



# Bodleian Libraries

UNIVERSITY OF OXFORD

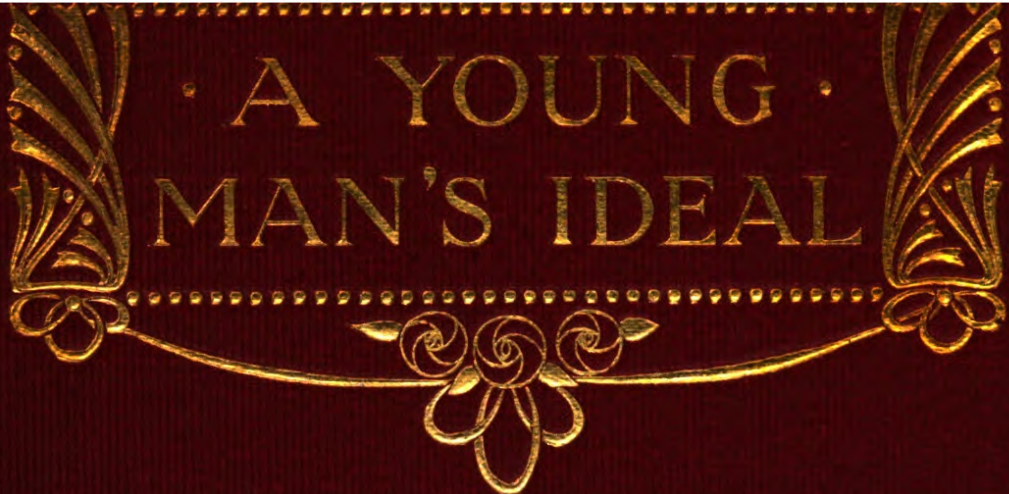
This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

A decorative gold floral border with symmetrical scrollwork and leaf patterns on the left and right sides, and a central floral motif at the bottom. A dotted line runs horizontally across the top and bottom of the central text area.

· A YOUNG ·  
MAN'S IDEAL

WILLIAM WATSON, M.A.



