the beautiful.

“God’s world is robed in beauty,
God’s world is robed in light.”

The rose on the cheek, the purple veined marble of the white brow, the pillared beauty of the well-formed neck, the ruby splendor of the lips, the spiritual glory of the eye, the stately carriage of the head - these, these are all the incarnation of divine thoughts.

God is in love with the beautiful. He paints the lily. He distills the dewdrop. He molds the pearl. He arches the rainbow. He studs the starry night. He gems the ocean depths. He flecks the flowery fields. He robes the mountains in mist. He sends the clouds trooping in the snowy splendor through the blue fields of space. God is in love with the beautiful.

The purple of the bird’s wing, the red of the rose, the stainless white of the lily, the golden glory of the sunset, the silver diadem of the night, the rippling surface of the sea, the waving gold of the boundless prairie - these, all these, tell me that God is in love with the beautiful!

Our God is a God of beauty! Ever circling veil of mist, ten-thousand crystal bullets of rain, diamond dew, shimmering stream, fragrant spirits of forest and field, are all His children. Heaven’s dome of blue, earth’s carpet of green, and ocean’s mosaic of sapphire, are all the work of His hand. Tinting the ocean shell, painting the flower, silvering the leaf, purpling the grape, budding the branch, and crowning the hills with glory - yes, yes, our God is a God of beauty.

There is a beauty of the sea, a beauty of the mountains, a beauty of the morning, and a beauty of the night. "Oh, thou art lovely, beautiful night!" What an expression of beauty we find in the passing seasons: The tender loveliness of the spring. The full-blown glory of the summer. The dying glory of autumn. The silent aspect of the winter. I have an answer for the atheist - it is the God-painted flower and nature robed in beauty. God is love! The love of God is higher than height, deeper than depth, wider than width, and longer than length.

GODLINESS - Wickedness.

A godless ambition ever and always seeks for a short-cut. "Worship me," says the evil one, and "enter into present possession." Quick results! Dodge moral obligations and "cross-lots." Through Belgium to Paris - in three weeks. "There is no such thing as international law, now." Get there! Treaties are but "scraps of paper." Success will atone for all crime. Meekness is weakness. Might is right. Mohammed preached a pure doctrine for thirteen years - result, seventy converts, only seventy! He then preached a demoralizing doctrine and swept Arabia as with a whirlwind. The Godliness of Jesus is sweeping the world.

GOOD BEHAVIOR - Rudeness.

I noticed when I was in England that everybody said "Thank you." Even when a porter did me a favor such as handing me my coat, he did it with a "Thank you." "Thank you, sir!" I admit that it was pleasing to the ear and grateful to the soul. Ever since, I have been saying to everybody "Thank you." "Thank you, sir." An exchange remarks:

"Thomas Jefferson was, by nature, a gentleman; even French courtiers admired his polished manners, while the humblest could not but revere the man whose considerate courtesy put them at ease in his presence. 'You replace Dr. Franklin, I hear,' said Count de Vergennes, the French minister, to Mr. Jefferson, who had been sent to Paris to relieve our most popular representative. 'I succeed him; no man can replace him,' replied the American. It is not surprising that the man who made this felicitous reply should be esteemed by the most polite court in Europe.

"One day, while he was President, as Mr. Jefferson and his grandson were riding in a carriage, they met a slave who respectfully took off his hat and bowed. The President returned the salutation by raising his hat, but the grandson paid no attention to the Negro's civility.

"'Thomas,' said the grandfather, with a reproachful look, 'do you permit a slave to be more of a gentleman than yourself?'"

GOOD CHEER.

Good cheer is catching. If you feel good, it passes along to the other fellow, and puts you and all your associates at ease. By nature our sympathies are elastic - we grieve, we rejoice, we share our surroundings - and surroundings push themselves on us for the sharing, and the adjustment and response comes quickly. Man is a moody creature, and being easily changed from a frown to a smile, bring this about for the good of both. A little laughter is a great force in human relationship. Cultivate a sunny, cheerful disposition, - it is catching, and the reaction automatically keeps the battery charged.

Washington Irving: That inexhaustible good-nature, which is the most precious gift of Heaven, spreading itself like oil over the troubled sea of thought, and keeping the mind smooth and equable in the roughest weather.

Hanway: Good-nature is the beauty of the mind, and, like personal beauty, wins almost without anything else, - sometimes, indeed, in spite of positive deficiencies.

Bulwer Lytton: Nothing can constitute good breeding that has not good-nature for its foundation.

GOOD HEALTH - Sickness.

To live in conformity with God's laws of health is common among the animal creation, but lamentably uncommon with the family of man. Animal instinct points out what to eat, and how much, while man gives way to the weakness of appetite or taste, causing him to eat in blind disregard of quantity and selection of food. Animal habit is pretty well regulated, while people, as a rule, vary their routine of life, partly according to circumstances, but mainly through inclination to pleasure-seeking. Some injure health through spirit of show, bravado, and a desire to excel in capacity or physical prowess; others encroach the rules of health because of an ambition to over-work in causes high and noble. The law of health is a law of God, and he who violates its sacred observance is criminal indeed. The laws of man may be violated, frequently, without public knowledge, or private injury; but, the violations of the laws of nature are inerascably writ in the lines of the face, in expression, and often in voice; and if of too great and too long duration, they often register scars upon the soul. The laws of God are impartial, relentless, unchangeable, unyielding: "An eye for an eye, and a tooth for a tooth," is Nature's stern decree, from which no judge can grant a stay of execution, much less pardon.

Many noble souls, without physical fitness, have through their strength of will, arisen to fame, and have become contributors to elements of progress; but, the major portion of the world's work necessarily falls to those who, in strength, are capable of carrying profitable and

pleasurable burdens. We owe to society, friend, and family, no less than to ourselves, the debt of due regard for the inexorable operation of the Master Laws of the Universe. The trinities of work, play, and rest; of cheerfulness, good will, and smiles; of love, laughter and song; and moderation in all things, are commended as the surest antidote for all the evils we would name in opposition to the blessings of **GOOD HEALTH**. To “know thy-self,” is as necessary an adjunct to good health as a knowledge of the general laws of Nature; but, all knowledge falls short of result without the strength of will that bridges over the river of the weakness of the flesh.

GOOD-WILL - Prejudice.

Be big. Be kind. Be generous. When a man snubs you, smile on him. When a man opposes you, cover him with a compliment. When a neighbor “runs you down,” smother him with kindness. Go out of your way to assist an enemy. Speak well of the man who has no use for you. Find a good point in the man who declares that there is not one redeeming trait in your character. And keep it up - day in and day out - be the friend of your enemy. Thus, you shall heap coals of fire on his head - to burn him up? Nay, to melt him down. It was in the fall of 1880, that Mr. Beecher introduced Col. Robert G. Ingersoll to a great political gathering in the Brooklyn Academy of Music, saying that the Colonel was the most brilliant orator of any tongue. A day or two afterwards the Colonel was asked by a reporter what he thought of Mr. Beecher. He at once sat down and wrote as fast as his pencil could trot over paper thus: “I regard him as the greatest man in any pulpit of the world. He treated me with a generosity that nothing can exceed. He rose grandly above the prejudices which are supposed to belong to his class, and acted only as a man could without a chain upon his brain, and only kindness in his heart.”

GOSSIP.

How careless some people are in their conversation. Without regard for or reference to the future, they utter sentence after sentence, never dreaming that the human memory is prone to store away for future reference, remarks carelessly made and words thoughtlessly flung off by a flippant tongue. A new danger for the careless conversationalist has recently developed, and that in connection with the telephone. It may be new to some people, but conversation over the telephone is not always a secret affair. The New York *Evening Post* mentions the following incident: “A young woman in this city was recently urged by another to tell a secret over the telephone, but declined for fear she might be overheard. After a second urging, Central broke in cheerfully with, ‘O go on; tell her; I won’t listen.’” The same paper adds that today the police force and detective agency make large use of the telephone in order to discover necessary

secrets.

Nothing has cost so much in social life as the last word.

Shakespeare: A knavish speech sleeps in a foolish ear.

GRACIOUS - Ill-disposed.

A smile is heavenly. A grin ghastly. In this paragraph we wish to emphasize the importance of cultivating a smile. Take men as they come, one by one, and treat every man with a smile. Talk to him as though you had nobody else in your thoughts - and wear a smile. Sam Jones once said: "Down in Columbus, Georgia, one of the pastors, a happy, bright brother, walked into the post office one morning and asked for his mail. The postmaster asked him inside. 'Do you see these boots?' he said, pointing to a handsome pair of new boots on his feet. 'What do you think of them?' 'They are very good.' 'Well,' said the postmaster, 'you go to such and such a place and let them take your measure. I want you to have a pair made just like them.' The preacher said: 'I don't need any boots specially. What does it mean?' 'Well, its not because I have heard you preach so often, but because you've put your head in at my window about three-hundred days during the year and given me a pleasant smile.'"

GRATITUDE - Ingratitude.

Everybody appreciates appreciation. We are willing to toil, work, labor, and struggle, if, in the end, we can be sure of the fact that our sacrifices are recognized and appreciated. Politicians ask for appreciation. Preachers crave for appreciation. Workmen look for appreciation. Parents long for appreciation. Many a man would gladly dream a dream concerning his son if he were sure that his boy would appreciate it as Daniel Webster appreciated the sacrifice of his father. A recent writer thus paints a picture of Daniel Webster and his father: "Both the man and the boy felt as if they had seen a vision. After the silence which neither seemed anxious to break, the boy said, 'Father, is anything so great as learning? Do you suppose I can ever go to college?' The man was silent a long time, and then he said, 'Your mother and I have often talked of it and tried to plan it. We so sorely need you on the farm, and it is only by going into debt that we can get the money. I would have given half of my life to be a scholar, but I never had the chance even of a common schooling. My dream has been that maybe I could live that life in you, and we will deny ourselves anything to give you a chance.'" Ingratitude has been aptly described as "the blackest of sins." To feel grateful, to be grateful, is a duty; to be ungrateful is a sin, which shows to others and reveals to oneself, his absence of one of the chief requisites of manhood. It is one of the weakest and worst faults one may have; it is a cloud

having no silver lining. Cultivate the spirit of gratitude, for it is one of the rarest flowers that blooms in the garden of virtue.

HAPPINESS - Grief.

Tupper: Happiness is a roadside flower growing on the highways of usefulness; plucked, it shall wither in thy hand; passed by, it is fragrance to thy spirit. Trample the thyme beneath thy feet; be useful, be happy.

Charlotte Bronte: Happiness is a glory shining far down upon us from heaven. She is a divine dew, which the soul feels dropping upon it from the amaranth bloom and golden fruitage of paradise.

Colton: There is this difference between happiness and wisdom, that he, that thinks himself the happiest man really is so; but, he that thinks himself the wisest, is generally the greatest fool.

Confucius: We take greater pains to persuade others that we are happy than in endeavoring to think so ourselves.

Emerson: I grieve that grief can teach me nothing, nor carry me one step into real nature.

Aikin: The sunshine of life is made up of very little beams, that are bright all the time.

Pope: The soul's calm sunshine and the heartfelt joy.

HARMONY.

The best recommendation of vital Christianity to the world is in the personality of a successful Christian man. The man who is successful and at the same time clean, honest, and consistent in the practical application of his religious principles - such a man is a power in the world, I care not what his Church or denomination may be. Phillips Brooks had a strange experience in his college days. He had just begun his course as a student in a Southern college, and of course, he dropped in at one of the religious meetings organized by the students for their own spiritual benefit and improvement. "Never," says he, "shall I lose the impression of the devoutness with which these men prayed and exhorted each other. Their whole souls seemed on fire and their natures exalted. On the next day, I met some of these men at a Greek recitation. It would be little to say of some of the devoutness of them, that they had not learned their lessons. They had not got hold of the first principles of hard, conscientious study." Among students, as among business men, a man's mental habits and manner of life ought to be the best endorsement of the religion which he professes.

HEALTH, WEALTH, AND BEAUTY.

Most of us inherit health but do not take care of it. Health is more contagious than disease. The principle of life in the body is stronger than disease in any part of the body. Physicians die of the diseases which they profess to cure, because they do not know how to operate the life principle. The body is exceedingly flexible in youth. The circulation of the blood, produced by proper exercise, turns a stream of life giving blood to any part of the body where we are pleased to send it. Thus, the complexion can be improved, every feature of the face normalized, the voice strengthened, the digestion improved, life lengthened, and happiness insured. Thirty minutes' exercise, every day, by the clock, intelligently pursued, will work a physical miracle on arms, legs, faces, necks, or abdomens. Try it!

Those of us who inherit wealth do not, as a rule, know either how to retain or enjoy it. No man knows the value of a dollar who has not suffered from the lack of it. We must create wealth in order to possess the faculty of enjoying it. The lad born with a silver spoon in his mouth loses both spoon and appetite. Wealth and happiness are not the "gold-dust twins" of America. It is in rich America where we find the record of four million divorces in two decades. The tragedy of inherited wealth is the possession of money with no idea of its worth-value, or potentiality. Even the poor working man, with an increase in wage, outspends his income. Education in thrift is the secret of social happiness for rich and poor alike.

Those of us who are born beautiful usually lose it, all about fifty - when we could enjoy its possession the most. Health, because of our ignorance, is uncertain; beauty because of our mental limitations, is vain and results in vanity; riches because of their effect on us and our unskillful handling of them, are deceitful; but, God is absolutely democratic in his greatest gift, namely, *thought-power*. The capacity for thought - is share and share alike for all humanity. Some men never learn how to think. Some men learn how to think, but think in narrow circles. Some men learn to think, but when they think, they think backward. The "trick" is in learning how to think *progressively*. That is the difference between Rockefeller and Rockabum. Two men were sentenced, on the same day, each, to serve a term of twenty years in the state prison. The first said to himself, subconsciously, "I am in for twenty years - Good Night!" The other said, consciously and with determination, "I shall be out of jail in three months - Good Morning!" So, he concentrated his mind on every possible means of escape, and one day tunneled his way out. The newspapers, on the next morning, announced to the world the fact that prisoner No. 2, had been able to *think his way out*. That is what I call progressive thinking.

Men do not differ in the quality of their thinking. The fact is, that a few men do the bulk of the world's thinking. Every man's capacity for thought is the same, but few indulge in the mental luxury of thinking.

Is there any divine end served by human pain and suffering? Mental agony is the finest form of humanized soul energy. Mental pain is the most subtle spiritual extract. God did not create roses in order to have them crushed; nevertheless, a wonderful extract - wonderful for fragrance - can be compounded from crushed roses - the fragrant essential oil extracted from rose-petals. God did not create men in order to have them crucified by the machines of war on ten-thousand battlefields, but when men have died on the battlefields of history, the flowers of freedom have bloomed on the earth and the holy fragrance of liberty has sweetened the haunts of men. And, to be exact, physical pain is mental agony and mental agony, whether in the body or of the spirit, exudes a superfine spiritual essence by the use, of which alone, the divine mind can articulate certain vital energies to be absorbed by the race.

Remember Florence Nightingale, an invalid for fifty years, but happy in the memory of services, rich, rare, and beautiful for friend and foe alike. The lady of the lamp. That angelic form, whose shadow dying soldiers sought to kiss. Sweet heroine of the Crimea, whose gifts of strength and tenderness were scattered with a lavishness, so boundless, that she must bring back to her native land, a physical frame, weak, nervous, and dying. Florence Nightingale! Has England bequeathed a sweeter name? Mention that name, and what holy memories are invoked. What thrilling scenes revive! How the strains of martial music float through the corridors of the soul! Pain glorified! Suffering enthroned! Agony spiritualized.

Remember the blind singer of Scotland, George Matheson. He who wrote that blameful benediction - "O Love that Wilt Not Let Me Go!" Think of his youthful ambitions. Think of his coveted love. Think of his dream of usefulness. And then blindness, darkness, despair - I sailed up the Clyde, and gazing on the kirk and manse of the famous blind preacher, there swept over me, the perfume of consecrated sorrow, and in that hour, I heard the familiar strains of strange sweet music:

"O! Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be."

Remember the sad story of William Cowper - story of doubt, fear, gloom, sadness, uncertainty, and all that ebb and flow of emotion which fluctuates at the base of a brain diseased. Remember Cowper lost in a London fog and wondering why the hackman cannot find the ancient bridge from which the melancholy poet would fling himself into the dark waters of the Thames. Turned by the strange circumstance, back to his humble lodgings, he writes a hymn for the storm tossed of all ages:

“God moves in a mysterious way
His wonders to perform;
He plants his footsteps on the sea
And rides upon the storm.”

Remember John Bunyan and his blind daughter? He, who for the sake of Truth, chose rather to spend twelve long years hemmed in by “the cold damp floor and moldering wall” of Bedford jail, than make “a slaughter house” of his conscience. And how, by granite wall shut in, he dreamed of the shining way and of “The Pilgrim’s Progress” from the dark corridors of earth to the bright portals of the Eternal City. Who would rob us of the rare extract distilled from the agony, sorrow, and gloom of those dear children of light, of whom, the world was not worthy?

HEROISM - Fearfulness.

Beecher: There is an army of memorable sufferers who suffer inwardly and not outwardly. The world’s battlefields have been in the heart chiefly. More heroism has there been, displayed in the household and in the closet, I think, than on the most memorable military battlefields of history.

Richter: The grandest of heroic deeds are those which are performed within four walls and in domestic privacy.

Emerson: Self-trust is the essence of heroism.

HONESTY - Dishonesty.

The first day, A.T. Stewart, opened his store in New York City, a plain woman came in to purchase a piece of calico. She asked the usual questions: “Are these goods reliable?” “Are the colors fast?” “Will they wash?” The salesman, an experienced clerk, in a skillful handling of misleading phraseology, informed the woman that the goods were “right” and would prove satisfactory in every respect and particular. She purchased a sufficient number of yards to

make a dress and passed out. When she was gone, Mr. Stewart, who had overheard the conversation, said to his wily salesman: "What did you mean by deceiving the woman in that fashion? You know the goods will not wash - we have lost a customer, for she will soon discover that she has been deceived and never return to our store." The clerk laughed in the face of his employer. Said he, "Mr. Stewart, it is easy to see that fate never intended you for the dry goods business. You have no conception of modern methods. You can't succeed. You won't last!" But he lasted. He lasted until he became the proprietor of the greatest retail commercial concern in America. He lasted until the President of the United States invited him into his cabinet. He lasted until he became one of the first brood of American millionaires. He lasted until the name of A.T. Stewart became synonymous for sterling worth and business success.

Honesty is the brightest jewel that sparkles, diamond-like, in virtue's priceless diadem of gems.

HONOR - Dishonor.

Nothing in life will bring you so much genuine satisfaction as a fixed principle. Better lose your place than lose your soul. Lord Macaulay, said to the politicians of his day: "Gentlemen, it is not essential that I go to parliament, but it is essential that I retain my self-respect." James A. Garfield was speaking in the same vein when he said: "There is one man whose respect I must have at all hazards, and his name is James A. Garfield - for I must room with him, walk with him, work with him, eat with him, talk with him, commune with him, - live with him." Mark Twain, in the hour of his financial misfortune and commercial distress, exclaimed: "I cannot afford to compromise for less than one-hundred cents on the dollar." An old English farmer, leaving his sons a small legacy, remarked apologetically: "There is not a dishonest shilling in the whole of it."

HONOR PARENTS.

The fond mother imagines that her daughter is just about "perfection," while the doting father finds it's difficult to discover any defect in the character of his boy, and yet, occasionally we find some genius crowned with that unusual quality, good wholesome common sense, who can sit in judgment even on his own children. Commodore Vanderbilt had so much distrust of his son, William's capacity for business, that he exiled him to a Long Island farm, on an allowance. Years after, when William had shown his ability to outstrip his father, he rebuked a critic who volunteered a suggestion to the effect that the father had erred in the boy problem. Said William, "My father was right in this - as in most other things - I was a fool, and he knew it."

Bible: Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Shakespeare: See that you come not to woo honor, but to wed it.

Pope: Act well your part; there all the honor lies.

HOPE - Despair.

Of our multiplicity of blessings, possibly none is greater, than hope. It fills our days with happy anticipations, high, and noble aspirations; it imparts strength and courage for discharging responsibilities; it makes the untoward things of life bearable; it brightens the mind, quickens the heart, and oftentimes, sets the soul aflame; it brings serenity, cheerfulness, and good humor; it helps us "bear those ills we have;" it lightens burdens; it clears the mist of hazy doubt, permitting us to more clearly see the illuminating light beyond; it is one of the most natural promptings of mind and heart; it makes life worth while; it imparts strength to overcome the opposing currents of life; it fosters efforts of good endeavor - it scatters roses along the thorny pathway of life; it is the sunshine piercing the shadow; it is a comforter in days of sorrow. May the star of hope shine on and on!

Despair reverses the inestimable blessings that come of hope; it paves the way for failure; its wreckage warns us of hope gone awry; its influence is extremely hurtful to all who come into contact with its blighting sway. Be not of faint heart: be hopeful, expect the best, and if your expectations fall short, accept it as for the best - as part of the plan of the Divine economy of things. The philosophers tell us: "In every calamity is a hidden blessing." Fight on - strive valiantly for that which you are convinced is best! Happiness follows sorrow - sunshine follows shadow. Let us have higher hopes, deeper, and more abiding; let us have greater faith in all things - faith in our fellows; faith, that all is well ordered; faith in the Divine order and harmony of the oneness of all; faith, that in hope, we shall find a Great Deliverer; faith, that in hope we have an unseen Power that forever urges us on in kindly triumphant spirit to the golden goal of rich reward, wreathed with the flowers of victory won!

HOSPITALITY.

Emerson: The magnanimous know very well that they who give time or money or shelter to the stranger, - so it be done for love and not for ostentation, - do, as it were, put God under obligation to them, so perfect are the compensations of the universe.

Washington Irving: There is an emanation from the heart in genuine hospitality which cannot be

described, but is immediately felt, and puts the stranger, at once, at his ease.

Bacon: If a man be gracious to strangers, it shows that he is a citizen of the world, and his heart is no island, cut off from other islands, but a continent that joins them.

Emerson: Let not, the emphasis of hospitality lie in bed and board; but let truth and love and honor and courtesy flow in all thy deeds.

HUMANE - Cruel.

An inherent contempt for humanity has ensnared and misled not a few of those born to wealth, position, and fame. When Foulon was asked how the starving population was to live, he answered: "Let them eat grass." Afterward, Carlyle says, the mob maddened with rage, "caught him in the streets of Paris, hanged him, stuck his head upon a pike, filled his mouth with grass, amid shouts as of Tophet from a grass-eating people."

Cowper: Detested sport, that owes its pleasure to another's pain.

Balzac: Cruelty and fear shake hands together.

Seneca: All cruelty springs from weakness.

HUMILITY.

William Penn: Sense shines with a double luster when it is set in humility. An able and yet humble man is a jewel worth a kingdom.

St. Augustine: The sufficiency of my merit is to know that my merit is not sufficient.

Colton: We cannot think too highly of our nature, nor too humbly of ourselves.

Moore: Humility, - that low, sweet root from which all heavenly virtues shoot.

Franklin: After crosses and losses, men grow humbler and wiser.

Confucius: Humility is the solid foundation of all the virtues.

Bible: Blessed are the meek, for they shall inherit the earth.

Thoreau: Humility, like darkness, reveals the heavenly lights.

Emerson: The street is full of humiliations to the proud.

Pindar: I do not aspire to send my javelin beyond the sun.

John Webb: Knowledge humbles

HUMOR.

Coleridge: Men of humor are, in some degree, men of genius; wits are rarely so, although a man of genius may, amongst other gifts, possess wit, - as Shakespeare.

Whipple: Whenever you find Humor, you find Pathos close by its side.

Sir Herbert Tree: A sense of humor is a test of sanity.

Douglas Jerrold: Humor is the harmony of the heart.

IDEALISM - Materialism.