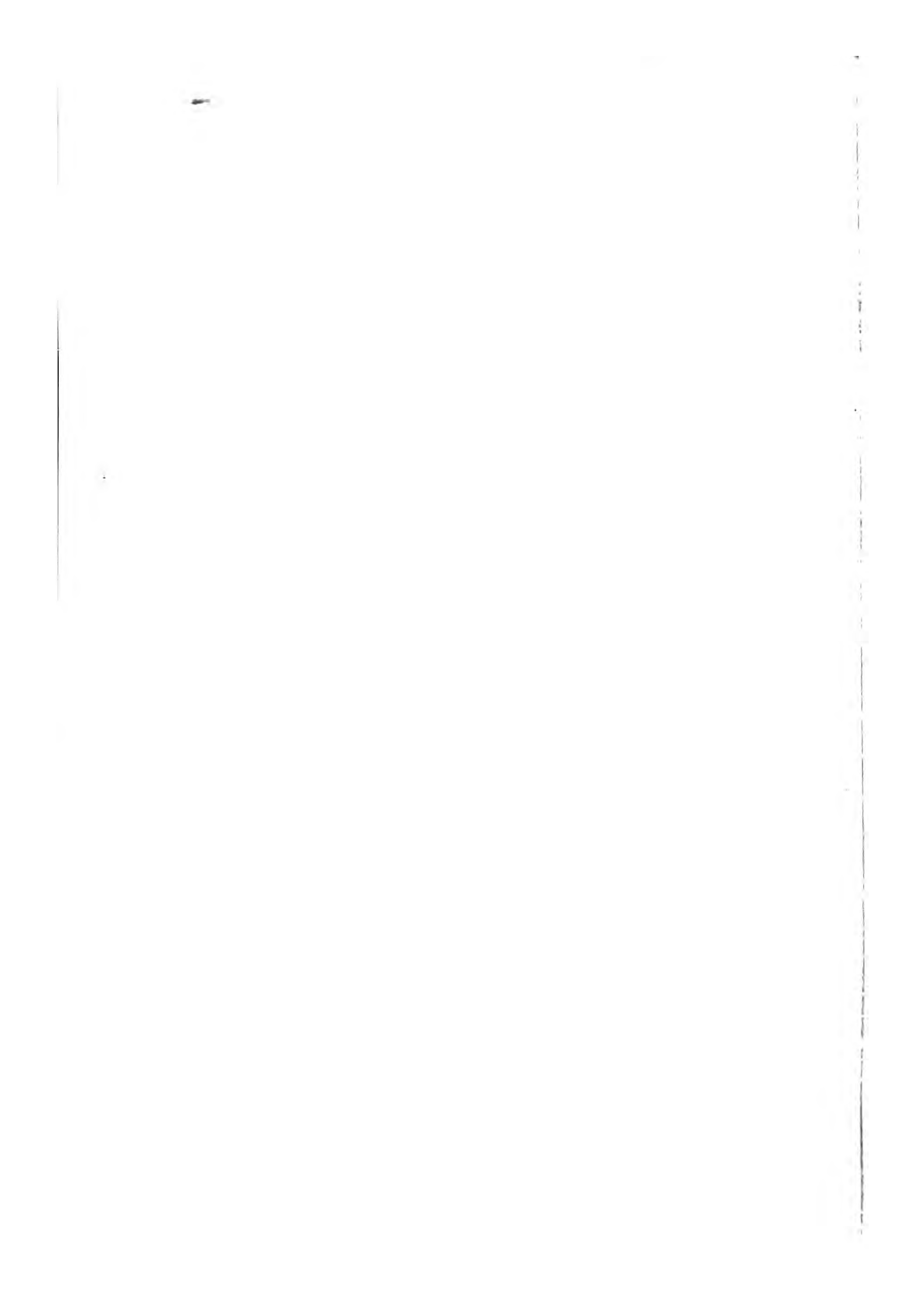
1419 e. 1782





M.A.





**A YOUNG MAN'S IDEAL**





# A YOUNG MAN'S IDEAL

BY

WILLIAM WATSON, M.A.

AUTHOR OF "PRAYER," ETC.

LONDON

JAMES CLARKE & CO., 13 & 14 FLEET STREET, E.C.

1910





TO  
MY FRIENDS  
THE YOUNG MEN  
OF  
TRINITY CHURCH  
CLAUGHTON, BIRKENHEAD





## CONTENTS

CHAPTER	PAGE
I. A YOUNG MAN'S IDEAL . - - -	9
II. A YOUNG MAN'S FRIENDSHIPS - - -	39
III. A YOUNG MAN'S BOOKS - - -	69
IV. A YOUNG MAN'S TEMPTATIONS - -	105
V. A YOUNG MAN'S AMUSEMENTS - - -	151
VI. A YOUNG MAN'S RELIGION - - -	185



**I**

**A Young Man's Ideal**

As he thinketh in his heart so is he.—*Scripture Proverb.*

He who comes up to his own standard of greatness must always have had a low standard of it in his mind.—*Hazlitt.*

Let no one be like another, yet everyone like the highest.  
How is this to be done ? Be each one perfect in himself.

*Goethe.*

If one advances confidently in the direction of his dreams and endeavours to live the life which he has imagined, he will meet with a success unexpected in common hours.

*Thoreau.*

The early painters,  
To cries of "Greek Art and what more wish you ?"  
Replied, "To become new self-acquainters,  
And paint man, man, whatever the issue !  
Make new hopes shine through the flesh they fray,  
New fears aggrandise the rags and tatters ;  
To bring the invisible full into play !  
Let the visible go to the dogs—what matters ?"