Every man is possessed of his own ambition. I have mine. You have yours. There is one rose in the garden. If I may pluck that rose, you may have every other flower; Aye, you can have the garden. There is one jewel in the casket, if I may gain that jewel, you may have all the other jewels - you may have the casket. There is one thing on which yonder fair maiden has set her heart and one thing on which yonder noble youth has fixed his mind and for both, the attainment of object, desire, design, or purpose, is the acme of the soul's dream, and the individual interpretation of success. Paul exclaims: "For me to live is Christ" - there you have the thought of a whole lifetime congested in one word - Christ.

IF I WERE TWENTY-ONE.

1. - *If I were Twenty-one again, I would give twenty minutes everyday to special physical exercise.* All things being equal, happiness depends on health, health depends on digestion, digestion depends on blood, the quality of blood depends on the circulation, and the circulation of the blood depends on exercise. It is not much use saying anything, these days, unless you say it loud. That is what George Smith of Minnesota University is doing when he remarks: "Personally, I would rather have for a father, a robust burglar than a weak, narrow-chested, consumptive bishop." Few consumptives ever live long enough to become bishops, however. Health is life's first prize.

Cultivate the exercises which are natural. It is natural to laugh, natural to sing, natural to yawn, natural to sneeze, natural to smile, natural to "stretch yourself," and exceedingly natural to walk. If you are not the happy possessor of an automobile, thank God, - and walk. Rousseau remarks: "Walking has something which animates and stirs my ideas. I need a bodily motion to set my soul vibrating. The view of the country, the succession of pleasant prospects, the open air - all this frees my spirit, gives audacity to my thoughts, and throws me, as it were, into the immensity of things - I act as master of all nature."

How natural it is to laugh. Cultivate a hearty laugh. *Laughter is the thunder of optimism* - let it roll through your physical system. When you feel that you must cry - laugh for a change. Laughter is like a ripple of health playing a merry-go-round for the body and brain. Few men die while laughing. I heard once of a great evangelist who "laughed three times a day." My friend

said to him (for he occupied a room next to the evangelist in the hotel): “What were you laughing about last night? I left you at fifteen minutes past ten and there was nobody in your room then. What were you laughing about?” The evangelist answered: “Friend, I laugh three times a day, I laugh after breakfast, I laugh after dinner, and I laugh just before I retire. I laugh systematically, I laugh scientifically, I laugh persistently, I like laughing. It is as medicine to my soul.” *The things which we ought to do are the things which nature has made it easy for us to do.* Laugh a little sing a little, smile much, and walk a good deal. And remember that twenty minutes of exercise daily applied to such parts of the physical frame, as need it the most, will keep you in fair fighting trim, contribute to your joy and enthusiasm, and probably add ten years to your natural life.

2. - *If I were Twenty-one again, I would study and strive to be an original thinker.* At the age of ten we wonder, at twenty we imagine, at thirty we cogitate, at forty we think, at fifty we have “an idea or two,” at sixty we have two ideas, and at seventy we are working on “one idea.” The sooner you get to that one idea, the better. John Milton made an early discovery of himself. He “betook himself to linking fancy unto fancy, wondering, fearing, doubting, dreaming dreams, no mortal ever dared to dream before.”

The modern evangelist says, “Empty your soul and God will fill it,” but I can give you better advice than that - namely, “Fill your soul and God will set it on fire.” The man who *goes wrong*, first of all, *thinks wrong*. Wrong thinking is the mother of wrong doing. If you don’t think a mean thing, you can’t say it. “As a man thinketh in his heart,” so is he in his life.

Be an original thinker. The only real difference between the stupid man and the man who is “original,” is the vital fact that one man thinks and the other does not. Do not “take things for granted” - take them for what they are worth. Think your way through prejudice, precedent, custom, convention, style, fashion, and all the forms of modern folly, and get at the heart of things. Socrates’ brain was not a whit better than yours, but he wore a thinking cap. Think your way in and you will have small difficulty in thinking your way out. Apply your mental X-rays to every unanswered question and every unsolved problem. Have faith in your own conclusions when to the subject before you, you have applied every test known to reason, knowledge, and experience. Be original. You can if you will try.

3. - *If I were Twenty-One again, I would steer my life by a few fundamental Convictions.* The great convictions of the race are expressed in such words as God, Truth, Right, Love, Law, and Immortality. Bulwer-Lytton places these suggestive words on the lips of one of his literary characters: “Come and I will tell you the secret of my public life and that which explains all my failures; for in spite of my social position, I have failed - and this is the cause - I have lacked

conviction." A man without conviction is as weak as a door hanging on its lower hinge. Luther was great because he crowned every great emergency with a great decision. In an age of uncertainty, he knew what to do. When all others were in doubt, he was in full possession of himself. A clear conviction is as a searchlight shining through mountains of mist on a stormy, starless night. A strong thought rooted in the soil of the brain lends fiber to the quality of a man's thinking. One great idea clearly defined and nobly enthroned is a blazing torch in the darkness. Have a conviction.

Take that rock-hewn word: **RIGHT**. Right is right and wrong is wrong. The man who covenants with himself to do right and avoid wrong has planted the seed of heroism in his soul. The man who loves the right is not far from the kingdom of God. Lincoln steered by the straight lines of righteousness. Hear him: "If slavery is not wrong, nothing is wrong!" The stones of truth are clean cut and diamond square. "Right is right as God is God." "God asks not: 'To which sect did he belong?' but, did he love the right and hate the wrong?"

"For modes of faith let graceless zealots fight.
He can't be wrong whose life is in the right."

4. - *If I were Twenty-One again, I should begin life with a clear conviction concerning the sovereign value of my soul in the presence of God.* When God contracted Himself within the narrow limits of flesh and blood, He appeared on earth as the Christ. When sinful man, redeemed, regenerated, renewed, transformed - appears in heaven, expanded to the full proportions of his spiritual personality, he will stand forth in glory like Christ. This must be so: "For, we shall be like Him." Every man has within him all the upward possibilities of the character of Jesus and all the downward possibilities of the character of Judas. Every man may arise to the heights of the Christlike - or may sink. Jesus was, in a representative capacity, humanity, at its best. Judas was, in a representative capacity, humanity, at its worst. Where the first Adam fell, the second Adam conquered.

I would not bring Jesus down to the level of our common humanity, but I would bring humanity up to the splendid heights of Jesus. The thought of Jesus lifts the race to its highest pinnacle of power and prerogative. "He thought it not robbery to be equal with God." Splendid audacity! Heirs of God are we, and joint heirs with Jesus Christ.

It takes a whole solar system to produce a strawberry and a whole God to create man. There are two thinkers in the universe - God and man. Since I can think with God, I am crowned with all the possibilities of universal thought. The power to think is without circumference or

limitation. As Walt Whitman phrases it: "Each one of us inevitable. Each one of us is limitless. Each one of us has his own right upon the earth. Each is here as divinely as any is here."

5. - *If I were Twenty-One again, I would put quality into every thought, word and deed.* A Christian is a person who does ordinary things in an extraordinary way. One day, twenty centuries ago, a carpenter built a cross. That cross has been lifted into the sacred incandescence of spiritual glory. It stands today and forever on the sky line of history. The horizon of our civilization, encircling the earth, begins and ends with the Cross of Calvary. Its four great arms like shafts of living gold have shed a halo over art, music, drama, and philosophy. It marks for us the most revered place on earth's geography. It stands for us as the most distinguishing landmark on the wrinkled surface of our rolling planet. It marks the dividing line between things ancient and modern and stands exactly at the center of history. Little, thought the humble carpenter, when he was building the cross that its rough boards, touched by the sacred form of the world's redeemer, would miraculously flame into sign and symbol for the sacramental hosts of a world-conquering religion.

In the cross of Christ I glory
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime.

6. - *If I were Twenty-One again, I would try to achieve one splendid success in some worthy realm of human effort.* A taste of success in youth is as a taste of blood to a young lion. The man who has failed at everything is apt to be small, mean, bitter, quarrelsome, fussy, critical, over sensitive, and generally lacking in faith in himself and everybody else. If I were a young man, I would get into a new profession in a new country. This is the best day in the history of the world, and the United States is the best place for an ambitious young man. The Anglo-Saxon race will lead the world. The largest gathering of our Anglo-Saxon clans will be on the North American continent. If you can't succeed here you would not succeed anywhere. This is one of history's focal spots.

7. - *If I were Twenty-One again, I would crowd at least one kind act into every twenty-four hours.* Arthur C. Benson looking back on a prolonged period of sickness, said, "I cared nothing for my personal success, in that hour; nothing for any small position I had gained, nothing for the books I had written. What alone concerned me, was the thought that I had helped some poor pilgrim and made his way straighter, easier, and smoother."

Kindness is the velvet of social intercourse. Kindness is the oil in the cogs of life's machinery. Kindness is the controlling spring which holds back the slamming door. Kindness is the burlap in the packing case of every day's merchandise. Kindness is the color in the cathedral window, which woven into beautiful characters, shuts out the hideous sights of a world which is all too practical. Kindness is the carpet on life's floor which deadens the sound of shuffling feet and adds warmth to silence. Kindness is the plush on the chair. Kindness is the green grass near the hard pebbles of the road. Kindness is the touch of an angel's hand.

“So many faiths and so many creeds
So many paths that wind and wind,
While just the art of being kind
Is what the old world needs.”

8. - *If I were Twenty-One again, I would live in the light of every grand experience.* Life has its sunbursts. There are moments which are sweet and days which are divine. There are events which crowd an eternity into an hour. There are experiences which cause the heavens to be opened and grant, to the weary pilgrim, a vision of the rainbow round about the throne. There are evenings when the stars seem to be living diamonds and there are nights when “Northern Lights” fling trembling vibrations like divine reflections across the sky. Thank God for every experience rich and rare. Live in the light of your experience.

“A sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and the deep heart of man.”

9. - *If I were Twenty-One again, I would have two or three choice friends among the older people.* They know the way. They have learned the meaning of life. They can be depended upon in the hour of emergency. They have traveled over the same road. They yearn for the compliment of your confidence. They would like to be of service to you. They would like to count you among their few favorites. They would like to be of assistance to you in your plans and schemes. They would glory in your success and boast among their friends of your achievements. Cultivate the friendship of the folks who are older.

10. - *If I were Twenty-One, I would read the Four Gospels over once every twelve months.* The heart of the Bible is the life of Jesus. Everything in the Old Testament grows into, and everything between the "Acts" and the "Revelation" grows out of the Four Gospels. These sweet, quaint Gospel stories are written in a phraseology which is oriental and richly colored. Broad reading will lead to a proper interpretation. The great thoughts of the Master's mind are set forth in incident, accident, event, conversation, and familiar dialogue.

11. - *If I were Twenty-One again, I would identify myself with some great unpopular cause.* Courage is the finest test of character. If you think you are right, have your say. Be downright, upright, and outright. Stand fast, stand firm, stand erect, stand alone. Stand with your back towards the past and with your face towards the unfolding of God's plan and purpose for humanity. Stand, and having done all, stand. First they will swear at you and then they will swear by you. Dare to differ. Dare to discuss. Dare to dispute. Dare to deny. Dare to defy. Be indifferent to the indifference of indifferent men. Remember the brave words of William Lloyd Garrison: "I will not excuse, I will not equivocate, I will not retreat an inch, I will be heard." To be first in advocating a noble cause is to be lonely, but to be thus, lonely, is to be lofty. I would rather stand alone than creep and crawl with the crowd. I would rather stand alone for God than, moping, move with the multitude.

12. - *If I were Twenty-One again, I would spend a little time every day in the realm of The Beautiful.* Luther always placed a flower on his desk before he began to write. His stormy nature needed the soothing influence of beauty's touch. We all need it. A beautiful poem, a sweet song, a lovely picture, a rare literary gem, - the touch of the beautiful - once a day. The nearest practical approach to this, for the average person, is a well-ordered notebook, carefully conned and reviewed. Most great men have kept and carried a notebook. The things which we "note" are the things which stay with us. Because the quotation is brief enough to be written in a notebook - it is, therefore, easy of mental absorption. A line or two read over every day for a month will commit itself to memory. Did you ever try it?

Take a poem of three or four verses - read it over once every day with emphasis and fervor and at the end of four or five weeks, the poem is mentally yours. Try it. *Crowd the brain with gems.* Fill your soul with the beauty of a thousand lovely thoughts. Let the walls of your imagination be all alive with the living jewels of well-selected ideas. And do it while you are young, when the passing moments are yours - "While the evil days come not" - when the duties and responsibilities of life press so thick and hard that there does not seem to be a moment for soul culture or spiritual brooding.

And this shall be the secret law of your heart in the collection and compilation of your literary “bric-a-brac” - Whatever touches you - whatever appeals to you - whatever inspires you - whatever seems to you to be “lovely” - whatever sets your soul on fire - this must be treasured in your note book. Words - poetic words - have a strange influence upon the mind. Robert Burns wept every time he read these wonderful words from the pen of John the Beloved: “They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes.” What a wonderful thought! What exquisite phraseology! - “like bells at evening pealing.”

The other day I picked up the “Rosary Song” - I had scarcely looked at it before - and it threw over me a strange, weird sensation. It has followed me like a breath of perfume ever since and I have pinned it to the first page of my best Bible: -

“The hours I spent with thee, dear heart,
 Are as a string of pearls to me;
 I count them over, everyone apart,
 My rosary; my rosary.

“Each hour a pearl, each pearl a prayer,
 To still a heart in absence wrung;
 I tell each bead unto the end, and there
 A cross is hung!

“O memories that bless and burn!
 O barren gain and bitter loss!
 I kiss each bead, and strive at last to learn
 To kiss the cross, . . . to kiss the cross.

13. - *If I were Twenty-One again, I would give the flower of my youth to Jesus Christ.* I would not wait until my hair had grown white in the service of sin and then offer to the world’s Redeemer the ashes of a misspent life - I would begin with Jesus. I would not try to understand all that He said, or all that has been said about Him; I would just surrender my life to Him. Just that. I would take Him for my hero, my ideal, my peerless one, my soul’s partner, my secret fellow, my heart’s joy - nothing less than that. And I would have in my room, in a frame of gold,

the wonderful face of Jesus. And I would have on my dressing table something which would bring to mind and memory all the sweet hymns that I had ever heard sung about Jesus - "My Jesus As Thou Wilt" - "Sun of My Soul, Thou Saviour Dear" - "Jesus The Very Thought of Thee" - "Jesus, Thy Name I Love" - "Jesus Shall Reign Where'er The Sun" - "Jesus I My Cross Have Taken" - "Jesus, Saviour, Pilot Me" and "Jesus, Lover of My Soul" - and in every hour of triumph, sorrow, or perplexity, I would sing them over to myself. I would create a real Jesus in the hidden realm of thought. I would crown Him with all the powers of my imagination, I would gaze on the hands which were pierced and I would caress them. I would fix my soul's vision on the brow that was once garlanded with thorny crown of hate and for that blessed head; I would weave a garland of light.

"Farewell, ye dreams of night;
 Jesus is mine.
 Lost in this dawning bright,
 Jesus is mine.
 All that my soul has tried
 Left but a dismal void;
 Jesus has satisfied;
 Jesus is mine.

For those who live right, and walk circumspectly, youth is opportunity, manhood is achievement, and old age, an holy memory.

Youth! Thou art the time for Sentiment, the time for Love, the time for Dreams, the time for Visions, the time when the Voice of Conscience is heard in the Corridors of the Soul.

IMAGINATIVE - Visionless.

Take a poem of three or four verses - read it over, once every day with emphasis and fervor, and at the end of four or five weeks, the poem is mentally yours. Try it. Crowd you brain with gems. Fill your soul with the beauty of a thousand lovely thoughts. Let the walls of your imagination be all alive with the living jewels of well-selected ideas. And do it while you are young, when the passing moments are yours - "While the evil days come not" - when the duties and responsibilities of life press so thick and hard that there does not seem to be a moment for soul culture or spiritual brooding.

INDIVIDUALITY.

That quality which distinguishes one person or a thing from another; peculiar or distinctive characteristics.

Most people are “blind followers of the blind;” they let others think for them, act for them, or influence their actions. Mental inertia has been the curse of all ages. Thought is the only process of finding ways and means for improvement. Cattle cannot think - they are easily stampeded; people do not think, as a rule, and are easily carried away on a wave of passion or excitement. One man who *thinks* in an emergency, often saves many lives.

The faculty for, and act of thinking is proof of individuality, and this mark of distinction and worth is stamped on everything, yet, given the world, to further the progress of man. Your individuality, whether of high or low degree, is *you*, reflected in words, deeds, and actions.

To be natural; to be yourself; to be original; to be independent; to stand four-square against all opposition, that would thwart a worthy purpose, is the mark of high *individualism*. To stand, as Paul stood on Mars’ Hill and delivered his message; to “nail your thesis on the door,” as did Martin Luther; to cry aloud for liberty at the peril of life, as did Patrick Henry - yea, to stand up for your convictions at all times, is the mark of distinctive *individuality*.

God gave each bird its own wings with which to fly; He gave each person a brain with which to think, and failing in this, individuality goes by default. The artist, the sculptor, the musician, the orator, the poet, the scholar, the inventor, the worker, the creator, the contributor - the wizards of all endeavor - have all indelibly written their individuality on their work. The world honors its apostles of great and enduring things, with: “Hail to those who live their own lives without fear or fawn; hail to all who build for the tomorrow!” *Individuality* is your true self; the truth as God has incarnated it in you. You cannot be true to yourself unless you are true to your true self. The man who is true to himself, is thus, true to his God, true to mankind, and true to the universe of which he is a chosen unit. You may be yourself. You can never be anybody else. If you are not yourself it is because you are trying to be somebody else. If you are trying to be somebody else, you are trying to be what you never can be. To be somebody else is to be nobody. Duplicates do not count. The man who tries to be somebody else, rather than himself, is a double failure. He is not himself. He is not somebody else. He is a counterfeit.

INDUSTRY. - Idleness.

Industry is diligence in any pursuit, mental or physical; it is the basis of consistent and persistent effort; it is the inner building force of driving power; it is the irrepressible *forward urge*; it is the transforming agency that translates the embryonic into actuality.

Many begin an undertaking with zest, soon to yield to any discouragement; but, it is he who keeps thinking and working, and follows each ray of hope to the trail's end, who accomplishes things, and whom we call great. It is the man, like Edison, that we love and honor as a benefactor. Industry, perseverance, and success appear to be his trinity-shrine, where he pours out his soul in worshipful endeavor.

"An idle brain is the devil's workshop." Busy brains and hands, supported by a heart of good and tender resolution, bless their possessor, and in this personal blessing, the reward passes on in endless accumulation - deathless in its errand of benefaction. Good can never die! Let us work today, giving our best efforts - it is the best preparation for the future. If you would do your morrow's work well, see that today's duties get the best you have to give. Work keeps one in mental and physical trim. Idleness brings rust and stagnation, and weaves entangling cobwebs in the brain. Work keeps all things going, and it gives to your inner self, the golden stamp of approval. Idleness is the forerunner of misfortune; industry is the means to health, happiness, and prosperity.

To work is a duty, a privilege, a blessing. Work rewards us with peace of mind and heart, and there is no sleep comparable to that which follows a day of joy-work, when you pillow your world to rest. Both physical and mental misery lurk in ambush for the idle, but God smiles upon us His rich benedictions of joy, contentment, and happiness, when we obey His call to conscientious endeavor. Take your place among the workers of the world, and forward march. Never mind who does not follow - *go on!* Say to yourself: "*I will succeed,*" and succeed you will. "In this theatre of man's life, it is reserved only for God and angels to be lookers - on." - Pythagoras.

"Seest thou a man diligent in his business? He shall stand before kings." - Bible.

INSPIRATION.

Over the window of William Carey's shop there hung a sign which read: "Second Hand Shoes Bought and Sold." It was a cobbler's den, and to all outward appearance nothing more, but inside there was a big heart and a throbbing brain. Yonder on the plain wall of the humble shoe-maker's shop, hung the map of India and in the heart of the earnest workman, the living, but, as yet, unexpressed motto, "India for Christ." Years afterward, when he turned his face toward India, his neighbors said, "There goes a fanatic on a fool's errand." Today, he ranks as one of the world's great missionaries. His life was made glorious by a splendid ideal.

Ovid: There is a God within us, who breathes that divine fire, by which, we are animated.

INTEGRITY - Unreliability.

Silence is the privilege of all. No man can compel you to speak. You may refuse to write your thoughts or to utter your convictions. You are the master of your own lips. Your words are of your own choosing. Therefore, when you speak - be honest - be truthful - be sincere.

(Above all things should men, engaged in religious work, be careful concerning the quality of the sentiments they utter. The biographer of Frederick Douglass, the black man, who fought for the freedom of his race, remarks: "His own attempts to get a chance to plead for his race in the pulpit were often unsuccessful; and he tells me that 'When I asked for a Church and the minister said, "Brother Douglass, I don't know about this. I must ask the Lord. Let us pray," I always knew I should not get it.' He used to say in his early lectures, that he had offered many prayers for freedom; but, he did not get it, until he prayed with his legs.").

Integrity is the deep-placed foundation upon which rests all that is noble, grand, sound, and elevating in the character of man.

Buckminster: The moral grandeur of independent *integrity* is the sublimest thing in nature.

INTELLIGENCE - Stupidity.

The act of knowing; understanding; comprehension; knowledge; the mental faculty that produces acting, judging, thinking, etc. It is the capacity for higher forms of knowledge and superior action.

Intelligence involves the associated faculties of memory, tact, insight, foresight, and perception. It is an all-embracing word for the operations of the mind, of the brain that conceives, that points the way, that indicates pitfalls, that shows the safest way, that creates, that halts, that expedites.

From the fertile field of thought, do we gather and glean the gems and jewels of the mind that bless the world with the golden harvest of its wondrous creations? In the tireless loom of the brain, the flying shuttle has woven its countless silken garments of beauty and worth; it has given birth to its priceless gems of prose and poetry; it has conceived and directed the hands that chiseled, painted, and constructed; and the end no man can see.

INTUITIVE TRUTHS.

We may reach a point of knowledge through reasoning; we may have the assurance of knowledge without reasoning, by *intuition*. Many there are who trust their intuition far more than deliberation. Your intuition is your self-revelation. It uncovers your quality; it reveals your

weakness, and your strength; it shows whether you are kind or harsh, cultured, or uncultured, wise or unwise. "Know thyself" is a great dictum. If you would, in fact, "know thyself," study your thoughts, feelings, and acts, prompted by intuition. This is your own self-revelation of your real inner self. Everyone needs certain controlling truths. Yours depends on the life you have lived, its environment, what you have read, what you have assimilated, what you have thought, plus the molding power of your thoughts. Little by little, you evolve from the embryonic into mature, safe, and sane thinking, and your convictions having become a part of you; it is then your intuitive perception becomes your god-father for *intuitive truths*.

JOY - Sorrow.

Joy is the emotion excited by expectation or acquisition of things desired - pleasurable feelings, emotions of delight, ecstasy, felicity, happiness. This Divine gift is one of the greatest of the grand constellation of heavenly blessings which shed their celestial rays upon man. It is the finest of heart and mind tonics; it changes the frown to a smile; it gives a new zest to life; it often saves defeat; it prolongs life - what you think and feel affects you physically; the psychology of things must be taken into account. Everything we see, hear, or feel, has its psychological effect upon us, and the wondrous response of all latent dynamic forces is quickly given through the operation of the law of joy and happiness.

The good that comes of joy is past finding out. Let us use and give all we may while we can. Those who enter joyfully upon their daily duties, have that happy mental condition that makes work a pleasure. Cultivate the spirit of joy, gladness, and happiness. Joy makes life worth while; it is the song of the heart; it makes the difficult easy, and gives obstacles the taboo; it lightens our burdens, and helps us smile at our own follies instead of taking them to heart - and herein is found, a great psychological good. Joy feeds ambition with a flow of the soul. Thrice blest are they who are full to the overflow with the rich gifts of joy; they tend to health, happiness, and prosperity. The joy you feel you give, and in giving, it returns to be given again, and so the good that comes of joy endeth not. Joy sets one apart; it is the elixir of life; it is indeed life's Morning Star. The spirit of joy should attend us on every mission of life. We should find an especial joy in our work. Many can make a living at most any vocation, but the joy worthwhile comes only to those who really *love* their work - and mind you, it is easily seen who these are, for whether their labor be of head or hand, there is joy unmistakably expressed. Joy leaves its inspiring imprint. Put joy into your work, and joy for all things, else will follow as might the day.