*Browning.*

We are all visionaries, and what we see is our soul in things.—*Amiel.*

## I

### A YOUNG MAN'S IDEAL

IT was the habit of Plato, when he was troubled and distracted by the many questions and problems which his friends raised concerning the value and influence of the moral life, to turn his mind away from the confusions and perplexities of the soul, and think of the great spiritual laws which silently ruled humanity, and built and maintained the life of nations and individuals. From small things with their feebleness and decay he passed to contemplate the divine and enduring things which are the foundation of all truth and goodness. He was sure that the lives that rested on these were the best and strongest lives. And the acceptance of that old Greek doctrine is still our weightiest defence against cynicism and despair. We live as we love, and we live our best as we love the best. We are creatures of feeling, and right feeling kindles right desires. Our reason gives shape to our desires, and our will helps to their realisation. In this lies the distinction between ourselves and animals. When the appetite of

## A Young Man's Ideal

the animal has been appeased, it feels a perfect satisfaction till the pressure of appetite makes it hungry again. Man can set no limit to his desires ; his aspirations are his very life. He always carries with him the consciousness that he can never quench on this earth his thirst after happiness and truth and goodness. He is a panting pilgrim on an endless way.

Our mind can see things as they are ; it can recognise them as they are presented to the senses. It has also the power of seeing things as they might be. The " might be " is the ideal. And so the ideal is a mental vision, and yet a real thing under the conscious influence of which we can rule and direct our labour and our life. How good or how poor it is depends on the mind that thinks. As a man thinketh in his heart so is the conception which he forms regarding both himself and others. There is a larger world around us and within us, higher and better than this visible one in which we eat and sleep and toil. If we cannot perceive and feel that world pressing in upon our nature, not now and again, but always, we are only half the beings we think ourselves to be. The hidden splendour which is always round our way is much more wonderful than the glories which the changing beauty of earth and sea and sky is continually disclosing to our sight. He who can use more than his bodily vision, and amidst the common unchanging duties which fill



## A Young Man's Ideal

up his days can catch glimpses of things which are not material like his habitual environment, is enlarging and enriching a nature which will more and more assert its spiritual strength and greatness. As there are kingdoms within kingdoms in this vast universe of which our world is only a small speck, so are there in ourselves eyes within eyes, hands within hands, organisms within organisms, all related to those unseen spaces that lie around, and very close to us. It is the inner that interprets the outer and gives the outer its true significance. If we have no insight into the possibilities of our life we are worse than blind, we are dead. Where there is no vision, no clear imperious thought about character and duty and responsibility, people inevitably perish.

There comes to every thoughtful young man at some period in his life an hour of moral and spiritual elevation when, as to Moses on the mount, there is revealed to him a higher pattern of life than he has hitherto been following. He sees the true proportions of the things he has hitherto been dealing with; the tendency and drift of his character; the worth of his influence; the use of his opportunities and time; and the possibilities he has not yet attempted to fulfil. It is a critical moment when he feels himself under the magic power of great thoughts. They will make him, if he gives them room in his life; he will unmake himself if he spurns them.

## A Young Man's Ideal

“ It is the unique quality of rational beings,” says one of our ablest thinkers,<sup>1</sup> “ that in great things as in small, they act from ideas. Man’s impulses are never blind, nor are even those desires animal which are most akin to the beast’s. Rays of light from the intelligence strike upon them and pierce their texture, and, like clouds, they catch new hues of meaning and of beauty. Through their relation to mind the passions become capable of an excess of evil, as they never are in the brute ; and for the same reason, they are capable of being sanctified to the service of holy causes. Man is always pursuing *ends*, great or small. It is the *idea* of that which seems to him desirable, not his mere muscles, or nerves, or bare sense and impulse, which carries him to his every act. Only on that account is he free and responsible ; only because the deed was first in his intelligence does he appropriate it to himself and say ‘ I did it.’ ” Sometimes the time of revelation breaks suddenly on a young man, sometimes it dawns slowly on him. Through disappointment, illness, failure or remorse he is driven in upon himself, and made to see deeper than the surface interests of the passing days. He discovers that life—his heedless personal life—has possibilities and purposes and a moral value higher than he ever dreamed. The artist frequently stands back from his painting to estimate

<sup>1</sup> Professor Henry Jones, “ Idealism as a Practical Creed,” p. 18.

## A Young Man's Ideal

its effect and arrangement, and it is a wholesome thing for a man to step aside at times from his habitual beliefs and ways and measure their value in the light of his own conscience and the teaching of God. Well for him if, seeing what he is, and what he ought to be, he has courage enough to begin to build his life again other than it was before. It is the resolute will that achieves. When the mind sees its purpose clearly no labour will be wearisome in the effort to gain it. The ideal may be remote and lofty, yet when it is set firmly in the heart of a man's life its realisation will come nearer every day. "Our ideas," says Mr. Balfour in his book on the Foundations of Belief, "are framed, not according to the measure of our performances, but according to the measure of our thoughts." And our thoughts are ourselves.