Sorrow, reversing the many beauties and great benefits of joy, should be assiduously avoided

beyond the natural sense of grief for the loss of friends and loved ones. To grieve to an unreasonable extent might be termed sinful in the light of self-injury, and of unfitting one for right occupancy of a normal person's sphere in life. The emotions of joy and sorrow are alike, sacred and divine, and an excess of either is detrimental - a sense of proportion is our safety-line of demarcation.

JUDGE OURSELVES, NOT OTHERS.

The balances of the world are even, and the weights of the world are right. An ounce of scorn brings an ounce of anger; and a pound of meanness brings an equal proportion of contempt. Build a pair of scales for the world, and be sure of one thing - men will weigh you in your own scales. It's "tit for tat" the world over.

"A baker living in a village not far from Quebec, bought the butter he used from a neighboring farmer."

"One day he became suspicious that the butter was not of the right weight, and for several days he weighed the butter and found that the rolls were gradually diminishing in weight, and had the farmer arrested for fraudulent dealing."

"At the trial, the judge said to the farmer: 'I presume you have scales?' 'Yes, of course, your honor.' 'And weights, too, I presume?' 'No, sir.' 'Then how do you manage to weigh the butter which you sell?'

"That's easily explained, your honour," said the farmer. "When the baker commenced buying his butter of me, I thought I would get my bread of him, and it is the one-pound loaves I've been using as a weight for the butter I sell. If the weight of the butter is wrong, he is to blame himself."

JUSTICE - Injustice.

An American Senator remarks: "In my boyhood days, my home was directly opposite the state capitol at Albany, New York. That capitol was surmounted by a bronze figure of the Queen of Justice, holding in her hands a pair of scales." "Those scales," remarked the Senator, "*were absolutely even.*" The moral needs of our civilization call for an expression of every holy ideal in bronze, marble, gold, and granite, in civic buildings, ecclesiastical edifice, and municipal architecture. All human relations should conform to "Blessed are the pure in heart." Then we shall have justice of, by, and for all.

Bulwer Lytton: Good my liege, for justice all place a temple, and all season, summer! Do you

deny me justice?

Theodore Parker: Justice is the idea of God, the ideal of man, the rule of conduct writ in the nature of mankind.

KINDNESS - Harshness.

Dean Swift's familiar saying about making two blades of grass grow where only one had grown before, is well known the world over. And the gospel of human kindness and common sense is wrapped up in that suggestion. Abraham Lincoln, who always had his own way of putting things, expresses the same thought in another form: "Die when I may, I want it to be said of me, by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow." The man who possesses a heart of kindness will always find an opportunity for practical usefulness. Let no day pass without at least one thoughtful act of kindness. The kindness you would have shown to you, show also to others.

Tupper: I have sped by land and sea, and mingled with much people, but never yet, could find a spot unsunned by human kindness.

Shakespeare: Kindness in women, not their beauteous looks, shall win my love. . . . Kindness nobler ever than revenge.

Marcus Antoninus: Ask thyself daily to how many ill-minded persons thou hast shown a kind disposition.

Landor: Kindness in ourselves is the honey that blunts the sting of unkindness in another.

Goethe: Kindness is the golden chain by which society is bound together.

KNOWLEDGE - Ignorance.

The universe is God's university for man. We are here as scholars learning our lessons for eternity. In this university, we have five volumes placed in our hands for study and perusal:

(1) The Book of Reason; (2) The Book of Nature; (3) The Book of Experience; (4) The Book of Conscience; (5) The Book of Scripture. The man who is well-versed in the knowledge of these five great volumes is an educated man.

Knowledge and belief are the chief allies of man. Where knowledge ends, belief begins. In the absence of knowledge, faith, hope, and belief point the way - they lead ever on. "Knowledge is power." It is a firm foundation; it gives security of thought and action; it causes uncertainty to give way to confidence; it encourages one to go forward; it serves, too, as a restraint; it is the parent of caution; it is a basis for initiative, it is a shield; it increases morals; it fosters and

promotes the worth whiles of life.

Gibbon: Every person has two educations, one which he receives from others, and one, more important, which he gives to himself.

Shakespeare: Ignorance is the curse of God, knowledge, the wing wherewith we fly to heaven.

William Penn: Knowledge is the treasure, but judgment, the treasurer of a wise man.

Bacon: Knowledge is power.

LAUGHTER - Weeping.

Douglas Jerrold: O glorious laughter! Thou man-loving spirit, that for a time, doth take the burden from the weary back.

Lord Greville: Man is the only creature endowed with the power of laughter; is he not also the only one that deserves to be laughed at?

Sterne: I am persuaded that every time a man smiles - but much more so, when he laughs - it adds something to this fragment of life.

Carlyle: A laugh to be joyous must flow from a joyous heart, for without kindness, there can be no true joy.

Leigh Hunt: Laughter is one of the very privileges of reason, being confined to the human species.

Goethe: Men show their character in nothing more clearly than by what they think laughable.

Gordon: The wrinkles which come from laughter are lit up with glory.

Sir Herbert Tree: A sense of humor is a test of sanity.

Martial: Laugh if you are wise.

LEADERSHIP.

We hear a great deal today about "Equality." We have declared in the supreme document of our American history that all men are politically equal, but even the Declaration of Independence cannot create social, mental, or moral equality. Men are not born equal, nor do they die equal. The attempt to produce an absolute equality in Russia has brought forth an equality of hunger, cold, disease, pain, and death.

Society must be saved from the top down. The body must be saved by the brain. The man must be saved by the mind. Society must be saved by the saint. America must be saved by an aristocracy. The greatest need of a democracy is a well-bred aristocracy. That was a great prayer, so often repeated by Lyman Beecher: "God grant that our principal men shall be men of principle." Thomas Carlyle exclaims: "Find your man and all else will follow."

Tupper: The real leader comes to his place of power by the magnetic moral gravitation of inevitable events, rising by the innate momentum of invincible worth, passing through the experiences of human life and shadows, defeats and victories, feeling a sympathetic kinship and fellowship with the masses of men.

LENDING.

William Penn: Lend not beyond thy ability, nor refuse to lend out of thy ability; especially when it will help others more than it can hurt thee. If thy debtor be honest and capable, thou hast thy money again, if not with increase, with praise. If he prove insolvent, do not ruin him to get that which it will not ruin thee to lose; for thou art but a steward, and another is thy owner, master, and judge.

Bulwer Lytton: And whatever you lend, let it be your money, and not your name. Money you may get again, and, if not, you may contrive to do without it; name, once lost, you cannot get again, and, if you can contrive to do without it, you had better never have been born.

Shakespeare: Loan oft loses both itself and friend.

LIBERAL-MINDED - Narrow.

Be an original thinker. The only real difference between the stupid man and the man who is "original" is the vital fact that one man thinks and the other does not. Do not "take things for granted" - take them for what they are worth. Think your way through prejudice, precedent, custom, convention, style, fashion, and all the forms of modern folly and get at the heart of things. Socrates' brain was not a whit better than yours, but he wore a thinking cap. Think your way in and you will have small difficulty in thinking your way out. Apply your mental X-rays to every unanswered question and every unsolved problem. Have faith in your own conclusions when to the subject before you, you have applied every test known to reason, knowledge, and experience. Be original. You can if you will try.

To be *liberal-minded* is to be tolerant; to be tolerant is to be broad. To be too sure we are always right, is to be conceited. To concede the right of opposite views to others, to generally feel respect for those who differ from us, is proof that we are growing in mind and heart. Truth has been termed a point of view. What is truth to one, is error to another, both being honest in the assurance of their conviction. Intolerance has brought untold suffering; tolerance, the broad, liberal view, is gradually saving the race.

LOGIC.

Logic has been defined by different authors and schools as the art of convincing, the art of thinking, the faculty of discovering truth, the science or art of reasoning, the right and effective use of reason, the science of deductive reasoning, the science of the laws of thought as thought, and the science of the laws of discursive thought.

Socrates is an example for induction; Euclid for deduction; Plato for mental images, results of sensation, notions as the product of understanding, and of ideas as the product of reason; Aristotle for syllogisms, analyses, categories, etc. Boethius, who has been called the last of the ancient philosophers and the connecting link between the classical and the mediaeval age, made a translation of Aristotle's categories into Latin. For recent examples, Herbert Spencer may be mentioned as a philosopher of the analytical and synthetic school, and Emerson as one who blended a reverential and spiritual atmosphere into his majestic reasoning.

The faculty for logical reasoning is a rare gift or acquirement. Most reasoning, if such it be, is done to bolster personal opinion or preference to further selfish ends. To divorce ourselves from self-interest, to consistently and steadfastly pursue a line of thought in true analytical way, is to merge from darkness into light. Right thinking changes the faltering, uncertain step to one of confidence; it rightly divides the chaff from the wheat, leaving us the treasure of golden grain, unalloyed.

In the understanding of analytical, apodictic, topic, self-evident, speculative, and of intuitive truth, co-relations of mental process, we can but end in clearer perception, in broader vision, in deeper insight, into the subjects we ponder, in thoughts, words, and actions, that ring true to wisdom, and the while, a continual mental growth. The mind needs its times of rest, of diversion, of hilarity, and of serious thought, each governed by a sense of proportion, and assessment of values. To understand the inter-dependence of thought and action for wise conformity to what is best, giving "a sense of the fitness of things," is indeed, "a consummation devoutly to be wished." So long as you would grow, say: "This is the best I know." Say not, "I know I'm right;" say "I seek tomorrow's light."

Logic is the first born child in the family of the human faculties. Logic longs for the light. Logic climbs upward on the pyramidal steps cut and carved in the gray granite of the brain. Up, up, up, from the dense ignorance of the base to the intellectual incandescence of the sun-crowned brow, and there, greets the advance of the serried ranks of the children of light as the silver points of their uplifted spears are seen crowning the distant horizon like ten-thousand quivering rays of light.

LOVE - Hatred.

Love is the greatest gift of life. It takes the form of affection toward any object; of the desire to promote happiness; of abstaining from anything of an injurious nature; of doing all one may to promote the comfort, interest, or welfare of others, whether they are indifferent or appreciate it.

There is the love of self-interest which defeats its own ends; there is the love of self-abnegation which frequently results in personal injury; there is the well proportioned love that strikes an equitable balance. To submit to the operation of the law of love, cultivating the while the desire to grow in love and heart capacity until you can feel yourself a part of all, marks one as being of true nobility of soul; for, who can err to any considerable degree while under the power of a pure love? The love of family, of life, of friend, of God, of good, of the true, of the beautiful - how noble, how inspiring, how reciprocally beneficial!

God's law of love gives us ambitions without number; it gives us the will and power to travel all the avenues of life; it gives us friends, sweethearts, wives, children, it gives the sex-love, that tender, divine reciprocal attraction that enables us to find supreme satisfaction in each other, as the mutual complement of life under the law of God. "Mutual love, the crown of all our bliss."- Milton. If you would be loved, love others. Love begets love; love lives on love; love dies for want of love. As you love, so you are loved. You receive love in proportion to yours for others.

Hatred is the consuming fire that reduces to ashes the superstructure built by love; it destroys the finer sensibilities; it dwarfs the growth of the soul; it kills liberality; it stays the operation of the spirit of forgiveness; it breeds vindictiveness, jealousies, and dishonorable thoughts and acts, that leave life's roadway strewn with the wreckage of despair. Hatred is the self-destroying agency of health and worth. Love builds up, hatred tears down. Hate is self-inflicted punishment. It is as Byron says: "Hatred is the madness of the heart."

With Balzac we must agree: "Love is precisely to the moral nature, what the sun is to the earth." The greatness of your spirit cannot be more than the extent of your love; and, "A man's spirit is the man, and the spirit of man is as vast, as deep, as high, as wide, as long, and as universal as the spirit of God."- Gordon. Study unto comprehension, the meaning of love, its law, its cultivation, its operation, its rewards, its supremacy.

One of the most sublime messages yet given this world is, "**LOVE ONE ANOTHER.**" Every now and then some noble soul catches a glimpse of the psychic breadth and depth of this tie that binds, of this great and grand injunction, of this all-in-all beatitude, of this love-power - life's greatest gift. Let us hope that civilization, in its rapid onward march, will soon break through the cross-barbed entanglements of ignorance and superstition; and, standing on tiptoe with out- stretched arms, facing the East, looking toward the beckoning

horizon of hope, will receive from the love-laden lips of the morning of to-morrow, the countless kisses in waiting, from that great sunburst of graces of which love is chief. O Love, thou powerful, potent, irresistible, unseen force! At thy shrine, we bow, to arise clothed in attributes divine; at thy altar, we sip from your cup of tenderness, life's choicest nectar, wherein the message of Good-will to All Mankind partakes of the enduring Golden Rule heart-force as our daily conduct guide! The sad truth is, the world, thus far, only *sips*. Hasten the day, O King of Progress, when all shall freely *drink* at this perpetual fountain of good; of this source of measureless uplift, this mother of the fraternal bond that causes all the children of men to feel their kinship, their universal brotherhood!

With a heart of compassion, and with fingers of tenderness, King Love, with his magic touch, sweeps the vibrating strings of the harp of life; and lo, the inner man is made anew as the soft strains of his sweet melodies make us captive. This is the music of the heart - the gentle, mystic, binding, corrective, inspiring influence that impels that nearer approach to the brotherhood of man. It is the song of the heart; the one that moves the world most; the one the world loves best. Love softens, refines, purifies, dedicates; sets one apart, and makes each a part of all; it paints upon the face of its possessor, the sum-total of the graces of life; it is as balm-of-gilead unto our souls; it is the beacon-light pointing us the way to and through that gorgeous goal o'er-arched with pearls of peace and inlaid with heart-jewels of endless good.

LOYALTY - Disloyalty.

Say a good word concerning your business competitor. It will do you no harm. Nay, it will help you. Why not rejoice in his success! Success is a beautiful thing. Would you not like to have it yourself? Then deny it not to your neighbors - not even in your thoughts. A great soul is better than a big business. Col. A.K. MacClure, the American editor, says concerning Abraham Lincoln: "Another very marked feature of Mr. Lincoln's character was his patient and generous forbearance with all who were unfriendly to him. I never heard Mr. Lincoln utter a single sentence of resentment against anyone, and I have never met any person who claimed to have heard him speak vindictively against even his bitterest foes. The beautiful sentence of his inaugural - "With malice toward none, with clarity for all" - was a perfect reflex of the heart of Abraham Lincoln."

MEEKNESS - Vanity.

Some men are unpopular because they are hard to approach. They have an air of social superiority which chills you to the bone. Richard H. Dana, who wrote "Two Years Before the

Mast," failed in everything, except literature. An American Senator says: "He was a learned lawyer, an aristocrat by nature, a man of eminent powers, but he scorned the opinions of inferior men." Unconsciously, he breathed the spirit of Horace, the Latin poet, who wrote: "I hate the vulgar crowd and keep them at a distance." Thank God, the crowd has improved somewhat since the days of Horace. There is no man so poor, so ignorant, so unlettered, so eccentric that he cannot tell you something you do not know. All my experience teaches me to strike hands with Henry George, when he exclaims: "I am for men."

Fielding: O vanity, how little is thy force acknowledged or thy operations discerned! How wantonly dost thou deceive mankind under different disguises! Sometimes thou dost wear the face of pity; sometimes of generosity; nay, thou hast the assurance to put on those glorious ornaments which belong only to heroic virtue.

Macaulay: Alas, for human nature that the wounds of vanity should smart and bleed so much longer than the wounds of affection!

Adam Smith: Vanity is the foundation of the most ridiculous and contemptible vices - the vices of affectation and common lying!

Quarles: Every man's vanity ought to be his greatest shame; and every man's folly ought to be his greatest secret.

Pope: Every man has just as much vanity as he wants understanding.

Shakespeare: A golden mind stoops not to shows of dross.

MERCIFUL - Pitiless.

Experience is a great teacher. And among the many lessons taught by experience is - sympathy. What we have realized in ourselves we can more fully appreciate in others. In the hour of trouble let me have the sympathy of some mortal whose heart has been broken by a similar experience. Henry Clay Trumbull, hearing that a neighbor with whom he had no acquaintance, had just lost his daughter by death, stepped across the way and calling upon the unfortunate man said, "I do not know you, but I know what you are passing through." What a splendid manifestation of sympathy. Listen to the words of the Rev. Charles Deems, with reference to the loss of his child: "It was as though I had been stabbed in the heart with a dagger of ice. Oh, how different the far and the near! A quarter of a century lies between that death and this writing, but that dead babe today has more power over me than any living man. He walks the streets with me. He goes to all the funerals of infants. Before his death, I did not know how to talk at the funeral of a babe. Now I know, at least, how to sympathize with the

parents. When a man comes into my house and tells me with quivering lips that there is a baby lying dead in his home, I go with him, led by the hand of a little child whose mortal body was buried a quarter of a century ago.”

MODESTY.

J. Beaumont: It is remarked that the modest deportment of real wise men, when contrasted to the assuming air of the young and ignorant, may be compared to the differences of wheat, which while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation.

Sir Isaac Newton: I know not what the world may think of my labors, but to myself, it seems that I have been but a child playing on the seashore; now finding some pebble rather more polished, and now some shell, rather more agreeably variegated, than another, while the immense ocean of truth extended itself unexplored before me.

Marcus Antoninus: Be simple and modest in your deportment, and treat with indifference whatever lies between virtue and vice. Love the human race; obey God.

Gray: Full many a flower is born to blush unseen and waste its sweetness on the desert air.

Goldsmith: Modesty seldom resides in a breast that is not enriched with nobler virtues.

Tupper: Modesty winneth good report, but scorn cometh close upon servility.

Hafiz: Modesty is a sweet songbird no open cage door can tempt to flight.

Demades: Modesty is the citadel of beauty and virtue.

MORALITY.

Bruyere: We are come too late, by several thousand years, to say anything new in morality. The finest and most beautiful thoughts concerning manners have been carried away before our times, and nothing is left for us, but to glean after the ancients, and the most ingenuous of the moderns.

Shaftesbury: If we are told a man is religious we still ask what are his morals? But if we hear at first that he has honest morals, and is a man of natural justice and good temper, we seldom think of the other question, whether he be religious and devout.

Johnson: The morality of an action depends upon the motive from which we act.

Joubert: Morality is a curb, not a spur.

MOTE AND BEAM.

Bible: And why beholdest thou the mote that is in thy brother's eye, but perceives not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

MOTHER.

“Search the long annals of proud Rome and Greece,
The tombs of war, the chronicles of peace. Ransack the old and modern rolls of fame, To fit the
brightest splendor on a name, The name above all names is **MOTHER.**”

The greatest word is God. The deepest word is Soul. The longest word is Eternity. The swiftest word is Time. The nearest word is Now. The darkest word is Sin. The meanest word is Hypocrisy. The broadest word is Truth. The strongest word is Right. The tenderest word is Love. The sweetest word is Home. The dearest word is Mother.

Elizabeth Stuart Phelps used to say that “Everybody's mother is a remarkable woman.” In that sentence you may find a kind criticism and a great compliment. There is no human name so enshrined in humanity's affection like the name of mother. Everything, for most of us, which is sweet, beautiful, lovely, and holy, clusters about that name. Think of mother and you think of home. Think of home and you think of the Bible. Think of the Bible and you think of Christ. Think of Christ and you think of God. To many, a youth and maiden, a thousand miles away from home, the name of mother has the value of religion, pure and undefiled, and enshrined in a living personality. Mother and Home are the tenderest notes on the keyboard of the human heart. Woe to the man who does not respond to the music of those two words.

One of the most important chapters of history will be entitled, “A Mother's Influence.” Who will write that wonderful story? The two brightest names in modern history are Lincoln and Cromwell. Lincoln affirmed, “All that I am or hope to be I owe to my angel, mother.” Of Cromwell, the historian says: “No other member of his family, neither his wife or father, influenced him as did his mother. He followed her advice when young, he established her in the royal palace of Whitehall when he came to greatness, and when she died, he buried her in Westminster Abbey.” A plain, robust, substantial character she must have been for, the historian adds, “She cared nothing for her son's grandeur.” Her only thought seemed to be for his welfare and comfort and the honor of his name and reputation.

From the mother of Augustine to the mother of John Wesley, and from the mother of John Wesley to Victoria, the mother of Edward VII., the story of Christian motherhood has been the brightest thing on the page of history. Henry Ward Beecher, whose mother died when he was three years old, said, "No devout Roman Catholic ever saw so much in the Virgin Mary as I beheld in the childhood vision and memories dream of my sainted mother." That angel form was ever present in the life of the great preacher. She haunted his thoughts in youth. She hovered over the study hours of his maturity. She lingered near the sacred desk as her famous son entered the holy of holies in the house of prayer and petition. She stood by him in the moments of his fierce oratorical conflicts when he stood before angry mobs and opposing elements. I sometimes think that the sweetest mother is an angel mother - a mother who has passed over the Jordan flood, and for whom we wear the white flower of a never-failing memory.

James G. Blaine, the famous American statesman, doted upon the fond memory of his mother. He says: "The last message my mother left, in her conscious moments, was for me. The last word she uttered was my name." Daniel O'Connell, the magnificent Irish orator, when he first heard of the institution of slavery, exclaimed: "When first I heard of the idea of property in man, it sounded to me as if someone was trampling upon my mother's grave!" What a telling comparison plucked from the wing of memory! What an eloquent tribute to the one whose revered remains rested in that grave! This chain of sacred contributions, like a necklace of jewels, like a rosary of fond memories, like the glittering flash of an ever-recurring thought, like a thing of beauty forever, runs through all the pages of history and biography. How poor the man who has never felt the presence of a mother's kiss and in the corridors of whose memory there lingers no sound or echo of a mother's voice.

The first university is the university of the home. Here, the hours for recitation are - the Morning, the Noon, and the Night. Here, we find the Round Table of infancy and childhood. Here, are discussed the problems of the present hour and the possibilities of coming years. Here, sit the scholars of youth and maidenhood. Here, are enthroned two great chairs - endowed by destiny and sustained by human affection - Fatherhood and Motherhood. The greatest university in the world is the home. Said George Herbert: "One good mother is worth one hundred school masters."

The Home! Here the child begins the study of nature and human nature. Between the two heads of the table, what a vast territory for the inspection of infant eyes and dissection of youthful hands! Was ever a boy born blind or a girl born who could not see? The most sensitive thing in the universe is the soul of a little child. What impressions are being made on

the camera of childhood! A man's biography should be written by his own children. James H. Stoddard, the famous orator, in reverting to certain youthful memories, remarked: "My poor mother generally looked on the dark side of things, while my father was extravagantly optimistic." And so a wise Providence had arranged it, that in the home life, all human characteristics should meet, and all human eccentricities should find a proper balance. Youth and age, ignorance and experience, courage and caution, hope and fear, the spirit of conservatism and the spirit of aggression, all find their co-ordination in the home life.

The greatest letters ever written, measured by their influence, were written by a mother's hand. These are the genuine love letters of the world. Written in the red ink of human affection, baptized with the tears of spiritual anxiety, and caressed by the hands of an unselfish devotion. No wonder the young lad from the country said that he found three things in his mother's letter:

Money, Love, and Tears. This is the trinity of a mother's love, made manifest.

A mother whose name has passed into history once wrote to her boy, saying: "If you could see me kissing your picture and then, after awhile, taking it up again, and, with tears in my eyes, calling you 'My Beloved Son,' you would comprehend what it costs me, sometimes, to use the stern language of authority and even to occasion you moments of pain."

The mightiest prayers ever offered have ascended from a mother's lips. "My mother's prayers haunt me like a ghost!" said the conscience stricken sailor when slipping down the ratlines one night as though stung into nervousness by an unwelcome thought. "I knew that my mother would be praying for me," said one who became a famous American bishop. "I knew that my mother would be praying for me - and it helped me!"

The swiftest thing in the universe is a mother's prayer. From London to Edinburgh in a flash! From Edinburgh to Montreal in a flash! From New York to San Francisco in a flash! From San Francisco to Vancouver in a flash! Oh, what a wonderful arrow of light, tipped with fire, aflame with love, winged with faith and vibrating with spiritual force. A mother's prayer is a thought of love passing through the universal heart of God and on its way from soul to soul. I seem to hear the reply of the Bishop of Hippo to the mother of Augustine, who came beseeching him to pray for her skeptical son - "Depart, good woman," said he, "the child of so many prayers cannot be lost!"

The greatest sacrifices for the Church have been made by Christian mothers. Bishop Simpson was the only son of a widowed mother, and when, as a young man, he felt called upon, with a great fear and embarrassment, to inform his mother that he must leave home for a period of

years in order to study for the ministry; so great was his hesitation that he remarked in recalling the event:

“I feared that it might almost break her heart to propose it.” But the mother was not surprised or disturbed. This was her answer: “My son, I have been looking for this hour ever since you were born!”

There is no influence in the world today, like the influence of a Christian mother. No better illustration of that fact can be given than the following brief paragraph from a popular periodical: “Howard J. Wethmer, of Pittsburg, U.S., has received through the mails, his gold watch, which was stolen while he was on a visit to his father’s home, Blossburg, some weeks ago. The watch bore the inscription, ‘From Mother to Howard, August 1, 1892, on his twenty-fourth birthday.’ In returning the watch the burglar writes, ‘I am sorry I caused the owner of this watch worry and anxiety. It was taken when I happened to drop in on your father’s farm some time ago. The word “Mother” appeals to me, and I am prompted to return it to you because it is your mother’s gift.’ Mr. Wethmer declares if the burglar will only make himself known to him, he will not only refuse to turn him over to the authorities, but will buy him a gold watch for himself.” No class of persons in the world has tested the power of a consecrated life like the mothers of Christendom. The mother of Alfred Tyng was distinguished for force of character and wonderful faith in God. When gasping for breath in her dying hour, she heard her husband express some anxiety about the future welfare of their children and this was her confident reply: “My dear, give yourself no uneasiness about my children. God will bring them all to Himself; this is His covenant with me.” This woman was on speaking terms with God. She knew what Jehovah was going to do. He had taken her into His confidence. The secret of the Lord was with her.

One of the greatest compliments ever paid to a mother was expressed in these words: “She understands me!” Who understands a boy like his mother? There was only one person in the world who understood Thomas Carlyle - and that was his mother. “If he would only be satisfied,” said his mother, “but I have learned that when he does not find fault he is pleased, and that has to content me.” That mother understood her boy, and learned to write when she was over seventy years of age, in order that she might correspond with her son who had now become famous. Small wonder that in her last years he exclaimed: *“No able man ever had a fool for a mother.”*

When fifty-eight years old, Carlyle wrote the following beautiful epistle to his aged mother: “Dear old mother, weak and sick and dear to me, what a day this has been in my solitary thoughts! For, except a few words to Jane, I have not spoken to anyone, nor, indeed, hardly

seen anyone, it being dusk and dark before I went out - a dim, silent Sabbath day, the sky foggy, dark with damp, and a universal stillness the consequence, and it is this day gone fifty-eight years that I was born. And my poor Mother! Well, we are all in God's hands, surely God is good. Surely, we ought to trust Him, or what is there for the sons of men? O, my dear mother, let it ever be a comfort to you, however weak you are, that you did your part honorably and well, while in strength, and were a noble mother to me and to us all. I am now myself grown old, and have various things to do and suffer for so many years, that there is nothing I ever had to be so much thankful for as the mother I had. That is a truth which I know well and perhaps this day again it may be some comfort to you. Yes, surely, for, if there has been any good in the things I have uttered in the world's hearing, it was your voice essentially that was speaking through me, essentially what you and my brave father meant and taught me to mean, this was the purport of all I spoke, and wrote. And if in the few years that may remain to me, I am to get anymore written for the world, the essence of it, so far, as it is worthy and good, will still be yours.

"May God reward you, dearest mother, for all you have done for me. I never can. Ah, no, but will think of it with gratitude and pious love so long as I have the power of thinking and I will pray God's blessing on you now and always."

And when the mother of Thomas Caryle was gone from earth forever, how lonely was this strange and sad philosopher! How earnestly he could have breathed a prayer in the language of the following pathetic lines:

"Mother, come back from yon echoless shore,
Take me again to your heart as of yore.
Over my slumbers your loving watch keep,
Rock me to sleep, mother, rock me to sleep."

There is only one absolutely unselfish and God-like love. It is a mother's love. A mother's love is the best illustration of God's love. A mother's love is the best guarantee of God's love. The God who can create a mother's heart! God is Love, and Love is the mother-heart of God. Theodore Parker was the first, and, so far as I know, the only preacher who, in his public prayers, addressed God as "The Father and Mother of us all." Oh, my friend, read your theology beneath the candle-light of a mother's love. That theology is hard, cold, stern, and unbending which cannot find a place in the heart of a mother. Oh, happy phrase, "The mother

heart of God!" And let us thank Kipling, too, for those glorious lines, fit for the monument of a great soul----.

"If I were hanged on the highest hill,
I know whose love would follow me still;
If I were drowned in the deepest sea,
I know whose tears would come down to me;
If I were damned in body and soul,
I know whose prayers would make me whole.
Mother o' mine! Mother o' mine!"

And when you chance to meet some poor, besotted, sin-cursed, prodigal - shunned by man and forsaken by God - No, not forsaken by God, for God has never forsaken a soul created by the breath of His power - if some poor wandering child of Time should stagger across your path, I beseech you, remember, that ----- No matter how wayward his footsteps have been,

No matter how deeply he's sunken in sin,
No matter how low is his standard of joy,
Though drunken and loathsome ----

HE'S SOME MOTHER'S BOY

Is there any love on earth which will equal a mother's devotion? I quote: "Mr. Gladstone gave in Parliament, when announcing the death of Princess Alice, a touching story of sick-room ministrations. The princess' little boy was ill with diphtheria; the physician had cautioned her not to inhale the poisoned breath; the child was tossing in the delirium of fever. The mother took the little one in her lap and stroked his fevered brow; the boy threw his arms around her neck, and whispered, 'Kiss me, mamma;' the mother's instinct was stronger than the physician's caution; she pressed her lips to the child's and lost her life."

Oh, glorious memory! Star-lit memory! Memory aflame with a thousand thoughts - memory and memories - memories of home, memories of the fireside, memories of the vesper hymn, memories of a mother's voice, memories of a mother's goodnight kiss; memories of a last farewell; memories of the green sode - memories - memories - memories - sweetest music of the past. Listen to the tribute of a loyal heart: "The one perfume, preferred by her, with which my mother was wont to touch her handkerchief when I was a boy, is as distinct to memory now

as to my sense of perception then, yet no more definite than the subtle aroma and bouquet of her personality, a spirit-perfume, defying description, which is with me still as when her immediate presence diffused it here, though thirty years have passed since she added her fine fragrance to the aggregated sweetness of heaven.”

I have been out at eventime
Beneath a moonlight sky of spring,
When earth was garnished like a bride,
And night had on her silver wing;
When bursting leaves and diamond grass
And waters leaping to the light,
And all that makes the pulses pass
With wilder fleetness, thronged the night;
When all was beauty - then have I,
With friends on whom my love is flung
Like myrrh on wings of Araby,
Gazed up where evening lamp is hung;
And when the beautiful spirit there,
Flung over me its golden chain,
My mother's voice came on the air,
Like the light droppings of the rain,

And resting on some silver star
The spirit of a bended knee,
I've poured her low and fervent prayer
That our eternity might be
To rise in heaven like stars at night
And tread a living path of light.

Young man, I appeal to you in the words of a brave soul, when I quote, for your inspiration, the following lines written by a queenly hand - “It seems to me, if I were a boy with a mother, I would let my right hand forget its cunning, and my left hand forget its nerve and might, before I would let my mother's hope in me, my mother's belief in me, and my mother's expectation for me, die.”

OBEDIENCE - Disobedience.

Montaigne: The first law that ever God gave to man was a law of pure obedience: it was a commandment naked and simple, wherein man had nothing to inquire after, or to dispute, forasmuch as to obey is the proper office of a rational soul, acknowledging a heavenly superior and benefactor. From obedience and submission spring all other virtues, as all sin does from self-opinion.

Carlyle: Obedience is our universal duty and destine; wherein who so will not bend must break; too early and too thoroughly we cannot be trained to know that “would,” in this world of ours, is a mere zero to “should,” and for most part as the smallest of fractions even to “shall.”

Henry Giles: No principle is more noble as there is none more holy, than that of a true obedience.

Shakespeare: Let them obey that know how to rule.

OBSTACLES.

Obstacles are blessings in disguise! They develop the elements of success, the mental initiative to think of the best way to overcome them; they call into action the courage that moves us on to the goal of worthy ends. The more obstacles you overcome, the easier your victory over the next, each victory giving added strength, until, after a time, you almost wish for things of a more difficult nature - something to add zest to action.

To have everything just as we like makes us weaklings, while to have things go wrong, and yet, fight them with a smile, is to develop those stalwart traits that commend a person to his fellows. Those who meet obstacles in bold, manly, and courageous ways, turning defeat into victory, are honored by all, and are the most useful citizens. *Obstacles make a man, a man!*

They bring out the best, they develop the best, they portend the best.

Men of indomitable wills, having overcome their obstacles, have given the world all we cherish most. The psychological effect of failure is extremely depressing to most people, while the opposite feeling of satisfaction that comes of success is a boon and source of good that keeps its favored sons in line of advancement. Do not be discouraged by the failure of others; be encouraged by the success of others. There are those who are always saying, “It can’t be done,” meantime, there are others doing that very thing.

At every turn both are to be seen. We see what we look for, what we are inclined to see, what we are capable of seeing. *Look for the evidences of success!* When in need of a word of encouragement, lend ear to Emerson, who says: "He who *thinks success*, has turned his back on failure."

OPPORTUNITIES.

To every man, God has given a place, a work, and a destiny. Happiness and success depend on finding your place and your work. There is one thing which you can do. You can do it better than anything else. You can do it better than anybody else can do it. If you don't do it, it will remain undone for all time and eternity. Let no man deceive you. You are not a cipher in the divine thought. You are in the world and there is some special work in the world for you to do. Success and happiness depend on finding your place in the plan of God. It is your business to find your place. "Man is man and master of his destiny." Man is the victim of circumstances, but man is the biggest circumstance in the realm of the circumstance in the realm of the circumstantial. God has a man for every emergency and an emergency for every man.

OPTIMISM - Pessimism.

Optimism may be defined as the doctrine that the order of things is for the best, being capable of producing the greatest good; the disposition to look on the bright side of things, to expect the best, hope for the best, work for the best, believing always that the best will come to pass; that, though things may appear contrary to our interest, yet, to accept adverse irrevocable as for the best, whether they so seem or not. The spirit of optimism is the spirit of youth: the spirit of youth should be life-long. When the adverse winds of failure send our bark of hope onto the rocks, let us exercise the self-rescuing agency of optimism, optimism of the spirit of youth, the springtime, the birth-source of newborn resolves.

Pessimism is an ever-recurring cloud that obscures the vision, turns all desirables awry, kills ambitions, robs us of joys, and strews our pathway with the wreckage of despair. The remedy for pessimism is optimism - keep your mind obsessed with the bright side of life. "Be not disturbed by trifles: trifles make up life." Enlarge your small roses of life to sun-flower size. Pessimism means dependency; optimism independence, individuality.

Self-help we need most. Make self-reliance your best friend. Counsel with and lean on your inner self. It is stronger backing than advice from others. You may question your decisions, and your ability to reach the wisest conclusions, but to think for yourself is proof of optimistic

self-development and self-dependency. If you want anything done right, do it yourself. Dependence is slavery. You are physically independent: why be mentally dependent? Are you an optimist or a pessimist? "Know thyself." Self-examination acquaints us with ourselves, with the good and bad, our strength and weakness, and here we have the one true confessor, the great discovering agency of our latent powers, the revelation that sets us free, free in the halo of the sunshine of optimism.

Let us strive to be a self-propelling machine with success and usefulness as our aim; let us force ourselves into successful self-supervision, let us keep to our appointed work, with a smile; let us keep a true course, and when blue days come, as they will, think of the numberless beauties and blessings of life, submit our self to the engulfing flood of "all is well," then with ease we can "keep on keeping on;" let us put forth greater effort, show more zeal, and stubbornly refuse to yield to the "demon" of pessimism. Resolve each morning to improve on your yesterday: you may not, but *high purpose* is well-nigh invincible.

Turning from the doubts, fears, and tears of the dark side of life, from the chilling winter-blast of the untoward, let us have our awakening in the spirit of Easter lilies, of springtime breeze, of June-time rose, of violet fragrance, of all the melodies and harmonies of life. Let us take our comedy of errors good-naturedly, coining them into golden advantages. The twinkling eye, the cheery laugh, the cheerful mien, the big broad smile, intermixed with tactful ways, result in better days. When these and kindred powers self-upbuilt are deeply inwrought into our being, we have then sown for an early garnering of the golden grain of useful endeavor.

Face the issues of life with a smile on your face, the sunshine of gladness in your heart, a *will* to *do* your part, and many good things shall be your portion. If you look for it, you shall see the "silver lining;" you shall partake of its rich rewards. Keep your fountain of youth forever bubbling with optimism!

ORATORY.

A modern philosopher has remarked: "You might build a barn alongside of St. Paul's Cathedral and put Phillips Brooks in the barn, and there would be no question as to the result - the Cathedral would be empty and the barn would be full."

The pulpit is the throne of eloquence. There is no substitute for good preaching. A cold pulpit means a dead pew. A preacher without a message means a Church without influence. Perfection of organization will never atone for a lack of power just behind the sacred desk. The "tongue of fire" is the consecration of great thoughts winged with all the force of an earnest soul.

Rev. William Perkins wrote on every book in his library: "Thou art a preacher of the word, mind thy business."

An orator! A living man before living men! What can equal the effect of the human voice, when soul touches soul and the spirit takes fire within? An orator imparts life, force, vigor, vitality, and strength. The words of the speaker are as subtle as radium in the rock, as distinct as the lightning in the cloud, as strong as the current in the sea and as tenacious as the lingering notes of unforgettable music.

The orator possesses a secret. It is the gift of thinking aloud. It is the talent for thought impartation. It is the faculty for mental arousal. It is the genius for spiritual reciprocity. An orator deals in thought, plays on words, and by symbol, gesture, and idea operates upon the human mind for instruction, entertainment, and inspiration. Emerson, who was a skillful writer, but an imperfect speaker, exclaimed, as he listened to Wendell Phillips rolling out his well-modulated sentences, with point, polish, and precision: "If I only knew his secret."

A great subject is the foundation of a great discourse. A great theme dignifies the man who presents it. A great occasion provides the opportunity. Numbers, place, subject, personalities, and an impending crisis, create an atmosphere surcharged with electricity.

Equipment. - First, the **VOICE**. A voice which is calculated to stir, arouse, quicken, and sometimes annoy, is a very effective instrument. The direct influence of an orator's personality is only limited by the carrying power of his voice.

Second, **ARTICULATION**. The clear enunciation of each word is a fine point in public speaking. A distinct utterance is far reaching. You may speak loud and not be heard. There is music in a word when it is well spoken. It was said concerning the oratory of Daniel Webster that "every word weighed a pound."

Third, **VOCABULARY**. There is a science of language. An orator should know the weight of words. There is color, size, music, and atmosphere in a word. The adjective is the qualifying member. Some public speakers have a genius in the use of the adjective. Words are thought symbols. How Robert Louis Stevenson loved and studied words! The richer your vocabulary, the more expressive are your forms of speech. The man who uses words carelessly is not a clear thinker.

Poetry is the perfection of prose. Poetry is the musical combination of words. There is always a poetical quality in the utterances of a great orator. There is a certain sweep and swing - a peculiar rhythmical cadence which is powerful in its appeal. Isaiah is the world's greatest orator.

He of all spokesmen possessed the richest vocabulary. How musical are his sentences. How winsome his words. His paragraphs are rich in color, symbol, and allusion. His climaxes are creations of the highest order. How beautiful are his sentences: "The wilderness shall bloom as the rose" - "Arise and shine for thy light is come" - "He shall feed his flock like a shepherd" - "The isles shall wait for thy law" - "Awake, Awake, put on thy beautiful garments oh, Jerusalem!" There is a touch of genius in every utterance of Isaiah.

Fourth, **A WELL EQUIPPED MIND.** An orator can never know too much. Words, ideas, incidents, events, facts, theories, and suggestions have all their relative value to the public speaker. The most ignorant man in the community may be able to tell him something which he ought to know.

The genius of the orator is in his ability to marshal his facts and organize his ideas. Daniel Webster, referring to his most famous speech, his reply to Hayne, affirmed that all that he had ever read, memorized, seen, imagined, or known, took fire in his brain. There is no inspiration without preparation, and general information is sometimes as important as the facts, figures, and statistics gathered in general preparation.

Fifth, **PRACTICE.** The man who aspires to be an orator will never despise an opportunity to speak in public. Audiences must be studied. Auditoriums must be measured. You can do some things with a crowd which would appear ridiculous if perpetrated on a parlor group. Naturalness of style suits every emergency, but there is an elevation of tone and a peculiar animation of spirit necessitated by the great audience and supreme occasion. Young man, get on your feet! Fair maiden, speak for your Master! There is great joy in the exercise of a gift.

The Elements of an Orator's Power. -----

First, **CHARACTER.** Perhaps we should use another word - sincerity. What you are is ten thousand times more important than what you say. "Character" is what a man is. Reputation is what a man is supposed to be. Henry Ward Beecher said: "If I were a better man, I could preach a better sermon."

Second, **COURAGE.** Emerson has said: "God offers to every man his choice between truth and repose." The most sensational thing a man can do is to tell the truth. Luther said to Erasmus: "You desire to walk upon eggs without crushing them." The over-cautious man never moves his auditors. The orator must risk his popularity in order to retain his power.

The need of the hour is men of power,
Men who are right in God's sight,

Men who are clothed with God's might.

Third, **ORIGINALITY**. Originality is style, manner, and personality, all in one. Originality is your way of putting things - your way of feeling. Carlyle says: "If you would be original be sincere" - but it takes more than sincerity to guarantee originality. Originality is condensation.

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It's putting in a sentence what another would spread through a paragraph. The original speaker takes a short cut to the human heart. He puts it in a nutshell. And he may do it by a wink, phrase, or a gesture. No orator should consent to speak in a shadow. The expression of the face is fifty per cent. An actor knows the value of the footlights.

Fourth, **MAGNETISM**. An orator deals with a psychological secret. He is a miracle worker. He imparts physical vitality and spiritual life. He is a mental sensationalist. He produces a thrill which can be felt if not seen. He generates electricity as a swiftly revolving wheel flings off vibrations. Magnetism is the touch of a soul on fire.

Fifth, **EARNESTNESS**. There is nothing so dignified as an earnest man. Soul-earnestness has a soul saving effect. Wit may sparkle in the crown of genius and humor may help a traveling evangelist, but, for the preacher, nothing wears like downright earnestness.

Sixth, **PASSION**. Passion is earnestness at white heat. Remember the memorable phrase of Richard Baxter: "I'd preach as though I ne'er should preach again, As a dying man to dying men,"

Seventh, **ABANDONMENT**. Abandonment is absolute self-forgetfulness. There is a recklessness which is sublime. When the young Anglican clergyman was warned by Bishop Lavington that if he did not cease preaching like John Wesley and his followers, he would "take away his gown," the young enthusiast replied: "I can preach without a gown." God grant us the gift of a consecrated recklessness. Fearlessness! Abandonment! A soul unfettered in the expression of truth!

The Secret of an Orator's Success.-----

The supreme secret of an orator's success is to reach the heart and conscience by the positive proclamation of a great truth. The true orator knows the shortest road to the heart and conscience.

John the Beloved, makes a valuable contribution to our subject in the Seventh Chapter of his Gospel - seventh verse - "In the last day, that great day of the feast, *Jesus stood and cried*, if any man thirst let him come unto me and drink." What an eloquent appeal to a tired, weary,

thirsty, world. The thronging multitude, crowding the courts of the temple, on that last, great day of the feast, heard the most eloquent voice of history. "Never man spake like this man." -----

Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea.

ORGANIZATION.

A place for every man and every man in his place. No man without a place, and no man out of his place. "Every man in his place round about the camp." This is the perfection of organization. A poor plan with a powerful personality behind it means more than a splendid plan with poor propelling power in the rear. Let us have the splendid plan wrapped up in the personality of a splendid specimen of a man. Let the emphasis be on the man; "the moving creature which hath life."

ORIGINALITY.

The first original thought generated by your brain is the first sentence in your autobiography. The man who never thinks out one pure original thought, bearing the trade mark and copyright of his own soul, has not written one sentence or paragraph on the gray parchment of time; the first scroll of which was placed in his lap by the hand of Destiny, when the inner soul said for the first time, "**I AM.**" Quarry a thought out of the gray granite of your brain!

There are few original thinkers, talkers, or toilers in the world; most men are duplicates; and duplicates of duplicates, twice removed from originality. The instrument used by the thinker is an idea, white with heat, quivering with life, flashing with light, and as pointed as the opportune. The thought which transfigures us is almost always instantaneous in its unfolding. There are sudden turning points in the life of an individual. Some star of truth, shining in the deep azure of the intellectual dome for decades, has shot its first clear, piercing ray in upon the soul; and, as speedily appropriate action, matches penetrating reflection.

There is nothing that will act as a plow in the brain like a question. Question your way into a difficulty and question your way out. When you ask yourself a question and turn to yourself for an answer - then you are an original thinker. An original thinker does not ask questions and accept your answer. He asks his own questions and seeks for answers which his inner conscience will own. The way to develop your power of thought is to (1) scrutinize; (2) analyze; (3) organize; and (4) utilize. The test of your work will be in the work of utilization.

The evolution of a thought is: (1) Feeling it.

(2) Thinking it. (3) Willing it. (4) Executing it. Feeling leads to thought; thought to opinion; opinion gives birth to conviction; conviction to action, habit, character, destiny. God has given you a thinking apparatus - use it. In the future, the crown will be placed upon the brow of the man who will think for it. When men begin to study a subject, they turn first of all to their Encyclopedia instead of their *Intellectopedia*. The man who makes no use of his thought producer, has done all in his power to extinguish the strongest ray of light which God ever shot through the soul of man.

Men who will not work are physically lazy; men who will not think are mentally lazy. The men who will not think are more numerous than the men who will not work. Indolence is fatal to the body, and intellectual indolence is fatal to the brain. A brain unused is a brain abused. The man who will take a brain, bright, clean, fresh, and new, right from the hands of God, and permit it to rust out, ought to be - (the reader will kindly dispose of this man and oblige). God gave you your brains, not simply to make a living, but by the use of them, to make some grand thought live in the world. The man who makes the best use of his brains honors God the most. Many a man turns his back on every bright ray of intellectual incandescence flashed upon his soul.

Do your own thinking. Do not let the press, pulpit, party, partner, pastor, preacher, priest, or father, or favorite, think for you. Be guided in some respects by all of these. Be governed in all respects by none of these. Think for yourself. You ought to know what you believe and the world ought to know it. The need of the hour is men who have convictions and the courage of their convictions.

The greatest luxury the world has ever known is the luxury of thinking - thinking out loud so the world can hear. Men have died for the privilege of indulging in this sacred luxury. All hail to the memory of such! An unanswerable man is an unpopular man.