What ought to be a young man's ideal? It is true he may have many ideals, but he will have one that is constant and dominant, and that throws its influence over every part of his being. Though he will probably say nothing about it to any one, it will be the most real thing in his life. It will be the impelling force in all his actions and decisions. When he is least thinking of it, it will be shaping his character and career. Young men who are engaged in professional, industrial and business pursuits are imitating some one whom they know, almost before they are aware of it. The junior clerk in a bank

---

## A Young Man's Ideal

almost unconsciously from the first tries to adopt the methods of his senior. The young doctor who has just qualified cannot forget the distinguished surgeon under whom he served in the hospital, and unwittingly he incorporates that surgeon's ways and spirit in his own practice. Most young men have their ideals in other and abler men, and labour hard to reproduce them in themselves. They have their ideal football player; their ideal cricketer; their ideal orator and politician; their ideal singer; their ideal preacher. The instinct is more or less strong within us all to copy some one better than ourselves. This disposition to imitate is born with us, but what we ought to imitate is not always easily found. Carlyle says somewhere that "habit and imitation are the source of all working and all apprenticeship, of all practice and all learning in this world." St. Paul told his friends to be followers of himself. He was to be their ideal Christian man in a difficult time. There was no spiritual pride in that advice. The apostle merely wished as a strong man to help the weak by the spiritual magnetism of his own life.

I am not speaking here of special ideals, but of that ideal life and conduct which beckons every young man who gives wise heed to the demands and needs of his nature, and who seeks to meet them in the fullest way. For the most priceless thing to you is yourself. What shall a young man



## A Young Man's Ideal

give in exchange for his young manhood? And what elements should enter into the formation of his ideal? There are some that are conspicuous and within everyone's reach.

There is, first, the ambition to fill a worthy place in the world. The danger before many a young man to-day is that he may quickly lose the sense of his own value. He may demean himself through sheer indifference about his own dignity. He may say that there is nothing great for him to do, forgetting all the while that there is everything great for him to be. "The world is too crowded," he declares, "and there is not a corner for me. It is only a very few people who move in a large orbit; it is they who do the splendid things; it is they who leave renowned achievements when they die. I am spending my life in endless and unmeaning trivialities; occupying the days by going from one commonplace to another. The office or the workshop is my only world, and a mean dull one it is even at its very best. Surely out of a routine like that one cannot find material with which to build an ideal character. People say that there is room at the top, but the top is higher now than it once was, and there is less standing space; I must be content to toil on at the bottom, or if not quite there, at but a little distance from it, with no likelihood of ever rising higher." I know that that is often a subject of talk among young men throughout our

## A Young Man's Ideal

land to-day, and I know also, that many of those who indulge in it are apt to grow cynical and hard, and dispirited and sour, prejudiced and despairing. Their range they think is too small. Do you remember Emerson's saying given in his own pithy American fashion: "hitch your waggon to a star"? Bring your small interests and work up to the infinite and see how large these interests will look. There is no duty that does not carry with it its own divine dignity. You need not be mean because your work is commonplace, or have a narrow hope for yourself because you are unnoticed and unknown. The true workman, whether mechanic or parliamentarian, if he be sincere in his thoughts about himself, always dignifies his labour, and never allows it to wither and belittle him.

You would not think any duty small  
If you yourself were great.

Show a glad fidelity in the insignificant things you have to do. It is not so much the small things you have to be most concerned about as what comes out of them. It is better that you should live in a castle in the air, though that may probably be the only place where it ever will be, than in some dungeon in the mind which you will make a very real dwelling-place daily built by your own discontent and unworthy rebelliousness. Little thoughts are a misfit if applied to little duties.