It is a phrenological fact, that hard thinking and hair-shrinking bear a peculiar relation to each other. How bright and beautiful, glazed and glossed, bare and bony, the exterior of a man's skull becomes when the phrenological hills of ever-lasting thought are shorn of those fine forests of brain over-brush!

Every man of strong individuality shines like a sun in a dark world. Every solar sun has its attendant moon. There are two men; the man who makes history worth recording, and the man who makes the historical record. The soldier and the scholar. The manager of men and the manipulator of manuscripts. Blazing sun, beautiful moon; Radiance, Reflection. The scholar keeps watch during the long hours of the uneventful night, till the bright sun of a stalwart personality and a vitalizing individuality appears upon the wings of the east, and then the star-

studded scroll of night is burned into yellow ashes and rolled out of sight.

The scholar stands with his face toward the past; the student stands with his face toward the future; the scientist kneels with his face toward the earth; the prophet stands looking steadfastly up into heaven; the original thinker mounts the aerial shop of a well-ballasted imagination, and swings up and out into thought's infinite realm, and with his atmospherical chariot as transparent as light, embraces in his sweep of thought, scholar, student, scientist, and prophet.

PARDON.

Pope: To pardon those absurdities in ourselves which we cannot suffer in others, is neither better nor worse than to be more willing to be fools ourselves than to have others so.

Bible: Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.

Saadi: Virtue pardons the wicked, as the sandal-tree perfumes the axe which strikes it.

Aeschines: Amnesty, that noble word, the genuine dectate of wisdom.

Bailey: They who forgive most shall be most forgiven.

Pope: To err is human; to forgive, divine!

PATIENCE - Impatience.

Heart qualities are the saving elements in a man's character. And the qualities of the heart ought to be cultivated. We ought to train ourselves to lean toward the tender side of things. Nothing will so lift a man in the estimation of his fellow men, as for humanity, to discover that with increasing success and added wealth, a man is disposed to be considerate, kind, and tender. Some years ago, the eminent John Stuart Blackie, became professor of Greek in the University of Edinburgh. At the opening of a college term, the students noticed that, under the pressure of cares and labors, their hot-tempered professor had become unusually sensitive and exacting. Students desiring admission were arranged in line before his desk for examination. "Show your papers," said the professor. As they obeyed, one lad awkwardly held up his papers in his left hand. "Hold them up properly, sir, in your right hand," said the professor. The embarrassed pupil stammered out something indistinctly, but still kept his left hand raised. "The right hand, ye loon!" shouted the professor. "Sir, I hae nae right hand," said the agitated lad, holding up his right arm, which ended at the wrist. A storm of indignant hisses burst from the boys, but the great man leaped down from the platform, flung his arm over the boy's shoulder, and drew him to his breast, and, breaking into the broad Scotch of his childhood, in a voice soft with emotion, yet audible, in the hush that had fallen on the class, said: "Eh, laddie, forgive me

that I was over-rough; I dinna mean to hurt you, lad, I dinna ken!"

PEACEMAKER - Disturber.

"Blessed are the Peacemakers," is the benediction Jesus pronounces on the lovers and workers of peace - *"Peace on Earth, Good Will Toward Men."* All the world prays for the time to come when, "They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn ware anymore." Disturbers of the peace are the "black sheep" of the flock, bringing destruction upon individuals and nations to further an ambition, for malice or revenge. The world will be at peace when the majority become really civilized. We call ourselves "civilized," but, the strife about us proves our error. War is but our bastard inheritance of barbarism, and it will be called the golden age that finds a way to rid the earth of this unspeakable crime against humanity - wars of aggression. All love and honor the apostles of peace, whose labors in the field of humanity elicit not only words of praise, but plant within the bosom of all worthy souls, the flower of brotherhood: *"Blessed are the Peacemakers, for they shall be called the children of God."*

PERFECTION - Imperfection.

Our new civilization will produce a race of magnificent physique and superb physical strength. The physical director of the University of Michigan has recently announced that they have in that institution, a girl who fulfills all the requirements of Michelangelo - perfect in face and form. She is the only young woman in the history of that institution, who has measured up to the classic model. We shall have more such. Scientific care of the body will tend to eliminate fads and faddists in strange and eccentric phases of thought.

PERSEVERANCE - Procrastination.

Perseverance may be defined as, the act of persevering; persistency; steadfastness; constancy; continued pursuit of an aim or an enterprise; persistency in anything undertaken. "The king-becoming graces . . . *perseverance*, mercy, lowliness."

The great highway of perseverance leads only to success. Perseverance is the only corner stone on which great achievements rest. In final analysis, perseverance is simply consistent, continuous, unrelenting efforts, efforts in which one becomes so absorbed that nothing can divert, nothing can turn awry, his well-directed energy. It carries us through most adversities; it helps us surmount most obstacles, even those that often appear insurmountable; it leads us out of the wilderness of doubts and weaknesses onto the tableland of certainty, power, and

progress.

In the realm of thought, the students, thinkers, teachers, and philosophers of all ages have labored patiently to lift the veil of ignorance and superstition, that the myriad rays of the light of knowledge might dissipate the shadows of the dark corners of life. Men and women, almost without number, have, through persistent effort, wrought nobly in art, invention, and science. The world owes much to its children of genius, yet, after all, we must keep in mind that they, too, were devotees of *continuous application*. Whether in thought, art, invention, science, or material progress, the price of the furrowed brow finds recompense in the joy of "*I have done this thing - the thing I set out to do!*"

Especial emphasis must be placed on efforts for self-improvement. We get more from example than from precept; we get more from experience than from both. The process is, *desire, resolution, determination*. If you have a *will to do or to be*, perseverance will see you through. No adage is truer than "*Procrastination is the thief of time.*" Depending on someone else, waiting for tomorrow, trusting to luck, have taken heavy toll, not only individually, but collectively, for personal inefficiency is not only personal, but collective loss. Self-improvement means community improvement. The way for *us* to reform the world is for *us* to reform ourselves.

Time waits for no man. We are in a state of progression or retrogression. We are going forward or backward. The laws of God - the laws of Nature, progressively evolve us up or down. We avail ourselves of the up-building power of the *law* if *we will*, and if *we will not*, as violators of law, we await the visitation of the penalty, the goddess Nemesis, decrees to impose. To work, to play, to rest, is the law. In work is life, in rest is death! The world's work requires men of action; they who *procrastinate* are lost. *Perseverance - advancement!*

"Perseverance, dear my lord, keeps honor bright." - Shakespeare.

"A falling drop at last will cleave a stone." - Lucretius.

Pay goodly heed to these fine lines from the late Marshall Field:

The Value of Time.

The Success of Perseverance.

The Dignity of Simplicity.

The Pleasure of Working.

The Worth of Character.

The Influence of Example.

The Obligation of Duty.

The Power of Kindness.
The Wisdom of Economy.
The Improvement of Talent.
The Joy or Originating.
The Virtue of Patience.

PERSONALITY.

There are many echoes, but few voices, many islands, but few continents, many mountain ranges, but few great towering mountain peaks, many parties, but few leaders, many instructors, but few teachers, many captains, but few generals, many politicians, but few statesmen, and millions of people, but few strong, outstanding personalities.

Personality is a superabundance of intellectual life. We live in our heads, not in our heels. We live in the spirit, not in the flesh. Life is personality: personality is life. Life is the channel of personality. Culture is the perfume of personality. Magnetism is the electric thrill of personality. Originality is the color of personality. Force is the fire of personality.

The Ladder of St. Augustine is the ladder of personality - "I am. I know. I can. I ought. I will." "I am" - consciousness. "I know" - intellect. "I can" - the will.- decision of character. St. Augustine climbed this ladder of personality. So, my you, so may I. Climb it.

Personality is the great driving force. It is the throb of the pulse, the fire in the eye, the blood in the vein, the quicksilver in the brain, the lightning in the nerve, the electricity in the touch, the transfiguration in the face, the motion in the limb - the action in the soul. Personality is Life, Heart, Mind, Soul, Spirit - Godlikeness.

PHILOSOPHY OF RELIGION.

In the following article, the writer has found it best to give a setting to the subject of **PHILOSOPHY OF RELIGION** by relating it directly to the other disciplines which give it birth. In this way, the lay reader is enabled to obtain a clearer idea of its nature and purpose. For this reason, the five rather abstruse subjects, **Philosophy, Science, Theology, Psychology of Religion, and Philosophy of Religion**, have been thrown into one article and treated as a concrete unit - the first four subjects only so far as each relates itself to the subject of **PHILOSOPHY OF RELIGION**.

Philosophy. - Any article that carries the word "philosophy" in its title is very apt to be avoided by the general reader. This discipline has acquired the reputation for being the unapproachable

aristocrat of learning, content to live far apart from the work-a-day world in the luxurious grandeur of its unreal, but self-satisfied, intellectual superiority. True philosophy is of just the opposite nature. It is the most democratic, and universally sympathetic, of all the members of the family of learning. And it is engaged in one of the most practical and important tasks of mankind.

Special science is the exclusive aristocrat of learning. Each science admits to its inner circle, the chosen few, and these only when they have qualified for admission by the unquestioned possession of the blue blood of particular natural gifts. *Some* may become scientists: all are philosophers. In the last analysis, the common people and not the highly cultured group of trained experts, are the real guardians of truth. The “metaphysician-within-us,” as Bergson styles the synthetic thinking power of the human mind, is the court of final appeal. Of this inner monitor, he says:

“The metaphysician that we each carry unconsciously within us, . . . As we shall see later on, by the very place that man occupies amongst the living beings, has its fixed requirements, its ready-made explanations, its irreducible propositions” (*Creative Evolution*, page 17).

Because this “metaphysician-within-us is the direct product of the eternal and universal creative process, it possesses an inalienable right to pass judgment upon the findings of the most highly trained specialists in every department of science who are trying to explain the universe, of which each individual - body, mind, and spirit, - is an integral part.

In this modern age of the division of labor, philosophy becomes the science of sciences. Its position and work may well be conceived of under the figure of the general superintendent of the laboratory of the universe. Having had a world turned over to it to analyze and explain, modern philosophy takes it apart and parcels it out to the proper department of science, from physics to psychology, for study.

Science. - The task assigned by philosophy is the primary work of the special sciences. When each has completed its work, it brings back the little section of the universe allotted to it and reports its findings. It now becomes the task of philosophy to reassemble these various parts into the mechanism of the whole. In the process of this work, the final test of the accuracy of the special sciences is applied. For each part must fit back into the very place from which it came. Philosophy is not asked to make a new universe, but only to explain the one that is in existence. Therefore, the parts as explained by science must reproduce the old universe in good working order. Sometimes it happens that a special science gets so carried away with the

importance of its own little section of this universe that it comes the victim of the exaggerated idea that it is the whole universe, about which the other sciences cluster as incidental parts. Several sciences have already been afflicted with this monomania; then philosophy simply sends its work back to be done again. When this reassembling of the parts is finished, there must be no parts lacking, no parts left over, and the mechanism must work. If each science has done its work correctly, and philosophy has put them together right, this will be the result.

In looking over the findings of the different sciences, modern philosophy is struck by the fact that each finds in its little section of the universe, evidence of evolutionary development which begins back of, runs through, and extends beyond, its particular section. And when the parts of this puzzle have been fitted back, philosophy discovers that this evolutionary development begins with the science which is chronologically first, and, in an unbroken sequence, runs through the whole series of parts up to the present highest stage of development. That this is the unquestioned finding of each science and of the science of sciences cannot be denied. This is where you find every modern mind that has been educated in our schools and colleges. It is with this foundation knowledge that modern psychology and philosophy of religion must deal.

This swiftly moving avalanche of newly accumulated knowledge swept down upon the "metaphysician-within-us" with such overpowering force that for quite a period he almost believed that at last enough was known, and there were no ultimate questions left to be asked. But after recovering from his dazed condition, and feeling perfectly at home in his new surroundings, his irrepressible inquisitiveness again begins to assert its presence by driving him to philosophy with the three age-long questions, in modern garb:

1. What keeps this creative evolutionary process going?
2. Whither is it going?
3. Who started it going?

Philosophy, always conservative, replies that from the beginning, there seems to be indisputable evidence of an Intelligent, Benevolent Purpose running through it all; and that it is willing that these words should be begun with capital letters; beyond this, it has nothing to say. In passing, it is well to note that while the special sciences, like astronomy, geology, biology, and psychology, at the slightest provocation, rush right off into atheism, anti-atheism, and subjectivism, philosophy, the science of sciences, even though very reluctant to confess theism, will not sanction an out-and-out denial of it. Upon this point, Professor Eucken observes:

"Nor should it be a mere baseless accident that hardly one great thinker, one of those whose systems have embraced the whole of reality, has ever found a final and satisfactory solution in atheism" (*Can We Still Be Christians*, p. 105).

This suspended sentence of an Intelligent, Benevolent Purpose, though something of a gain, does not satisfy the “metaphysician-within-us.” He insists that the final truth must be less or more. Yet, he admits that he does not see how philosophy can go any further on the basis of the data furnished by the special sciences.

“The Science of Theology. - The case for theism might have to rest here were it not for the work of the discredited theologian. Because of the existence of an inexcusable prejudice against him on the part of the *liberal* sciences - which love to accuse him of bigotry - the theologian is forced to occupy the anomalous position of an interloper. Though he is educated in the same universities, side by side, with their trained workers, though in all of his general education, he is able to hold his own in any open Intellectual contest, though he takes the extra precaution to spend several additional years in a graduate institution to fit himself thoroughly for his special line of work, though he is just as honest intellectually, though he is just as sincere and courageous in his search for truth, though he uses the very same inductive method as empirical science, though he is engaged in the same kind of work upon the very same universe, though he deals with the same kind of data, - yet, the scientific trust will not admit him into its closed corporation of learning, or recognize his work as legitimate or reliable. It is for this reason that when philosophy parceled out the universe for study, he alone, of all the learned specialists, was ignored and assigned no task.

He could not help noticing that the whole department of science in which he has specialized with all of its data and problems, was ignored as though it did not exist. Curiously enough, the three major age-long questions were left unassigned. Realizing that some day this oversight would cause serious complications, he swallowed his slight, picked up the left-over parts of the universe, took them to his laboratory and began to analyze and study them. This is how it happened that when the day of reckoning finally came, and the “metaphysician-within-us” was demanding of modern philosophy, a more satisfactory answer to his three questions, and it was unable to give any, that the theologian was in a position to render valuable assistance to each. He modestly acknowledged that he did not claim to know as much about the technical make-up of the separate units of the universe as the scientist, he did not pretend to know as much about the way the different parts fitted together into the mechanism of the whole as the philosopher; these had not been his special field of study, but he had spent his life and devoted his intellectual gifts to the study of the three questions propounded by the “metaphysician-within-us,” and he believed he could throw a little light upon the problems they raised. The second and the third questions, he frankly admits, run off into the realm of speculation; but the first - What keeps this creative evolutionary process going? - he insists belongs to the realm of pure

science.

The Psychology of Religion. - He is willing to concede that, even in answering this question, all of the evidence which can be obtained from the special sciences, from astronomy to biology, leaves the nature of the ultimate power a matter of inference; but, he points out that with the birth of the human mind, the whole problem is altered. From that moment, the conscious, intelligent experience of the individual becomes an important source of information. This conscious, intelligent experience in the individual manifests its most powerful reaction to the religious idea. The theologian is perfectly willing to admit that, at the point where religious emotions and concepts enter the individual, their analysis is a legitimate part of the work of the psychologists, and he is perfectly willing to allow psychology to dissolve these emotions and concepts into their natural elements; for this does not in the least, affect the validity of his findings. He will not even quarrel over the different kinds of religion. In his work, no genuine religious experience has been discarded. Every religious emotion and concept which has stirred the human heart and mind, is given its legitimate place and allowed full credit for all that it has accomplished. The scientific theologian is not partial; truth asks no favors. After all, other claims have been allowed, four historical facts remain with which science must reckon:

First: "The best fruits of religious experience are the best things that history has to show" (Prof. James, *Varieties of Religious Experience*, p. 259).

Second: The best fruits of religious faith are those which have come from the Christian Religion.

Third: The best fruits of the Christian Religion have come from the personal influence and inspiration of its founder, Jesus Christ. When cut loose from His personality, it instantly degenerates.

Fourth: A careful analysis of His personality reveals the fact that His intellectual, moral, and spiritual pre-eminence and power, are the direct product of His belief in, and conscious fellowship with, a Personal God, whom He believed to be the Creator of this universe, its Sovereign Sustainer, and the loving Father of all Mankind. Take away anyone of these three beliefs, and it is impossible to get the complete personality of the historical Jesus.

There is no theology in these four conclusions. They are all still within the realm of pure science, for they present nothing but the elemental empirical facts of personal and social history. But science cannot get away from this *fact of theism*, - it is the biggest outstanding fact in human history.

The Philosophy of Religion. - While the special sciences keep up their protest against admitting these findings of the scientific theologian upon an equality with theirs, philosophy, the science of

sciences, after a careful examination of them, is compelled to acknowledge that they are identical in character with those of all the other branches of empirical science, that they are undeniable, valid, and so must be recognized and received. Philosophy is always fair when it has the facts before it. Thus, the Philosophy of Religion is born. This new data of the theologian must be admitted. The first thing it does is to force the Intelligent, Benevolent Purpose of the special sciences completely over into the realm of theism. Since the birth of the human mind, it is clearly evident that the creative evolutionary process, which at this point, was turned into spiritual channels, owes its highest intellectual, esthetic, moral, and spiritual achievements to the influence of theistic faith. The writer has taken the trouble to trace back this influence to the point where it first began to operate upon the original preferential functions of the human mind when breeding and feeding were displaced by man's start upon his eternal quest for The Good, The Beautiful, The True. (See *The Science of Prayer*, p. 30).

Up to this point, which includes the whole human drama, the theologian is dealing with historical facts. Setting aside all other arguments for the moment and meeting the modern upon his own ground, the inference is fair that the Intelligent, Benevolent Purpose of the special sciences which becomes a Personal God just as soon as human consciousness develops to the point where it is able to recognize personality, is a Personal God from the beginning. The creative evolutionary process which philosophy found to be one continuous unbroken sequence of uniform development from the very beginning to the present highest stage of civilization must have back of it the same unchanging cause. That Personal God, whose conscious influence and fellowship is the mightiest factor in the development of the greatest personality and in the best fruits of human history, is the Being who conceived the original idea of such a universe, who created it, started the creative evolutionary process going, presides over its operation, is imminent in it all, and guides its destiny with unfailing precision toward that divine far-off event to which the whole creation moves.

This is a brief sketch of the way modern philosophy of religion proves Theism and Historic Christianity integral parts of the cosmic process.

POLITENESS - Incivility.

Every man is a hero to somebody and the consecration of his influence depends on knowing how to treat that "somebody." The time to treat people right, socially, is when and where you meet them. You may meet them in the kitchen, in the carriage, on the stairway, below the stairs - wherever you meet them be man enough to act without condescension and with every consideration of chivalry and politeness. Thackeray took particular notice of the fact that when

he met Father Mathew at a private dinner party, the Apostle of Temperance always found occasion to exchange a friendly grasp of the hand and a few genial words with the butler or the footman, to make benevolent inquiries of them concerning their wives and children, and to show a kindly acquaintance with their domestic affairs.

Henry Clay: In all the affairs of human life, social as well as political, I have remarked that courtesies of a small and trivial character are the ones which strike deepest to the grateful and appreciating heart.

Chesterfield: True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.

Macaulay: Politeness has been well defined as benevolence in small things.

Joubert: Politeness is to goodness what words are to thoughts.

POSITIVE - Negative.

Wherever you find a page of human history which glows with a peculiar splendor, there you will find the picture of a stalwart hero standing alone for God. When humanity began its march in the world, there was just exactly one man in the procession; and whenever humanity begins a fresh march, God always selects one man to lead the way. Be a hero and lead the procession! Stand fast, stand firm, stand erect, stand alone, stand for God! Stand with your back toward the past, and with your face toward the unfolding of God's plan and purpose for humanity. Stand, and having done all - Stand!

PRIDE.

Emerson: Pride is handsome, economical; pride eradicates so many vices, letting none subsist but itself, that it seems as if it were a great gain to exchange vanity for pride.

Shakespeare: He that is proud eats up himself; pride is his own glass, his own trumpet, his own chronicle; and whatever praises itself, but in the deed, devours the deed in the praise.

Beecher: When flowers are full of heaven-descended dews, they always hang their heads; but, men who hold theirs the higher, the more they receive, getting proud as they get full.

Joaquin Miller: Men say, "By pride the angels fell from heaven." By pride, they reached a place from which they fell!

Richter: There is a certain noble pride through which merits shine brighter than through modesty.

Lowell: Pride and weakness are Siamese twins, knit together by indissoluble hyphen.

Bible: Pride goeth before destruction, and an haughty spirit before a fall.

South: There is none so homely, but loves a looking-glass.

Pope: Pride, the never-failing vice of fools.

PROGRESS - Retrogression.

All advancement may be termed *progress*, whether in art, knowledge, proficiency, ideal or material things. Nature provides no middle ground. We are in a state of progression or retrogression. To stand still is to retreat. Life calls for action and reaction to play back and forth, as the flying shuttle of a loom. Inaction, inertia, death!

All is governed by law. We are born, we live and have our being in obedience to the Great Law. Progress depends on knowing and observing its particular statute, which may be regarded as requiring: Adaptability, Ambition, Cheerfulness, Consideration, Concentration, Determination, Devotion to Purpose, Earnestness, Energy, Enthusiasm, Honesty, Politeness, Refinement, Sincerity, Self-Reliance, Tact, Wisdom, Zeal; the Hustling Habit; the Can't-Give-Up, Never-Surrender Spirit; and their kin. Form an indissoluble union with them all, and may you never cease to grow in grace.

To have an idea is to progress. Ideas move all, control all. Your flesh and bone counts, but little - *your idea is you*. People without ideas are as driftwood floating down stream; those with them are swimming up the river of progress to the high vantage ground of things worthwhile. Think! Have ideas of your own! The eloquent Dr. Gordon beautifully states the case: "The brightest, most sparkling, iridescent, heat-generating, force-producing, light-giving, life-imparting thing in the universe is an *idea*." Think big, broad, liberal, loving, constructive thoughts. Forget trifles, keep big things in mind: Big things give vision, small things blind. Your mental caliber is your size - it registers your point of progress. To think good, clean, noble, and uplifting thoughts, means to live them; to live them means an example of *good works* before your fellow-men, who, seeing, may also become Knights of Progress. "Progress, - the stride of God!"

PRUDENCE - Imprudence.

Pitt, the great English statesman, could manage the money affairs of an Empire, but he could not, or at least did not, manage the financial details of his own home. This is the manner in which a recent writer describes the weakness of the great man: "He was able to successfully manage the finances of a nation, but his own were left in a sorry muddle - at his death, it took 40,000 pounds to cause him to be worth nothing. His debts were paid by the nation. And this indifference to his own affairs was put forth, at the time, as proof of his probity and excellence.

His income for twenty years, preceding his death, was about ten thousand pounds a year. One hour a day in auditing accounts with his butler would have made all secure. He had neither wife, child, nor dependent kinsmen, yet it was found, that his household consumed nine hundred pounds of meat per week and enough beer to float a ship. For a man to waste his own funds in riotous living is only a trifle worse than to allow others to do the same.”

Hosea Ballou: Be circumspect in your dealings, and let the seed you plant be the offspring of prudence and care; thus, fruit follows the fair blossom, as honor follows a good life.

Emerson: Prudence is the virtue of the sense. It is the science of appearances. It is the outmost action of the inward life.

Fielding: The prudence of the best heads is often defeated by the tenderness of the best of hearts.

PURE - Defiled.

Thank heaven, there are honest men! Men who believe in honesty for the sake of honesty. John Bright said of William E. Gladstone, that he had “Persuaded the House of Commons to do many things for no other reason than that they were just and right,” and Sidney Smith said, concerning the historian, Lord Macaulay, “I believe Macaulay to be absolutely incorruptible. You might lay before him ribbons, stars, garters, titles, wealth, and position without temptation.” We ought to thank destiny for these great historical illustrations.

“Blessed are the pure in heart,” said Jesus.

PURPOSEFUL - Aimless.

The highest interpretation of success is this, that a man should, with a due regard for the good of men and the glory of God, make the most of himself and his circumstances! This is success according to Scripture, Science, and Common Sense. What can a man do more than to make the most of himself and his circumstances? If I can look within and bring forth all that God hath implanted of mind, will, purpose, and genius. If I can reach out and around and gather up all that belongs to my condition, environment, and surroundings - if I can wed these at the altar of destiny, then I shall have made the most of myself and of my circumstances. This is success. An angel could do no more. The highest compliment ever conferred on any individual in the world’s history, was bestowed on a woman: “She hath done what she could.”

RACE, The Universal.

America will produce a universal race. And toward that universal race, every nation of history

will make a valuable contribution. I apologize, for no man, because of his racial origin. I remember the words of Disraeli, when some parliamentary fool called him a Jew: "I can afford to be called a Jew!" he exclaimed. Only an ignoramus could have cast such a slur. The Jew has given us our best book, our noblest character, and our own civilization in germ. The Jew is the mental aristocrat of history. Meditating on these words of Disraeli, I indulged in a poetical day-dream. I dreamed that, like Elbert Hubbard, I was making "little journies" to the homes and haunts of the great men of time and history.

When I stood in the little cottage at Ayr, where Robert Burns was born, I said: "I can afford to be called a Scotchman!"

When I knelt by the grave of Daniel O'Connell, near by the tomb of Charles Stewart Parnell, in Dublin, I said: "I can afford to be called an Irishman!"

When I gazed on the walls of the room which witnessed the birth of the world's greatest poet, William Shakespeare, I said: "I can afford to be called an Englishman!"

When I bowed my head in one of the most magnificent tombs in the world in order to fix my eyes on the granite casket containing the remains of the great Napoleon, who "tore the heart out of glory" I said: "I can afford to be called a Frenchman!"

When I sat beneath the dome of St. Peter's in Rome, made glorious, forever, by the genius of Michelangelo, I said: "I can afford to be called an Italian!"

When I wandered through the courts and corridors of the ancient castle in which Martin Luther translated the Bible for the use of his own people, I said: "I can afford to be called a German!"

When I passed from the luxuries of wealth on one side of the palace of the Tolstoys to the modest rooms occupied by Count Tolstoy in the same splendid edifice and thought of this royal peasant, I said: "I can afford to be called a Russian!"

When I reached the Plains of Abraham, in the Province of Quebec, and read that brief, but splendid inscription on the monument of General Wolfe: "Here Died Wolfe Victorious," I said: "I can afford to be called a Canadian!"

When I mused in the capacious hallway of the colonial home of Robert E. Lee, on the banks of the Potomac, just across from the beautiful City of Washington, and thought of the sterling character of the hero of the Lost Cause, I said: "I can afford to be called a Southerner!"

When I wept in the rooms in which Abraham Lincoln died, in that quaint brick house just across from "Ford's Theatre, where the great President was assailed - and I never felt so near heaven as at that moment - I said: "I can afford to be called an American!"

We are a nation of many races. Each race brings its own message and makes its own contribution. Our traditions are Anglo-Saxon, but our characteristics are universal. We are

destined to lead the world in the enthronement of Christian ideals.

“Sail on, Sail on, O Ship of State!
 Sail on, O Union, strong and great!
 Humanity with all its fears,
 With all its hopes of future years,
 Is hanging breathless on thy fate.
 We know what Master laid thy keel,
 What workman wrought thy ribs of steel,
 Who made each sail, and mast, and rope,
 What anvils rang, what hammers beat
 In what a forge, at what a heat
 Were shaped the anchors of thy hope.
 Fear not each sudden sound and shock,
 `Tis but the wave, and not the rock,
 `Tis but the flapping of the sail
 And not a rent made by the gale.
 In spite of rock and tempest roar,
 In spite of false lights on the shore,
 Sail on, nor fear to breast the sea,
 Our hearts, our hopes, our fears, our tears,
 Our faith triumphant, o'er our fears,
 Are all with thee, are all with thee.”

READING - STUDYING - THINKING

“How can the man who is dead tired at the close of the day cultivate a taste for solid reading?” is the question to which, we here, give consideration. The question is a practical one. It has been often asked by young men who were neither careless nor frivolous. The age in which we live is intense. Humanity is “speeding” the machinery of life in every department. We are, most of us, working long hours and investing, in the enterprises of life, all that God has given us of brain and brawn. It was Goethe who said: “Never let a day pass without looking at some perfect work of art, hearing some great piece of music, and reading, in part, some great book.” Every beautiful thing is the expression of a divine thought. Agriculture brings the message of nature’s loveliness. Architecture brings its message of form. Sculpture brings its message of beauty. Painting brings its message of color. Music is sweet with the sensations of immortality.

Literature is alive with life.

Thought expresses itself in many forms. “Emerson thinks it. Raphael paints it. Luther proclaims it. Columbus sails it. Christopher Wren builds it. Hendel sings it. Cromwell enacts it. Shakespeare writes it.”

But the most convenient and the most useful form of thought-expression is **A BOOK**. Emerson exclaims, “Give me a book, good health, and a day in June, and I will make the pomp of kings absurd and ridiculous.” And he adds: “I say of all priesthoods, aristocracies, governing classes, there is no class to be compared with the writer of books.” The historian, Lord Macaulay, affirms, “I would rather live in a garret with books than live in a palace without books.” Fenelon, the great French preacher, paid his tribute of love to his favorite books in these words: “If all the riches of the Indies and all the crowns of all the kingdoms of Europe were laid at my feet in exchange for my books, I should know which to choose.” Mrs. Robert Browning breathes the same spirit of book worship when she says, “After all, the world of books is still the world.” And Thomas Carlyle, that famous writer of books and lover of literature, coins the best piece of literary advice and suggestion in that happy remark: “The best university is a collection of good books.” There is nothing worth knowing which cannot be found in the English language. When Abraham Lincoln was in doubt as to the progress of the Civil War and wished to be informed as to the military plans which were being submitted for his approval, from time to time, he burned the midnight oil, reading the story of the great military campaigns of history; and in the end, became wiser than some of the generals, who, having failed in their own plans, were finally compelled to act on the suggestions of the great president.

A book introduces us into the world’s best society. Wordsworth remarks: “There is one great society alone on earth, the noble living and the noble dead.” That society is very largely represented by the names and productions of great writers, dead and alive. I like to go out for an evening of social enjoyment, but I am always happy to return and get into the society of my books. Oh, what treasures are these for hours of loneliness. A man who loves books can never be absolutely miserable. A novel by George Eliot, an essay by Macaulay, a history by Parkman, a poem by Browning, an article by John Stuart Mill, or a play by William Shakespeare. And, if I ever should lose my sight and hearing, memory would recall many exquisite phrases, beautiful lines, noble epigrams, superb passages, and not a few marvelous paragraphs, photographed by the Kodak of the brain.

Tom Hood wrote, in the closing hours of his life: “My books have saved me from the prize ring, the dog pit, the gambling hell and the barroom.” Jean Paul Richter uncovered his head in the presence of the Castle Church, where Luther preached; for, standing by this noble edifice there

came to him, in memory, the story of the German language and literature toward the enthronement of which Luther had made such a mighty contribution. Aye, and I behold, the dear old sage of Chelsea, when visiting the Castle in which Luther, as a captive, translated the Bible into the German language, stooping, and kissing the table over which the great reformer leaned in patient study, day after day, for many a weary month. What a mighty thing is a good book. A book is a curious object. It is composed of cloth, paper, ink, glue, and thread. The average book is seven inches long, five inches wide and two inches thick. It contains about five-hundred pages and one-hundred-thousand words. And how mighty a thing it is. What great revolutions have been wrought by a book. There is nothing in the world so sure of a permanent place in human affection as a good book. Listen to Horace, as he views with a justifiable complacency, the literary achievements of a lifetime: "I have reared a monument more enduring than bronze."

And yet, most of the world's great books have been written in small rooms. Jonathan Edwards, the famous New England divine, wrote his "Treaties on The Will," in a room eight feet square, the furniture, of which, was almost too slender and weak for a healthy man to lean on. It is a great thought which makes a great book great. *The power to think is the highest gift of God to man.* A book is the human channel for the transmission of thought. Books differ in the degree of thought which they contain and; therefore, differ in quality. Lord Bacon once said: "Some books are to be read, some tasted, some swallowed, some digested." That was a wise question addressed by Bentley to his son: "Why read a book which you cannot quote?" There are books and books. Quality in literature is of supreme importance.

Think of the toil and labor in the production of a great book. Morley's life of Gladstone - three volumes. Nicolay and Hay's life of Lincoln - ten volumes. Carlyle's life of Frederick the Great - six-thousand pages. George Eliot said, concerning one of her novels: "I began it as a young woman; I ended it an old woman." Macaulay worked for twelve hours a day and produced twelve pages a week. He placed all the libraries of Europe under contribution. He said: "I will write a history of England that will replace the last novel on every lady's table." Virgil wrote four lines a week, but they have held their place in the literature, while the slow-footed centuries have passed. John Milton spent three decades in the selection and preparation of material for his great poems, "Paradise Lost."

Think of the rejected books. "Sartor Resartus" rejected. "Paradise Lost" rejected. "Vanity Fair" rejected. "Jane Eyre" rejected, and a host of other books. Rejected, at first, but accepted at last, and now wearing the crown of sovereignty in the realm of literature.

Consider how indestructible a great book is. You can extract a block of granite out of the heart

of the Great Pyramid easier than you can cut a line out of John Milton's "Paradise Lost." "Long is the path, and hard, that out of hell, leads up to light." Who can improve on that?

Consider how human a great book is. The books which live were originally written in human blood and baptized with human tears. The mother of Goethe said: "Whenever my son has had a grief he has wrought it into a poem." There is, in all true literature, a universal note. Homer was a Greek and he sings the story of Greece. Dante was an Italian and he writes the story of the Middle Ages. Milton was a Puritan and he paints the pictures of Cromwell's age. Shakespeare is the most human and universal of all our great poets. The writings of William Shakespeare are worth more than all the possessions of India.

Consider how powerful is a great book. De Quincy divided all books into two classes: The literature of knowledge and the literature of power. Within one-hundred years, what waves of social upheaval and reconstruction have been created and projected by such books as Darwin's "Origin of Species," Bellamy's "Looking Backward," Henry George's "Progress and Poverty," and Drummond's "Natural Law in the Spiritual World." A great book has often mightier, in its effect, than a great battle. When William Pitt was petitioned for a pension for Robert Burns, he exclaimed impatiently: "Oh, let literature take care of itself!" Southey replied: "It will take care of itself and of you too if you are not very careful." A book has proved to be the mightiest silent force in history.

But to the theme, which we have selected for present study. "How can the man who is dead tired at the close of the day, cultivate a taste for solid reading?" We shall answer the question by asking three others: 1. What Should We read? 2. How Should We read? 3. Why Should We read?

I. *What Should We Read?* No man should try to keep up with the present output of current literature. If you did that literally and absolutely, you would have to read twenty-six books for every day of the year - and that would just about cover the books which are printed on the North American continent. Books written in a month are forgotten in a season. Why should we seek to keep the run of every trashy tale which is written? When people ask me the question: "Have you read this?" "Have you read that?" I have no hesitancy in answering, "No, in every case when "No" is the correct answer. A man may read so much that he has no time to think. *It was said, concerning Abraham Lincoln, that he read less and thought more than any other great man in modern history.*

Emerson laid down three rules which should govern the selection and purchase of books. First, never read a book until it is a year old; second, never read a book until it has become famous;

third, never read a book unless you like it. I would place the emphasis on the last rule. Read the books which you like (remember we are talking about solid literature). Read the books which are to your liking. Make your own selection. Few men can select a book for another. Every man has his own mental taste. I purchased, in St. Johns, N. B., a book which a friend of mine affirmed was "the finest thing which was ever written" - but, there was nothing in it for me, although, it might have been a good book, for all that. Yet, it was not for me.

I find good honey in all kinds of strange places. Emerson brings me a rose, Calvin brings me a star, Wesley brings me a method, Swedenborg brings me a vision, Immanuel Kant brings me a great thought. Ralph Waldo Trine brings me an illustration, Shakespeare brings me a constellation in thought and character, and Christian Science an epigram, steeped in spiritual suggestiveness. I must wander in all fields of thought and drink of every silver stream that crosses my path.

Books are written by men of temperament for men of temperament. Somebody has written for you. You have only to wait long enough and search deep enough to find a specimen of literature which will fit your mind as a perfect key fits the lock for which it was made. We use average discretion and normal care in the selection of food for the body. Why not exercise the same sort of common sense and sound judgment in selecting nourishment for the mind? The mind must needs be fed. There is a vital connection between mental food and physical health. The main health currents for the body are generated in the mind.

II. *How Should We Read?* 1. Surround yourself with the books which you love, even though you have not time to read them - surround yourself with good books and great volumes. There is a refining influence in the title of a great book. There is in the index of a strong book, an outline of argument, information, or philosophical setting, which is vitalizing. There is a measure of culture which comes from merely browsing among books. It is well to know of a book, albeit, you cannot affirm that you know it. That man must be dull who can handle books and not cull a suggestion or glean an idea from such blessed intercourse and personal contact.

When I was a youth of twenty, I was placed in charge of a library of well-selected books - five-thousand volumes, covering the best literature of the world. Little did I know, in those days, of universal literature, but every applicant for a book (or for any information which might be found in a book) imagined, that I had in my possession, a knowledge of literature which was as wide as the world and as deep as human need. So I looked wise and said nothing to expose my ignorance. What I didn't know, inadvertently or by hook or crook, I found out. At times, I was hard-pressed, but the man who asked for information, was, on the particular point in question, as ignorant as myself. My! but that was an education! I dug a diadem out of my difficulty. I

became a book lover and somewhat of an expert in handling works of reference.

When Samuel Johnson was a boy, he was one day looking for a basket of apples, which his father had carefully placed behind some old books on top of an ancient book case, hid securely, beyond row after row of old folios and rare volumes. The boy did not find the apples, but he did find - a book - a great square shaped, illustrated volume, which caught his attention and captivated his imagination. The rare old folio was a revelation to the boy - in fact, revealed the boy's nature to himself - and from that moment, he began to devour books. It was well that the father of Samuel Johnson was the proprietor of an old-fashioned, second-hand bookstore, else his home would scarcely have housed the youthful form of the future dictator in the realm of English letters and literature.

2. Read books which are your own and mark them. Mark all beautiful passages and exquisite phrases. In marking or underlining the sentence in your book, you photograph it in your mind. A wisely "marked" book is a rare volume. How you can turn over the pages and review the essential portion of the book in a few moments. What rare beauties, what flaming thoughts, what star-like suggestions, what rainbow tints in metaphor, adjective and noun. I pick up an oration by Ingersoll and I read: "The past rises before me like a dream," or a volume of Byron in which he speaks of: "Venice, the greenest isle of my imagination," or it may be that it is a beautiful quotation from one of our great English poets which leaps from a choice page in a volume of recent essays: "whose dwelling is the light of setting suns." These are jewels fit for a monarch's crown, nay, worthy to flash and flame forever in the Star Chamber of the Mind - in the Throne Room of the Soul.

3. Buy books which look good to the eye. Buy books printed in good, clear type, on unglazed paper, and in convenient form.

Have a goodly number of little books, handy for the hand, convenient for the pocket, inviting to the eye, - little volumes which can nestle in a corner here and there. A little book is so light in weight that a tired hand can hold it. I love little books. Henry Ward Beecher had his pockets built for books and a book for well-nigh every pocket - thus, when traveling, he carried with him into railway train and hotels, a choice collection of convenient classics. Four years ago, when I was stopping at the Vancouver House in the city of Vancouver, B.C., I noticed that every bell-boy, elevator-lad, and dining-room waiter - all sons of the Empire of the Rising Sun - had each, a book in his pocket for ready reference, and momentary inspection.

Buy your books as carefully as you would a piece of furniture for your parlor. Do not insult your eyes by reading type so fine and close that you must needs possess a magnifying glass in order to see with ease. Remember that your eyesight will not improve with the increase of years. A large, clear, distinct type is a luxury in youth, and, for most folks, a necessity in our approach to old age. Reading is a habit, which, if once cultivated, grown upon us with each additional decade. So, be kind to your eyes and they may see for you when your ear-drums are tired of earth's noises and your feet are reluctant to move hither, thither, and you, as in the years before the silver hair, threaded the golden.

4. Link yourself with some line of work which will compel you to read. Teach a class in Sunday School. Join the Debating Society in your village. Get into a literary society among a circle of people who know just a little bit more than you do. *A master motive makes a thing interesting.* You can do anything you care to do. You can do anything you wish to do. You can do anything you want to do. All that any man needs is a master motive. You will read until two o'clock in the morning if you are picking arguments, out of a book, with which to smite your enemy in some approaching intellectual contest, in which you are to prove that Woodrow Wilson did not know how to handle the Mexican problem, and that the Monroe Doctrine has no basis in history, logic, or philosophy. There is nothing like a master motive. Provide yourself with it. Thank heaven I have it in my line of business, for my profession is my business and my business is my profession.

Reading is my greatest delight - all else is hard work. For, when I read, I am looking for pulpit point and sermonic material. Biography furnishes me with illustrative incidents. History provides me with stirring events. Poetry is alive with color. An essay may have in it a score of good suggestions re. topic, theme, text, or discourse.

While a book of travel will bring back all I ever saw in Belgium, France, England, Scotland, or America. What a superb lecturer was John L. Stoddard. He traversed the earth for knowledge, information, fascinating facts and historic incidents. When I read a lecture by Stoddard, I instinctively reach out an impatient hand for my traveling valise. I must be gone, in route for Egypt, Greece, India, or Japan. If I ever commit a crime, let the sentence be ten years in solitary confinement at the hard labor of solid reading.

5. Have at least one subject on which you are an authority. The man who knows all about Cromwell knows more than most folks know. The history of every period centers us in the personality of the greatest man of the period. He who knows all about Lincoln is an authority on

the Civil War in America. He who knows all about Napoleon has grasped a splendid epoch in the history of France. He who knows all about Charles I, could write an essay on the English Revolution. He who knows all about Julius Caesar has entered into the most thrilling period of the Roman Empire. That man is respected, who can talk well on one subject, for his friends will, ever and always, question him about that subject. Have an intellectual hobby. Know all there is to be known about some, one thing.

Even a tired man can read for an hour when he is on the scent for certain facts. What a tired man needs is not a rest, but a change. The young man who sleeps until 11 o'clock on Sunday morning, rises with a headache. What he needed was not four hours' extra sleep, but a brain tonic. The man who has a subject to look up measures the value of every spare moment. He will hark back to his desk, back to his notebook, back to his room, back to the sanctum sanctorum of the heart. Nothing makes life so sweet as a special subject for mental investigation and literary research. It gives vitality to the brain, occupation to every leisure moment and provides a connecting link between the mind and the great thinkers of the living present or the so-called dead poet.

6. Read biography and especially auto-biography. Truth is stranger than fiction. I find it hard to read a novel, for something within me says: "The blessed thing isn't true" - "It never happened." Although, believe me, I wish I could write a novel, so startling that the world would turn aside to read it and so lucrative that I should never be in want while "in this vale of tears," but that gift has not been granted to me. What I lack is imagination. My soul seems to be hungry for facts which are in the concrete and for events which are like girders of steel, and these facts and events, I find in biography and auto-biography. Biography will tell you two things. First, it will reveal to you in what respect you are like most people and, second, it will inform you with reference to certain particulars in respect to which you are different from most people. Two things certainly worth knowing. Read biography. Read auto-biography. Read these and you will never be discouraged, for the one lesson to be learned from the universal history of great souls is this - that *every great character in the history of the world has been compelled to fight his way through the dark wilderness of discouragement.* Read the story of the heroic Livingstone, and in the darkest hour of your life there will come to you, a strange new source of light and power.

7. In selecting solid literature, read what you like to read, and not what other people suggest or

recommend. As we have already hinted, there is in the great storehouse of universal literature, a special provision for your particular and individual needs. Dr. T. DeWitt Talmage, affirmed that one of the important turning points in his life, was when he entered a bookstore in Syracuse, New York, and purchased a volume entitled: "The Beauties of John Ruskin." It was only a volume of extracts, but it set his soul on fire. After that, he bought all of Ruskin's works: "Ethics of the Dust," "The Crown of Wild Olives," "Modern Painters," "The King of the Golden River," "The Stones of Venice," and "The Lamps of Architecture."

8. Remember there is something about reading a book which is more permanent in its effect than in the reading of periodical literature. We throw away a magazine, but we keep a book. A book standing on yonder shelf, day by day, seems to challenge our attention. It reminds us of all it has ever suggested to us, and if we have marked its important passages, it is a persistent reminder of great thoughts and valuable inspirations. It is also the record, to a certain extent, of our intellectual progress, and very often, serves as a book of reference in the development of a new subject, theme, or topic.

9. The best time for a brief reading of solid literature is just before you retire. What you read or think just before you go to sleep soaks into the mental fiber during the night. Of one thing we are sure, whatever your mood is when you retire, that mood remains with you during the silent watches of the night and gives color to your dreams.

10. Always have on hand a volume of brief epigrams. Epigrams are like pepper and salt - the spices of literature. Ralph Waldo Emerson is the philosopher of the short sentence. He congests a great thought in a few words. The man who thinks in short sentences, thinks clearly. Mark every brief line which strikes you forcibly. Coin suggestive epigrams of your own. Con these over when you are too tired to do anything else. They will come to you as you walk from your home to your office and by their help, you will be able to formulate a philosophy of life. In public speaking, they will help you greatly.

11. The best book is a notebook; in which you can write and paste all the good things you can find. Every great orator, politician, statesman, and literary character, almost to a man, has owned a notebook. In the notebook has been stored away suggestive outlines, important facts, beautiful quotations, unusual information, and all the particular ammunition of a strong mind. A man must be very tired who cannot review his "notebook" for a few moments before wandering

off into dreamland.

III. *Why Should We Read?* 1. Solid reading is brain food. And the brain must be fed. Health is generated in the brain as well as in the body. A new idea sends a health-thrill all through the physical frame. Man cannot live by bread alone, he must have a new thought occasionally. An inspiration is a nerve tonic. A few moments of solid reading tends toward mental adjustment.

Men who commit suicide are the victims of one idea. We need the breath of a new thought and the vitalizing sea air of a great suggestion, mentally received and spiritually absorbed.

2. Solid reading, at first, is difficult reading and, therefore, strengthens the brain fiber. Emerson says: *“Do the thing which you are afraid to do.” “Do the thing which is hard to do.” “Do the thing which is difficult to do.” “Thus, you will rise superior to the dead level of average humanity.”* Once upon a time, I said to the daughter of a wealthy manufacturer: “You ought to read Drummond’s *‘Natural Law in the Spiritual World’* - it’s a great book - but you can skip the preface, it is cold, technical, scientific, deep, and hard to be understood.” But the father turned on me immediately with the suggestive remark: “My daughter, if she acts on my advice, will skip nothing - she will begin at the beginning and read the book through; and if there is any part of the book more difficult than another, she will concentrate on that portion until she has conquered it.” My wealthy friend was right. We need brain exercise. *Our minds are stimulated to higher achievements by intellectual effort.* The effort to read a solid, thought-saturated book will pry open new crevices in your brain. What we need is new brain tracks and new intellectual avenues of adventure. If a book be standard, read it, even though it is hard to read.

3. Your spiritual wealth is composed of great ideas, mentally absorbed. What you do enters into the warp and woof of your character. What you think adds to the sum total of your spiritual wealth. The only thing you will carry to heaven with you is your character and the sum total of all you have seen, observed, read, and thought. The mind is the only canoe that will ever cross the river of death. We shall be classified according to our soul worth and brain treasures. Cash will not count in the clearing house of the region celestial. Young man, gather up a few ideas and work up a few thoughts of original suggestion before you venture into the society of Moses, Isaiah, Paul, Shakespeare, Newton, and Herbert Spencer. Only ideas will count in heaven.