## **A Young Man's Ideal**

It is in the fulfilment of daily routine that we need more than anywhere the animating influence of the highest ideas. You are here for the salvation of your manhood, and manhood is saved by dutifulness. Your main problem is not to become successful but to become a good man whose life always blesses its circumstances ; to have a reach of mind and soul that touches God ; to stand always erect in your frank, manly faithfulness to Him. Success and prosperity will doubtless come to you if you prove yourself capable of bearing them. The man whose pound grew by skilful use into ten pounds had the natural reward of being made responsible for the welfare of ten cities. Faithful in little, you will some day reap much, and will doubtless be promoted to the discharge of great tasks if in your devotion to small tasks you display those qualities that equip you for heavier obligations. It is of immense advantage to the well-being of a young man's character that he prove his moral stamina by being systematically heroic in irksome duties, doing difficult things for no other reason than that they are difficult. Some day of severe testing will come to you ; your best preparation for it is a rigorous fidelity in all the circumstances of the common days. How dreadful is this place, you say ; this workshop ; this office ; this market ; there is little or no room for moral expansion here ; and no likelihood of attaining dignity and



## A Young Man's Ideal

influence. You think so, but remember that God always lets down a ladder in the dreadful place, and if you only would believe it, a place less dismal and mean would probably not help you to climb nearer to Him. Make your place worthy by making yourself worthy to fill it.

A young man will also have in his ideal a desire to bear a worthy character in the world.

That urgent message which Socrates so constantly gave to the men of his day "know thyself" has not become stale with time. There is not much difficulty in knowing about ourselves; a primer of physiology will supply us with the information, but that is quite another thing from knowing ourselves. How do we gain that knowledge? Mainly by opposition and hindrance. A little child learns to walk carefully among the very things that make walking dangerous to him. Chairs and tables stand in his way, and he finds they will not move at his bidding or his touch. He strikes at the wall, but the wall does not fall, and he cannot push his hand through it. Slowly he comes to know his limitations; he discovers that his strength is challenged by other forces. It is similarly with ourselves. We are in a world where we have to gain strength of will, firmness and force of character, alertness and clearness of judgment, by contending with opposing circumstances. We are challenged by difficult work, by temptations to evil, by uncongenial

## A Young Man's Ideal

surroundings, by many things that inevitably tend to show what manner of men we are. Who goes to that contest with you? Are these things making, or unmaking you? Are you emerging from the struggle with moral elements more deeply fixed within your character? A gentleman told me recently that it was his opinion that the young men of England to-day had no moral backbone in them, and were becoming less manly, less independent, less resourceful and less disposed to work hard, and that even when they married they were selfish enough to expect their fathers to bear no small share of their support. My own observation was probably not so extensive as his—he was a business man with very wide interests—but I ventured to differ from him, and to say that while he may have met with instances which confirmed his view, these instances must be regarded as exceptional, and I was sure that the average business young man worked as hard to-day as his father had done in his day, thirty or forty years ago, but that possibly since commercial conditions had greatly changed in that interval, he worked with a financial return that was not so large and that came to him but slowly. I know that there are many young men with all a young man's natural love of fun and sport, who are yet thinking seriously of the great problems of life, and who scorn frivolous pleasures and vulgar degrading excitements. But what young men have

## A Young Man's Ideal

constantly to remember is that what they term success in life, that is, an estimable reputation, a wholesome influence among others, a virtuous and stable character, means a contest with hindrances, and if a young man lacks the determination to face and crush a difficulty that is damaging him, and robbing him of manliness, purity and love of hard work, there is little reason to expect that his valour will be of any account in his encounter with the enemies that will stand in his way later. To remove difficulties out of your path, and to have life made pleasant for you, is to place a premium on your incompetency at the outset of your career. More young men are injured by having things made easy for them than by being left to fight their difficulties. It is sometimes a ruinous experience for a young man to have a father too indulgent, too famous, or too rich. It is good for him to fight his own battle unattended by derived advantages. Manliness is not quite the same thing as courage; it includes other qualities. It is an uncomplaining acceptance of those conditions which beset one's life, and which hamper and pain and hinder it; it is the recognition of the fact that difficulty is inevitable in a world like this, and that the only right way to deal with it is to face it cheerfully, feeling all the time that a difficulty puts a man on his mettle, and, if he be patient enough, brings out the best elements of his manhood.