4. The more you know about solid literature, the better you will understand the Bible. A cultured man will always find more in a splendid edifice like Westminster Abbey than an ignorant gravedigger, who never looks up beyond the clods he is lifting. The best student of the Bible, is the man who understands best the laws of literature - and even literature is governed by law.

The power of a great book is the power of a great personality. After nearly two thousand years

of art, literature, philosophy, statesmanship, science, and civilization - speaking of the highest and the best - there is only One Book and One Personality. Only in the Book of Books can you read such words as these: "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your soul; for my yoke is easy and my burden is light."

"Unheard, because our ears are dull,
"Unseen, because our eyes are dim,
"He walks - on earth - the Wonderful,
"And all our deeds are done for Him."

REASON.

Reason is the final court of appeal. As someone has well said: "God governs the rock by gravitation, the tree by a natural law, the animal by instinct, and man by reason." There are three great books - the book of Reason, the book of Nature, the book of Experience - and these three books agree.

The man who thinks, is truly God's best friend and the devil's worst enemy. Ingersoll once said: "The man who can't think is an idiot, the man who won't think, a fool, and the man who dare not think, a slave." Edmund Burke said, that he did not fear the day of Judgment half as much as he did the day of no judgment.

The proper use of the human reason would reduce our theological difficulties ninety percent, our ecclesiastical machinery, seventy percent, and our political problems, national and international, fifty percent. Oh, that men were wise, that they understood this, that they would **THINK**. It has been well said that there are just two classes, those who think and those who only think they think. Think!

Classify yourself as you will, we live in an age of Reason. The progressive thinker has learned to go through the world *head-first*. How pertinent are the words of Herbert Spencer: "Several centuries ago there was uniformity of belief. Scientifically, all men believed in the teachings of Aristotle. Religiously, all men were Roman Catholics. Politically, all men believed in a monarchy. A new world opened up to humanity when it was discovered that in all things, religious, political, and scientific, every man was to be his own philosopher, and, if need be, his own priest."

There is nothing which will act as a plow in the brain, like a question. Question your way into a difficulty and question your way out. When you ask yourself a question and turn to yourself for an answer and delve till you discover the answer - then you are an original thinker. The

catechisms of the future will give the questions, but not the answers. A clear brain is an intellectual question-drawer, with a few vital questions satisfactorily answered, and the manager of the Question Drawer, hard at work, in the highest room he can find, with his face turned toward the rising sun. An original thinker does not ask questions and accept your answers. Nor does he commit your longer or shorter catechisms to memory and recite them to the world. He asks his own questions and seeks for answers which his inner conscience will own.

RECIPROCITY.

When you are doubtful of yourself, it is very often safe to trust the judgment of a sincere friend. When others believe in you, why should you not believe in yourself? Luther, as a young man, had no faith in his ability to preach. He argued the question with Dr. Staupitz. Dr. Staupitz affirmed that Luther should preach. Luther said, "I had fifteen reasons against it, and fifteen more, when they were done. `Doctor,` I used to say, `you want to kill me. I shall not live three months if you compel me to go on.`" `Our Lord,` the doctor, would reply, `Our Lord requires the aid of able men; He needs your services, and must have them.`" And so, Luther became a preacher. Yes, and the greatest preacher of his generation. The old doctor was right; he knew Luther better than Luther knew himself. You remember that Knox was also crowded into the ministry. He only accepted a call when it was forced upon him. His friends recognized his ability long before he discovered himself.

REFINEMENT - Coarseness.

When the average man of ordinary common sense comes in contact with some shallow, but successful specimen of humanity, who has evidently more respect for clothes than character and more regard for possessions than for personality, he feels like Delpini, the underpaid, but conscientious actor, who had an occasional "set to" with Richard Brindley Sheridan. Thus, when Delpini, one day, pressed the manager for arrears of salary, Sheridan sharply reproved him, telling him he had forgotten his station. "No, indeed, Monsieur Sheridan, I have not," retorted Delpini, "I know the difference between us perfectly well. In birth, parentage, and education, you are superior to me; but in life, character, and behavior, I am superior to you."

Coleridge: That only can with propriety, be styled refinement, which, by strengthening the intellect, purifies the manners.

REPENTANCE.

Shakespeare: O bosom, black as death! O limed soul; that, struggling to be free, art more

engaged. Help, angels, make assay! Bow, stubborn knees! and, heart, with strings of steel, be soft as sinews of the new-born babe; all may be well!

South: Repentance hath a purifying power, and every tear is of a cleansing virtue; but, these penitential clouds must be still kept dropping: one shower will not suffice; for repentance is not one single action, but a course.

T. Edwards: Right actions for the future are the best explanations or apologies for wrong ones in the past; the best evidence of regret for them that we can offer, or the world receive.

Goldsmith: Our greatest glory consists not in never falling, but in rising every time we fall.

Bible: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

Thornton: True repentance consists in the heart, being broken for sin, and broken from sin.

Seneca: He who is sorry for having sinned is almost innocent.

Milton: That golden key that opens the palace of eternity.

RESPONSIBILITIES - Freedom from Cares.

Are you in debt? If so, don't be discouraged. Debt is by no means always a good thing, but many good men have been in debt. Samuel Wesley, the father of the great John Wesley, spent months in jail for debt. Oliver Goldsmith, the author of the "Vicar of Wakefield," was almost driven out of his lodgings for debt when his friend, the philosopher, Samuel Johnson, came to his rescue. Abraham Lincoln stood and saw his surveying instruments and his horse and harness sold for debt, at public auction, not knowing that a friend stood by ready to buy them off. Robert Burns, in his dying hour, writes to a friend, asking for the loan of three pounds and concludes by saying, "Save me from the horrors of a jail." Gen. U.S. Grant was compelled in his declining years to hand over all the trophies of war as security for debt. Sir Walter Scott wrote twenty novels in ten years in a heroic effort to reduce his debts, and died struggling with his financial burdens.

Channing: Every human being has a work to carry on within, duties to perform abroad, influences to exert, which are peculiarly his, and which no conscience but his own can teach.

Beecher: Nature holds an immense uncollected debt over every man's head.

Bible: Every one of us shall give account of himself to God.

RESTITUTION - Deprivation.

Beware of the temptation to misrepresent for the sake of quick sales, quick returns, quick results, and quick success. Short cuts in commercial morals spell spiritual ruin. Commercial credit is built on character.

There are certain business methods which *break the heart* as well as ruin character. When a businessman makes half promises and then fails to keep them - he is engaged in a heartrending business. A mean specimen of masculine humanity said to another specimen, just about as mean: "When a mechanic in my employ asks for an increase in salary and I don't mean to grant it, my answer always is: 'I will think about it.'" How's that for cruelty? It's the word which is never spoken that often breaks the heart. Words of encouragement have a financial value even though they do not imply a financial improvement for those to whom they are addressed.

RETICENCE - Boasting.

Some men are unpopular because they are self-centered and determined to have their own way. Headstrong. Willful. Obstinate. History is replete with illustrations. Think of Henry VIII., sitting in the House of Commons, with his terrible eye fixed on anyone who might venture to oppose him. Or Lorenzo, the Magnificent, who proudly remarks: "No one ever ventured to utter a resolute 'no' to me!" Or, again, that famous warrior and sovereign, who uttered the affirmation: "I am the state!" Or, yet again, George III., who requested his prime minister to furnish him with a list of these who had, in a certain matter of legislation, voted against his wishes, that he might, socially, turn his back upon them on every public occasion. Kingly? The saddest story in history is the story of the man who has had his own way.

REVERENCE - Irreverence.

There are infidels and infidels. There is the man who doubts, and mourns over his doubts; and there is the man who doubts and glories in his doubts. If there is any man for whom we have contempt, it is the man who, having no faith, or creed, or theology of his own, seeks to rob every other man of such valuable possessions, and therefore, spends every spare moment and available hour, in trying to convince young men that the religious convictions of their parents are unreliable and untrustworthy. Hon. Wm. Jennings Bryan said: "When I was a young man, I wrote to Colonel Ingersoll and asked him for his views on God and immortality. His secretary answered that the great infidel was not at home, but enclosed a copy of a speech which covered my question. I scanned it with eagerness and found that he had expressed himself about as follows: 'I do not say that there is no God, I simply say, I do not know. I do not say that there is no life beyond the grave, I simply say, I do not know.' And from that day to this, I have not been able to understand how anyone could find pleasure in taking from any human heart a living faith and substituting therefore, the cold and cheerless doctrine, 'I do not know.'"

Shakespeare: Rather, let my head stoop to the block than these knees bow to any, save to the God of heaven.

RIGHT AND WRONG.

There is an eternal difference between right and wrong. Right is eternal. "Wrong has the minutes, right has the millenniums." Right is right as God is God. Right only and right always shall have the right of way in God's universe. Gladstone wrote: "The test of a foreign policy is not whether it is striking or brilliant or successful, but *is it right?* Let us emphasize the eternal distinction between right and wrong. Stephen A. Douglas said, concerning slavery in 1860: "You can vote it up or you can vote it down - it makes no difference to me." He was absolutely indifferent to the moral quality of the political drama in which he figured, but Abraham Lincoln, in that same dark hour, exclaimed with splendid moral unction: "If slavery is not wrong, then nothing is wrong." It was the moral consciousness of Lincoln that made him great. Lincoln knew the difference between right and wrong.

SELF-CONFIDENCE.

Believe in yourself; if you do not, others will not; if you do, others will. If you have self-respect, it inspires it from others. Do not just try to do a thing, but do it. Do not overestimate yourself; simply use your mind and body to accomplish something worth while. No one cares for an account of your misfortunes, but your fellow-men will use your contributions to their well-being and thank you for them. Pay no attention to what people say - simply go on about your business. Those who try to please everyone, generally please no one and make a fool of themselves besides. Be natural and follow the dictates of your own conscience; have a beautiful indifference for what the world says, but do as God tells you: the conscience is his message medium. He tells you to work, to play, to love, to think, to laugh, to do good, to be kind, just, - and all kindred graces, he calls on you to cultivate and practice.

Men long for recognition - the vital thing is to recognize yourself. The trinity of faith, is faith in self, faith in God, and faith in man. The foundation of individuality is self-confidence. Believe that you are right and believe that you are right in believing that you are right. Confidence in your own confidence. Faith in your own faith. Trust in your own trust. Your judgment upon your own judgment, which judges that your own judgment is good judgment.

Some of the strongest men have been doubtful of their own strength - trial between self-doubt and self-faith. The darkest hour in a man's life, is the hour in which he is tempted to doubt that which is most characteristic of himself - that one thing in which is wrapped his messiahship. A

suggestion of failure hangs over the hopeful worker as he begins his task, but he says: "I would rather die while trying and fail, than live while failing to try." Those who know you best will doubt you most. Your relatives, listening to your first speech, will look steadily at the floor while you speak. They feel sure you will fail, which is almost sufficient to assure your failure. The man who can sense the soul of an audience, must of necessity, be a sensitive man - and to this man, speaking before his own family and friends - doubt is dynamite.

SELF-CONTROL - Impetuosity.

Ascertain, if you can, all the conditions of success. Beecher could not preach after eating a hearty meal. Mozart would not play when his audience indulged in gossips and light conversation - he demanded the appreciation of silence and attention. Moody would not exhort until the congregation had been "sung" into perfect harmony under the leadership of Mr. Sankey. Rev. J.A. Jones, of Bournemouth, England, says: "Some men are curiously sensitive to climate. 'It made all the difference in the world to Robertson of Brighton,' says Dr. Stopford Brooke in his biography, 'whether he wrote in a room which faced south or north, while a gloomy day influenced him like a misfortune.'"

Know what your soul demands, and get the conditions right.

Burton: Conquer thyself. Till thou hast done that thou art a slave; for it is almost as well for thee to be in subjection to another's appetite as thy own.

Cato: I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent even though he is in the right.

Milton: He who reigns within himself, and rules passions, desires, and fears, is more than a king.

Goethe: What is the best government? That which teaches us to govern ourselves.

Hazlitt: Those who can command themselves, command others.

Bible: He that ruleth his spirit is better than he that taketh a city.

Seneca: Most powerful is he who has himself in his power.

SELF-DENIAL.

The denial of one's self; self-abnegation; forbearing to gratify one's own desire.

The practice of self-denial requires great strength of will. It is an act of necessity; or, of an unselfish soul. To give first consideration to others brings its own rich reward of splendid inward satisfaction - the greatest of compensation. To deny yourself is to grow in heart and soul quality, and in the power of character.

The greatest hero is the man who is master of himself. The greatest battle is the battle which is fought within, fought to victory. The greatest character is the character which is built on will power. The highest form of education is an educated will, a will to be right, to do right. Test yourself at the point where you have the least suspicion of weakness. *Be master of yourself.*
Walter Scott: There never did and never will exist, anything permanently noble and excellent in character which was a stranger to the exercise of resolute self-denial.

Shakespeare: Brave conquerors! For so you are, that war against your own affections and the huge army of the world's desires.

John Sterling: The worst education, which teaches self-denial, is better than the best, which teaches everything else, and not that.

Horace: The more a man denies himself, the more he shall obtain from God.

SELF-EXAMINATION.

Self-examination reveals our weakness and our strength; our faults and our virtues. It shows the "leak in the dam;" and the wise begin to mend that the flood of follies sweep them not away. Know your physical strength and weakness; your mental trend, your capabilities, your heart, your mind, your soul! Know what you want to do; know what you can do; know what you should do, and knowing these, set about your dutiful work.

Chesterfield: In order to judge of the inside of others, study your own; for men in general, are very much alike, and though one has one prevailing passion, and another has another, yet, their operations are much the same; and whatever engages or disgusts, pleases, or offends you in others, will, *mutatis mutandis*, engage, disgust, please, or offend others in you.

Seneca: We should, every night call ourselves to an account: What infirmity have I mastered today? What passion opposed? What temptation resisted? What virtue acquired? Our vices will abate of themselves if they are brought every day to the shrift.

Shakespeare: Go to your bosom, knock there, and ask your heart what it doth know that is like my brother's fault; if it confess a natural guiltiness, such as his is, let it not sound a thought upon your tongue against my brother.

Goethe: How shall we learn to know ourselves? By reflection? Never; but, only through action. Strive to do thy duty; then shalt thou know what is in thee.

Zimmermann: Never lose sight of this important truth, that no one can be truly great until he has gained a knowledge of himself.

Jeremy Taylor: Observe thyself as thy greatest enemy would do; so shalt thou be thy greatest

friend.

Shakespeare: I will chide no breather in the world, but myself, against whom I know most faults.

SELFISHNESS.

Montaigne: And, which is yet worse, let everyone but dive into his own bosom, and he will find his private wishes spring and his sacred hopes grow up at another's expense. Upon which consideration it comes into my head that Nature does not in this swerve from her general polity; for physicians hold that birth, nourishment, and increase of everything is the corruption and dissolution of another.

Gordon: The link which holds humanity together is man's need of man. You have something for every man, and every man has something for you. Faithful exchange produces wealth. Failure to exchange results in poverty. He is your neighbor who needs your neighborly acts the most. An empty hand may mean an enriched heart.

Schiller: Formerly thy soul was great, ardent, vast; the entire circle of the universe found place in thy heart. O Charles, that thou hast become small, that thou hast become miserable, since thou lovest no one but thyself!

Walter Scott: Sordid selfishness doth contract and narrow our benevolence, and cause us, like serpents, to enfold ourselves within ourselves, and to turnout our stings to all the world besides.

Tupper: As frost to the bud, and blight to the blossom, even is self-interest to friendship; for confidence cannot dwell where selfishness is porter at the gate.

Emerson: The selfish man suffers more from his selfishness than he from whom that selfishness withholds some important benefit.

Beecher: Selfishness is that detestable vice which no one will forgive in others, and no one is without in himself.

Rochefoucauld: The virtues are lost in self-interest, as rivers are in the sea.

SELF-RELIANCE.

"I am master of my fate, I am captain of my soul," sings the poet. And it is well to make the sentiment of the poem a substantial reality in life.

That man is a fool who surrenders his personality to any habit, custom, or whim. Be master of your fate. Be the captain of your soul. If even a cup of coffee disagrees with you - no matter how much you like it or how well you enjoy it - cut it out. This paragraph is from Rev. Dr. A.C. Dixon, former pastor of the Moody Church in Chicago:

"Now if you have ever said: 'I cannot quit tobacco,' make up your mind to do it or die. Mr.

Henson of Chicago, when he found that he was a slave to the weed, laying his cigar on the table, said: "You black rascal, I will not serve you any longer."

Self-faith is the saving faith of a man's individuality. It is more important that you should believe in yourself than that others should believe in you. It is more important that you should believe in yourself than that you should believe in anyone else. The supreme moment in a man's life, is not the moment when the world crowns him as successful, but that moment of doubt, uncertainty, and perplexity, when, in one splendid act of self-faith, he stakes his life, his reputation, his future, his capital in individuality, on some cherished thought, idea, or conviction, which finally opens the door leading upward to the calm heights of conquest and achievement.

Bovee: Self-distrust is the cause of most of our failures. In the assurance of strength, there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers.

Lessing: Think wrongly, if you please, but in all cases, think for yourself.

George Herbert: Help thyself, and God will help thee.

Emerson: The basis of good manners is self-reliance.

Virgil: For they can conquer who believe they can.

SELF-RESPECT.

Heinzelmann: Be and continue poor, young man, while others around you grow rich by fraud and disloyalty; be without place or power, while others beg their way upwards; bear the pain of disappointed hopes, while others gain theirs by flattery; forego the gracious pressure of the hand, for which others cringe and crawl. Wrap yourself in your own virtue, and seek a friend and your daily bread. If you have, in such a course, grown gray with unblenched honor, bless God and die.

Samuel Smiles: Self-respect is the noblest garment with which a man may clothe himself, - the most elevating feeling with which the mind can be inspired. One of Pythagora's wisest maxims, in his Golden Verses, is that in which he enjoins the pupil to "reverence himself."

Sterne: To have a respect for ourselves guides our morals; and to have a deference for others governs our manners.

Schiller: Be noble-minded! Our own heart, and not other men's opinions of us, forms our true honor.

Sir John Herschel: Self-respect, - that corner-stone of all virtue.

SILENT PARTNERS.

Character: Courage, Dependability, Discretion, Enthusiasm, Honesty, Justice, Kindness, Loyalty, Prudence, Sincerity, Steadfastness, Truthfulness.

Culture: Intellectual, Moral and Physical Culture; Affability, Graciousness, Kindly Considerations, Politeness, Refinement of Manners and Taste, Self-Discipline, Sense of the Fitness of Things, Unselfishness.

Emotion: Affection, Ambition, Cheerfulness, Compassion, Enthusiasm, Courage, Friendliness, Ideals, Joy, Love - Love of the Good, Love of the True, Love of the Beautiful; Optimism, Sorrow, Sympathy.

Industry, Disposition to: Adaptability, Aggressiveness, Ambition, Concentration, Decision, Determination, Devotion to Purpose, Earnestness, Energy, Love of Work, Patience, Perseverance, Thoroughness, Willingness, Zeal.

Intellect: Ability - Analytical Ability, Constructive Ability, Creative Ability, Accuracy, Command of Language, Comprehension, Critical Faculties, Foresight, Initiative, Knowledge of Human Nature, Mastery of Detail, Memory, Mental Industry, Method, Orderliness, Originality, Practical Judgment, Quick Thinking, Resourcefulness, Self-Control, Sense of Humor, System, Value of Proportion, Wisdom.

SIMPLICITY.

Lessing: The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness, - one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast an anchor. For such an one, we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

Thoreau: I am convinced, both by faith and experience, that to maintain one's self on this earth is not a hardship, but a pastime, if we will live simply and wisely; as the pursuits of the simpler nations are still the sports of the more artificial.

Addison: When a man is made up wholly of the dove, without the least grain of the serpent in his composition, he becomes ridiculous in many circumstances of life, and very often discredits his best actions.

Lavater: He alone is a man who can resist the genius of the age, the tone of fashion, with vigorous simplicity and modest courage.

Longfellow: In character, in manners, in style, in all things, the supreme excellence is simplicity.

Emerson: Nothing is more simple than greatness; indeed, to be simple is to be great.

Ovid: Simplicity is a jewel rarely found.

SIN.

Baxter: Use sin as it will use you; spare it not, for it will not spare you; it is your murderer, and the murderer of the whole world. Use it; therefore, as a murderer should be used; kill it before it kills you; and though it bring you to the grave, as it did your Head, it shall not be able to keep you there. You love not death; love not the cause of death.

Leighton: Sin first is pleasing, then it grows easy, then delightful, then frequent, then habitual, then confirmed; then the man is impenitent, then he is obstinate, then he is resolved never to repent, and then he is ruined.

Chapin: The worst effect of sin is within, and is manifest not in poverty, and pain, and bodily defacement, but in the discrowned faculties, the unworthy love, the low ideal, the brutalized, and enslaved spirit.

Clarendon: If we did not first take great pains to corrupt our nature, our nature would never corrupt us.

Burke: Whatever disunites man from God disunites man from man.

Shakespeare: Few love to hear the sins they love to act.

Luther: Sin is essentially a departure from God.

SINCERITY.

J. Beaumont: He who is sincere hath the easiest task in the world, for, truth being always consistent with itself, he is put to no trouble about his words and actions; it is like traveling in a plain road, which is sure to bring you to your journey's end better than by-ways in which many lose themselves.

Chesterfield: Sincerity is the most compendious wisdom, an excellent instrument for the speedy dispatch of business. It creates confidence in those we have to deal with, saves the labor of many inquiries, and brings things to an issue in few words.

Kant: Sincerity is the indispensable ground of all conscientiousness, and by consequence of all heartfelt religion.

Confucius: Faithfulness and sincerity are the highest things.

Sanial-Dubay: Sincerity is the face of the soul.

SLANDER.

Sterne: How frequently is the honesty and integrity of a man disposed of by a smile or shrug!

How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper!

Quarles: If any speak ill of thee, flee home to thy own conscience, and examine thy heart: if thou be guilty, it is a fair instruction: make use of both; so shalt thou distill honey out of gall, and out of an open enemy, create a secret friend.

Cicero: There is nothing which wings its flight so swiftly as calumny, nothing which is uttered with more ease; nothing is listened to with more readiness, nothing dispersed more widely.

Beecher: Life would be a perpetual flea hunt if a man were obliged to run down all the innuendoes, inveracities, insinuations, and suspicions which are uttered against him.

William Penn: Believe nothing against another, but on good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it.

Bible: Set a watch over thy mouth, and keep the door of thy lips, for a tale-bearer is worse than a thief.

Ben Jonson: Where it concerns himself, who is angry at a slander makes it true.

Thomson: Soft-buzzing slander; silky moths, that eat an honest name.

Shakespeare: On Rumor's tongue continual slanders ride.

Johnson: Slander is the revenge of the coward.

SMILE.

Lavater: There are many kinds of smiles, each having a distinct character. Some announce goodness and sweetness, others betray sarcasm, bitterness, and pride; some soften the countenance by their languishing tenderness, others brighten by their spiritual vivacity.

Haliburton: What a sight there is in that word "smile!" It changes like a chameleon. There is a vacant smile, a cold smile, a smile of hate, a satiric smile, an affected smile; but, above all, a smile of love.

Shakespeare: Loose now and then a scattered smile, and that I will live upon.

SOLITUDE.

Emerson: Solitude, the safeguard of mediocrity, is to genius the stern friend, the cold, obscure shelter where mount the wings which will bear it farther than suns and stars. He who would inspire and lead his race must be defended from traveling with the souls of other men, from living, breathing, reading, and writing in the daily time-worn yoke of their opinions.

Sir P. Sidney: Eagles we see, fly alone; and they are but sheep which always herd together.