## A Young Man's Ideal

Our ideals are our better selves. Every young man, however good he be, has a still better man dwelling within him, who is his proper self, but to whom nevertheless he is often disloyal and untrue. It is to this inward and less unstable man you should join yourself, not to the common variable man you are. The statue is in the marble; hew it out with unwearied hopeful chiselling. It is the high ideal that always lures us on with keenest fascination. Every young man contains within his own nature a continent of undiscovered moral force; he should toil fearlessly, like Columbus, until he wins it for the service of noble ends. Is your character expanding and growing stronger in moral and spiritual effectiveness? Are you a more forceful youth in your influence among your companions now than you were a year ago? No young man who values his manhood should allow his moral capabilities to become stagnant. No young man has yet learned to be so skilful in his business, or profession, or trade, as to say "I do not wish to acquire more skill." No young man who rightly knows himself can say, "I have reached the maximum of character, and I can be no better than I am, and do no better than I am doing." If you have a true vision of your life you will never be satisfied with anything in any direction, so long as there is anything better to be gained. While life lasts growth is to continue.



## A Young Man's Ideal

No, when the fight begins within himself  
A man's worth something. The soul awakes  
And grows. Prolong that battle through his life,  
Never leave growing till the life to come.

A young man will also have as part of his ideal the desire to render good service to the world.

Before we have gone halfway through this century we shall see many changes in the life of the land, undreamt of now. They may be changes that will strengthen or weaken our national position but, in either case, the kingdom of God will still make its way among us, and His work will still be done. And those who are young now will have the gladness of helping it, or the misery of undoing it. In your later manhood you will be on the side of God, or against Him, and you can, in some measure, tell which it will be, from the tendencies of your life now. I daresay you sometimes think it would have been a glorious thing to have lived in the early centuries of the Church and shared in its struggles and its growth, and laboured with the great men of these days, or in the middle ages to have been associated with lofty souls like Luther, and Columbus, and Galileo, and have had some part in scattering the intellectual darkness and torpor of the times; but there never has been for you a day like the present. There are still great and serious battles to be fought, difficult problems to be solved,

## A Young Man's Ideal

hard tasks to be attempted and achieved, and the men who to-day are old, and who have served their generation well, are envying you the magnificent opportunities that will lie abundantly before you in the coming day. Are you diligently qualifying yourself now for the labour and responsibility of that future time? Do you believe in the moral worth of the work you are doing at present? Will it stand the test of reference to the standard of the teaching of Jesus Christ; These are days when there is much to be done for God, in philanthropy, education, and in social reforms; in the elevation and purification of public opinion and public ways, and it is a good thing when a young man hears the call of these and other causes, and feels the pressure of the impulse to give away his life for others' good; but, remember, you must make your life worth giving away. It should, at this hour, be touching other lives about you to good and lofty issues. The effect of your conduct on your companions' minds should be seen now in your companions' habits and ways. Mrs. Oliphant in her life of Edward Irving says of him that he unconsciously elevated every man he talked to into the ideal man he ought to have been, and went about the world making men noble by believing them to be so. There can be no grander task for a young man than to guide and help this storm-tossed age in its struggles to find a true moral and spiritual anchorage, only,

## A Young Man's Ideal

be sure that you yourself have found an anchorage from which you cannot drift. It is a grand thing to consecrate your life to clamant social and national needs; the improvement of the condition of the poor and hopeless and criminal, and most of all the children of the streets, but the best way to gain and keep inspiration for work so difficult and hard is to know God, whom to know is life eternal. Duties and responsibilities will press upon you, and they will probably press upon you more and more heavily as the years pass, but I should despair of our country if we lost the strenuous note of an intelligent religious individualism in its surging life, and if the young men of our country should prove themselves unfit to cope with the evils of their later manhood. How many young men see no visions. They move about the world, and are unconcerned about its wants and sorrows. I have seen a blind beggar sitting in the loveliest of Swiss valleys asking money from the casual traveller. No rocks, no peaks capped with immaculate snow, no glorious sunrising and sunsetting, no floating mists, no calm blue sky for him. You may be blind to all the wonder and the beauty of life. You may not see things as they should be seen: the nobleness of duty; the power of prayer; the winsomeness of moral purity; the gladness that is found in the service of others. No more pitiful calamity can befall you than to be destitute of moral perception.