Ravignan: Solitude is the home of the strong; silence, their prayer.

Byron: In solitude, where we are least alone.

SPIRITUALITY.

You can have four-fifths of a man without his head. You can have four-fifths of a house without the foundation. You can have four-fifths of a wheel without the hub. You can have four-fifths of a watch without the mainspring. You can have four-fifths of a steamship without the engine. You can have four-fifths of a train without the locomotive. It is the vital (and sometimes unseen) last fifth which is important. *The unseen spirit dominates the whole.* "Man is an animal by accident, but a spirit by birthright."

STRAIGHT AND NARROW WAY.

The man who exchanges character for cash, purity for power, principle for party, manhood for money, his soul for silver, and his God for gold, is a failure, first, last, and always. Right, only right, always shall have the right of way in God's universe. Right is right as God is God. Character is the only thing which endures. Character is the only thing you will ever take with you out of this world, and the only thing which you will ever leave behind you that endures. Character is the biggest word in the dictionary. Character is the diamond which scratches every other stone. Character is the keystone in the arch of destiny. The universe is built on character. No lasting superstructure was ever built on a lie.

Character makes the man. Character is the man. Character makes him useful; makes him wanted; makes him loved; makes him a benefactor; makes him happy, and a giver of happiness.

SUCCESS - Failure.

This is the best hour in the history of the world. God has given to us the best hour and the best place. A young man in a young country, all things being equal, spells success. When a man, crawling along with head hanging, shoulders stooped, and physical form drooping, informs me that "everything is wrong," I venture to assert that if anything is "wrong" the wrongness of the wrong is wrapped up in his own anatomy. If you can't succeed here, you would succeed nowhere. If you can't succeed now, there has never been a moment since Adam courted Eve when you would have achieved a splendid success. Character is more than heredity or environment. Success is succession. Rising! Climbing! Scaling the mountain top! The youth, born in the valley, who rises to the mountain top, is a success, according to the dictionary, but

there is always room at the top.

Success is a goal we have to labor to reach. It never comes to us. It is up to us to go to it. The fellow who wants to get on easy street seldom, if ever, does, but many who forget themselves in favor of their work, get there without knowing it.

Bulwer Lytton: Julius Caesar owed two millions when he risked the experiment of being general in Gaul. If Julius Caesar had not lived to cross the Rubicon, and pay off his debts, what would his creditors have called Julius Caesar?

Longfellow: The talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame. If it comes at all it will come because it is deserved, not because it is sought after.

Washington: The thinking part of mankind do not form their judgment from events; and their equity will ever attach equal glory to those actions which deserve success, and those which have been crowned with it.

Colton: Constant success shows us but one side of the world; for, as it surrounds us with friends, who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.

Colton: To know a man, observe how he wins his object, rather than how he loses it; for when we fail, our pride supports us - when we succeed, it betrays us.

Johnson: Success produces confidence, confidence relaxes industry, and negligence ruins that reputation which accuracy had raised.

Theodore Parker: What succeeds we keep, and it becomes the habit of mankind.

Emerson: He who thinks success, has turned his back on failure.

SUPERSTITION.

Some time ago, I read the life of the famous English evangelist, "Gypsy" Smith, a book written by the evangelist himself and full of interesting material. In the course of his remarks concerning himself and his early surroundings, he has much to say about those modern Arabs, the gypsy bands, to be found in almost every part of the world. Among other things, he speaks of the superstitious regard, on the part of the credulous, for the gypsy as a fortune teller and a revealer of future events. He asserts that while fortune telling is a lucrative source of income to the gypsies, there is nothing which causes these wandering Arabs such merriment and amusement as the way in which intelligent Christian people seek them out in their tents and encampments in order to ascertain the secrets of fortune and the character of coming events. But the gypsy has no monopoly of the business of unraveling the mysteries of the future.

Scores of men and women make sure of their own “fortune” by telling the fortunes of men and women who would like to know what a day may bring forth, but who are not willing to wait for the day or quietly work for the desired result.

I believe that I could offer positive and reliable predictions concerning all who might apply. Tell me how you have spent the last five years and I will outline the possibilities of the next decade.

The blacksmith swings his hammer backward and forward - over his shoulder forward. Backward and forward. Retrospect and prospect. The future is but a development of the past.

Look after present events and let future events take care of themselves. Sufficient unto the day is the evil thereof. Let the men and women who can predict, with such unerring accuracy the evolutions of future events, apply themselves to the stock market and, dealing in margins, reap for their own coffers, the golden harvests which properly belong to those who can discern future events and distant possibilities. If you will take care of today, tomorrow will take care of itself.

Bacon: It were better to have no opinion of God at all than such an opinion as is unworthy of him; for the one is unbelief, and the other is contumely; and certainly superstition is the reproach of the Deity.

Milton: The greatest burden in the world is superstition, not only of ceremonies in the Church, but of imaginary and scarecrow sins at home.

Cicero: Superstition is a senseless fear of God; religion, the pious worship of God.

Fielding: Superstition renders a man, a fool.

SYMPATHY.

“Put Yourself in His Place,” is the title of a splendid novel. It is the best practical illustration of that word “sympathy” - sympathy - to suffer with. To view the accidents and incidents of life, especially those which are sad and sorrowful, from the standpoint and viewpoint of your neighbors - this is sympathy. When some of Queen Victoria’s subjects lamented that she sorrowed so long for her husband and did not live more among her people, John Bright said, in her defense: “I venture to say that a woman, be she the queen of a great realm, or the wife of one of your laboring men, who can keep alive in her heart a great sorrow for the lost object of her life and affection, is not at all likely, to be wanting in a great and generous sympathy with you.”

There is no greater example of sympathy than is to be found in the life of Jesus. Being one of all, a part of all, His heart went out to all, whether physical ailment, or soul need.

Beecher: Happy is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. Gifts from the hand are silver and gold, but the heart gives that which neither

silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, cause a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him from the south.

Talfourd: Sympathy is the first great lesson which man should learn. It will be ill for him if he proceeds no further; if his emotions are but excited to roll back on his heart, and to be fostered in luxurious quiet. But unless he learns to feel for things which he has no personal interest, he can achieve nothing generous or noble.

Alcott: Sympathy wanting, all is wanting; its personal magnetism is the conductor of the sacred spark that lights our atoms, puts us in human communion, and gives us to company, conversation, and ourselves.

Byron: There is naught in this bad world like sympathy; it is so becoming to the soul and face, sets to soft music the harmonious sigh, and robes sweet friendship in a Brussels lace.

Coleridge: All sympathy not consistent with acknowledged virtue is but disguised selfishness.

TACT AND TALENT.

Tact is a faculty of discernment; of judging quickly and wisely what to say, or do, in any given circumstance. It is knowing how to turn all incidents and accidents to your advantage; it is knowing how to rub the fur the right way, what to do, what not to do, what to say, and how to say it; it is the art of winning in spite of reverses and obstacles. Tact is the product of that intuitive mental process which produces immediate, yet wisest action.

It is no proof of ability to go through the world rebuking the opinions or vanities of others. Tact is to people what oil is to machinery; it helps you side-step the unfavorable; it makes friends and helps to keep them. "Talent is power, tact is skill. Talent is weight; tact is momentum. Talent makes a man respectable, tact makes him respected. Talent knows what to do; tact know how to do it."

Andrew Carnegie, in his biography of James Watt, says that the value of partnership is in the bringing together of men of opposite temperaments, and thus, blending the characteristics of men who are entirely different in their gifts and talents. This results in such a combination of experience and ability that the chances of success are increased a hundredfold.

Carnegie himself, was a fine illustration of business ability in the selection of his partners. He affirms that his success has been largely due to his talent for discovering ability in others. It is said that Napoleon seldom made a mistake in his judgment as to the strength and weakness of

his captains and generals.

W.P. Scargill: Talent is something, but tact is everything. Talent is serious, sober, grave, and respectable; tact is all that, and more too. It is not a seventh sense, but is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch; it is the interpreter of all riddles, the surmounter of all difficulties, the remover of all obstacles.

Young: Talents angel-bright, if wanting worth, are shining instruments in false ambition's hand, to finish faults illustrious, and give infamy renown.

Montesquieu: Now this is how I define talent; it is a gift God has given us in secret, which we reveal without knowing it.

Goethe: Talents are best nurtured in solitude; character is the best formed in the stormy billows of the world.

Colton: Grant graciously what you cannot refuse safely, and conciliate those you cannot conquer.

TEMPERAMENT.

A man always slants toward the mood of his own temperament. Speaking generally, there are five temperaments.

(1) *The mental temperament.* This is the temperament of the thinker. This man lives in his head. He goes through the world head first. From a chronological standpoint, he is "all head." Like the great Disraeli, he stands on his own head. He was born with a philosophy all his own. He has a strange way of reasoning himself into a subject and then of reasoning himself out again. He is the man who coined the phrase: "There is a Reason." He lives in the front part of his head - between the ears and above the eyes. He always desires to know the reason why. He was born with an interrogation point in his fist. He asks for an explanation. He takes nothing for granted. He is not pleading for accepted theories or looking for new truth. He simply asks: "What are the facts?" By some, he is thought to be cold. By all, he is known to be clear. He does not possess the magnetism of a successful politician or the passion of a great orator. He thinks.

(2) *The vital temperament.* This is the temperament of the born optimist. As a rule, he is thick set and stocky. The distance between his heart and brain is not great. His blood is red and warm. In fact, he may be spoken of as "all blood." When he shakes hands with you he imparts an electrical thrill. When he speaks to a crowd, folks "sit up." There is fire in his eye and a peculiar quality in his voice. He is jovial, good natured and companionable. He was born when Jupiter held sway. He is not a thinker, but what he lacks in thought, he supplies in emotion. He

is not adverse to using other men's ideas. He provides the gasoline after the car is built. He is full-blooded, aflame, and irrepressible - the dynamo in personality.

(3) *The motive temperament.* This is the temperament of the man of action. He is tall, and therefore, can see farther than most people - but he does not live in the future. He acts here and now, and resides on the spot. When things do not move - he moves them. There is in his nature the suddenness of the lightning flash. But the lightning strikes because of a previous congestion of electrical energy. This man was born on his feet. He is what folks call, "a man of affairs." He possesses great executive ability. He can conduct a score of enterprises at the same time. He was not born to deal with moral issues, but rather, to bring things to pass. He acts, He stirs. He insists. He succeeds. He does not deal with great ideas, but with great enterprises.

(4) *The nervous temperament.* This man is a born psychic. He can see, feel, hear, think, and sense - all in a flash. His temperament is discoverable in the quick action of his eye and the fine quality of his hair. He can hear voices to others inaudible. He can see strange forms to others invisible. He cannot analyze his own motives or give a good reason for his best actions. His successes are the offspring of his inspirations. His "mistakes" are very often inspired - if we may judge by result. He is a man born for emergencies. He lands on his feet. He finds an advantage in every defeat and new sources of power in every victory. He is a wonder to his friends and an amazement to his enemies.

(5) *The phlegmatic temperament.* This man was born in order to tell humanity "where to get off." He is as correct as a cash register, as conservative as a safety vault, and as non-committal as an undertaker. He hesitates. He doubts. He considers. He is a mixture of gloom and suspicion. He can audit an account, administer an estate, or close up a business. In literature, he is a critic; in theology, a conservative; in politics, a member of the old guard; in ecclesiastical affairs, a reactionary, and in all personal matters, "safe." He invented the brake, the fire escape, the electrical alarm, and organized the first "guarantee bond" company. His hair is black, his complexion sallow and his eyes deep set. His name is not written on the page of history; nevertheless, he is as indispensable as bolts and locks.

Here then, are the five temperaments, an outline of which we have given in an over-emphasis:

(1) The Mental temperament, which tends toward Science - cold, calculating, and severely correct. (2) The Vital temperament - jovial, happy, hopeful, and reassuring. (3) The Motive temperament - ruthless, grasping, all conquering, with an abiding faith in Organization. (4) The Nervous temperament - quick, sensitive, agile, nimble, born to command and wearing the crown of Leadership. (5) The Phlegmatic - slow, doubtful, sure - with small hope and large caution -

bringing everything before the bar of Criticism.

The best thing in temperament is a blend, through marriage or partnership.

TEMPERANCE - Intemperance.

Habitual moderation in the indulgence of natural appetites, inclinations, habits, and passions, restraint of sensual appetite - moderation in all things.

The law of life demands temperance in all things, but let us here emphasize the importance of abstinence from strong drink.

The first case of drunkenness on record is that of Noah, and from that day to this, the world has been cursed with an ever-increasing tendency toward that debasing and degrading influence. The great truth in Proverbs, that "The drunkard and glutton shall come to poverty" is ever with us in fulfillment.

Desire, habit, slavery to habit, is the destructive trinity, all should disavow, renounce, disown. Desire enthrones a habit that rules with iron hand. Only an iron will, can dethrone this destructive despot.

Shakespeare: Though I look old, yet, I am strong and lusty, for in my youth, I never did apply hot and rebellious liquors in my blood.

Jeremy Taylor: Temperance is reason's girdle and passion's bridle, the strength of the soul and the foundation of virtue.

Burton: Temperance, indeed, is a bridle of gold; and he who uses it rightly is more like a god than a man.

John Neal: Drinking water neither makes a man sick, nor in debt, nor his wife a widow.

William Penn: The smaller the drink, the clearer the head, and the cooler the blood.

THOUGHTFULNESS.

The kings of the earth are the men who think. The difference between men is not so much in face and form as it is in mental force. Why is it that one man receives a compensation of \$800 a year, while another draws a salary of \$1,800 or \$50,000 per annum? The difference usually consists in the fact that one man uses his brains while the other does not. Some men never learn to think. It was while Columbus was at Barcelona that the famous incident with reference to the egg occurred. You will remember that Pedro Gonzales de Mendoza, Grand Cardinal of Spain, the first subject in rank in his own country, extended an invitation to Columbus to enjoy a

banquet in his palace and meet the chief men of the kingdom. Columbus was assigned the most honorable seat at the table. One of the noblemen, seemingly jealous of the honors and compliments heaped on the great discoverer, asked him if he imagined that if he had not discovered the new world nobody else would have been able to do so. Columbus kept perfectly cool and calm. But, taking an egg from the table, he invited each one of the company to try if he could make it stand upon one end. Each one attempted and failed. Columbus struck the egg gently upon the table so as to break the end, leaving it standing upon the broken part. "Ah!" said the critic, "I could have done that, if I had only thought!" "Yes," said Columbus, "and you could have discovered the Indies if you had only thought."

TOLERATION.

Sismondi: Whenever we cease to hate, to despise, and to persecute those who think differently from ourselves, whenever we look on them calmly, we find among them, men of pure hearts and unbiased judgments, who, reasoning on the same data with ourselves, have arrived at different conclusions on the subject of the spiritual world.

Southey: Be thankful that your lot has fallen on times when, though there may be many evil tongues and exasperated spirits, there are none who have fire and fagot at command.

TONGUE.

Quarles: Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.

Sir W. Raleigh: It is observed in the course of worldly things, that men's fortunes are oftener made by their tongues than by their virtues; and more men's fortunes overthrown thereby, than by vices.

Anacharsis: The tongue is, at the same time, the best part of man and his worst; with good government, none is more useful, and without it, none is more mischievous.

Justin: By examining the tongue of a patient, physicians find out the diseases of the body, and philosophers the diseases of the mind.

Socrates: The tongue of a fool is the key of his counsel, which in a wise man, wisdom hath in keeping.

Bible: The tongue of the wise useth knowledge aright, and is as choice silver.

Quarles: A fool's heart is in his tongue; but a wise man's tongue is in his heart.

Bible: Death and life are in the power of the tongue.

TRIFLES.

Chesterfield: Great merit, or great failings will make you respected or despised; but trifles, little attentions, mere nothings, either done or neglected, will make you either liked or disliked, in the general run of the world. Examine yourself, why you like such and such people and dislike such and such others; and you will find that those different sentiments proceed from very slight causes.

Ruskin: In mortals, there is a care for trifles which proceeds from love and conscience, and is most holy; and a care for trifles which comes of idleness and frivolity, and is most base. And so, also, there is a gravity proceeding from thought, which is most noble; and a gravity proceeding from dullness and mere incapability of enjoyment, which is most base.

Shenstone: Trifles discover a character more than actions of importance. In regard to the former, a person is off his guard, and thinks it not material to use disguise. It is, to me, no imperfect hint towards the discovery of a man's character, to say he looks as though you might be certain of finding a pin upon his sleeve.

Julia Ward Howe: When I see the elaborate study and ingenuity displayed by woman in the pursuit of trifles, I feel no doubt of their capacity for the most Herculean undertakings.

Tupper: Trifles lighter than straws are levers in the building up of character.

Michelangelo: Trifles make perfection, but perfection itself is no trifle.

Franklin: Be not disturbed by trifles, for trifles make up life.

Emerson: The creation of a thousand forests is in one acorn.

Coleridge: There is nothing insignificant, nothing!

Pope: Trifles themselves are elegant in him.

Napoleon: Men are led by trifles.

TRUTH - Falsehood.

Colton: Pure truth, like pure gold, has been found unfit for circulation, because men have discovered that it is far more convenient to adulterate the truth than to refine themselves. They will not advance their minds to the standard; therefore, they lower the standard to their minds.

Pascal: Argument may be overcome by stronger argument, and force by greater force; but truth and force have no relation, - nothing in common, nothing by which the one can set upon the other. They dwell apart, and will continue to do so till the end of time.

Dr. Kitto: A man has no more right to utter untruths to his own disparagement than to his own praise. Truth is absolute. It is obligatory under all circumstances, and in all relations.

Richter: Truth, like the Venus de Medici, will pass down in thirty fragments to posterity; but posterity will collect and recombine them into a goddess.

Channing: The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul, when arranged in their natural and fit attire.

Cudworth: The golden beams of truth and the silken cords of love, twisted together, will draw men on a sweet violence whether they will or no.

Rousseau: General abstract truth is the most precious of all blessings; without it, man is blind; it is the eye of reason.

Demosthenes: What we have in us of the image of God is the love of truth and justice.

Bacon: No pleasure is comparable to the standing upon the vantage-ground of truth.

Boileau: Nothing is really beautiful, but truth, and truth alone, is lovely.

Pope: Truth needs no flowers of speech.

Sterne: Endless is the search of truth.

UNITY - Separation.

In union, there is strength. But the strength of the union will depend upon the strength of the unit. It has always been difficult to organize common poverty into common wealth. Death has never been organized into life, nor darkness into light, nor stupidity into brilliancy. There are some men who don't enthuse and some things which won't evolve. Ten fools can never be organized into one philosopher. Ten idiots will not furnish brain matter sufficient for one bright intellect. One thousand cords make a cable, but one thousand circles of mist make a fog bank.

Think independently, compromise on minor points, but unite and fight for the big things of life.

VICTORY - Defeat.

Every young man should own a dictionary. There is a wealth of knowledge in the meaning of words. No man can speak clearly who does not think clearly, and no man can think clearly who does not know the weight of a word. A word before it is spoken stands for a mental image. So, we go to the dictionary to ascertain the meaning of the word "Success," and we find that success is succession, one thing following another like "successive ages." The word also has another meaning - it is success for that which is underneath to take a position on top. And, if it is success for that which is underneath to take a position on top, then it is success for the under crust to become the upper crust, and if it is a success for the under crust to become the upper crust, then there is more real, genuine success to be achieved, in the dawning of the twentieth

century, on the continent of North America, than at any time of place since Adam first entered the Garden of Eden.

VIGILANT - Incautious.

The commercial realm must be Christianized or our civilization will be commercialized. Today the moral heroes of the world are battling for business morality in the business world. John Morley, after a career of extensive operations and vast experience, utters these startling words: "In a public life covering many years, I have only known four men whose personal love of truth was absolutely unassailable."

Theodore Roosevelt affirmed that in his political experience he had found three classes of men. First, the man who is honest; second, the man who is dishonest; third, the man who is honest according to the law - just honest enough to keep out of the penitentiary.

"Eternal vigilance is the price of liberty," - liberty in all things.

VIRTUE.

Socrates: Virtue is the nursing-mother of all human pleasures, who, in rendering them just, renders them also pure and permanent; in moderating them, keeps them in breath and appetite; in interdicting those which she herself refuses, whets our desires to those that she allows; and, like a kind and liberal mother, abundantly allows all that nature requires, even to satiety, if not to lassitude.

Seneca: Virtue is shut out from no one; she is open to all, accepts all, invites all, gentlemen, freedmen, slaves, kings, and exiles; she selects neither house nor fortune; she is satisfied with a human being without adjuncts.

Seneca: Virtue, like fire, turns all things into itself; our actions and our friendships are tintured with it, and whatever it touches becomes amiable.

Channing: All virtue lies in individual action, in inward energy, in self-determination. The best books have most beauty.

Rousseau: Virtue is a state of war, and to live in it, we have always to combat with ourselves.

Epicurus: Virtue consisteth of three parts, - temperance, fortitude, and justice.

Socrates: Virtue is the beauty, and vice the deformity, of the soul.

Shakespeare: Virtue is beauty.

WALKING IN THE LIGHT.

Life has its sunbursts. There are moments that are sweet and days that are divine. There are

events which crowd an eternity into an hour. There are experiences which cause the heavens to be opened and grant to the weary pilgrim, a vision of the rainbow round about the throne. There are evenings when the stars seem to be living diamonds and there are nights when "Northern Lights" fling trembling vibration like divine reflections across the sky. Thank God for every experience rich and rare. Live in the light of your experience. Billy Bray, writing in the year 1823, of the wonderful conversion which he had experienced, remarked, "Everything looked new to me, the people, the fields, the cattle, the trees - I was a new man in a new world."

WEALTH.

Wealth of health, wealth of character, wealth of friendship, wealth of accomplishments, wealth of aspirations, wealth of love, wealth of any or all the virtues of life! - excellencies calling for our utmost endeavor for attainment. See *Health, Wealth, and Beauty*.

WILL-POWER - Irresolution.

The average young man, at the beginning of his career, is honest, sincere, and true-hearted. He means well. He intends well. If his achievements only equaled his resolutions, he would end well. But somewhere along the road, he makes a slip, or a mis-calculation, and finds himself in a little while, off the track. "Well meaning, but side-tracked," is the verdict, while parents weep and friends mourn. A great preacher has said:

"`Drifted` might be written as the brief epitaph over the grave of many a man and woman who is stranded far from God. Over that man, for example, of whom I heard in recent years, one of the wastrels of Western Australia, who met with a fatal accident when stupefied by drink; an inquest was to be held, but in the settlement, not a single New Testament could be procured on which to swear the jury - until they were searching the body, when they found one sewn in his outworn clothes."

The man of iron will, shall, if need be, reach up and pluck the shining stars from their bed of heavenly blue and dash them like glittering dust at his feet.

WISDOM - Folly.

Seneca: Wisdom does not show itself so much in precept as in life, - in a firmness of mind and a mastery of appetite. It teaches us to do, as well as to talk; and to make our words and actions all of a color.

Sir W. Temple: A man's wisdom is his best friend; folly, his worst enemy.

Rochefoucauld: Wisdom is to the mind what health is to the body.

Demosthenes: The end of wisdom is consultation and deliberation.

Wordsworth: Wisdom sits with children round her knees.

Montaigne: A man must become wise at his own expense.

Bible: The price of wisdom is above rubies.

ZEAL.

Steele: Zeal for the public good is the characteristic of a man of honor and a gentleman, and must take the place of pleasures, profits, and all other private gratifications. Whoever wants this motive is an open enemy or an inglorious neuter to mankind, in proportion to the misapplied advantages with which nature and fortune have blessed him.

Buddha: Through zeal, knowledge is gotten, through lack of zeal, knowledge is lost; let a man who knows this double path of gain and loss, thus place himself that knowledge may grow.

Emerson: The eloquent man, is he who is no eloquent speaker, but who is inwardly drunk with a certain belief.

Bacon: The zeal which begins with hypocrisy must conclude in treachery; at first, it deceives, at last, it betrays.

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