## A Young Man's Ideal

There are many influences that wreck a career, but there is almost none so strong as the lack of definite purpose. When you allow yourself to move in no positive direction you are the sport of every wind that blows. It will not do to say that little mishap can come to you since so many tides are flowing in life, any one of which is sure to bear a man to fortune. But how widely is it true that few have the will to take such tides at the flood. No one who has a sane conception of life and human nature will endorse the view that nothing is lost if one does not catch the tide. You doubtless already know some one who has made shipwreck of himself because he sailed for no particular port, and carried no trustworthy chart.

The decision to aim at something definite in life and to endeavour to gain it should be made by a young man early in life. I am always interested to find out what pursuit lads of fifteen and sixteen mean to follow. At that age they should be thinking of their future, but it often happens that lads are long past that age ere anything definite is thought of, and fixed as the goal of their efforts. How early the choice will be made depends very largely on the circumstances in which a youth at the time is placed. Some are ripe, or proximately ripe, earlier than others, but in every case there should be some end clearly seen for which a young man lives. I do not mean that a young man



## A Young Man's Ideal

should limit his ambition to winning success in the calling to which he has devoted himself, and gaining a high place as a prosperous merchant, or skilful tradesman, or honoured professional man—that he should certainly strive to be—but behind that high aim there should be a higher, and he should, by the power of his conscience and soul, be a morally influential man. It is when life is disconnected from any lofty moral ideal that it becomes fragmentary and ineffective, and runs, like sand, without cohesion. To some the ideal is meagre ; to others it is very rich and enchanting ; and to not a few again it is very transcendent, and these last are the very highest types of men. You have, doubtless, many thoughts about your character and your way of life, but your greatest need is something that will harmonise, and direct, and constantly inspire your whole nature. No man who looks down for his moral measurement will rise. It is the man who always looks up, and who is never a great man to himself, but who firmly believes that a greatness greater than he possesses he yet can gain, who grows. Faith in its true sense is the sight of the invisible excellence, of noble qualities still unexpressed, of ideal grandeur still to be shown. And the ideal, as we have it in its best form, is peculiarly Christian, because Jesus Christ came to give humanity new life by renovating character through the power of His own spiritual presence. In any case

## A Young Man's Ideal

you must work and live according to some pattern. A particular set of motives must rule you. You are conscious that you are under such sway at this moment. If that pattern and those motives are not the highest, then, I maintain, they ought to be. It is because

'Tis the most difficult of tasks to keep  
Heights which the soul is competent to gain,

that I press upon your thought the imitation and friendship of Jesus Christ. You cannot be true to yourself by following a lower standard. Your standard as a rational and moral being must be the loftiest or none. Place Christ where you may, you cannot get rid of Him as a rule and type of conduct. You are safe only when your life is entrusted to His guidance and government. Shape it according to His teaching so far as you understand that teaching. Let your nature be possessed by His mind and Spirit. Some masterful force, I repeat, must hold you if your journey through this tangled world is to be either safe or useful. You cannot be ignorant of the powers that fight against you, that strive to gain the upper hand in you, that weave themselves subtly and firmly round your affections and hopes, nor can you be ignorant of the right and needful things you lack. It is a complete manhood God wants, a soul who is willing to be heroic and self-denying, not for money, or pleasure, or party, but for the sake of achieving

## A Young Man's Ideal

the salvation of the world, and the glory of His name. St. Paul urged one of his young friends to stir up into flame the gift that was in him. There is a hidden power in you which God himself has given. Stir it up ; let it flame forth ; let your nature grow with a fearless enthusiasm in the service of God. There are those in whom a divine life has begun so early and gradually that they can no more tell when they began to love and follow Jesus Christ as their Ideal and Master than they can tell when they first saw their mother's smile. The main question, however, is, have you now a vision of Him in your heart, and are you permitting that vision to transfigure your life ? Do you know the difference between having the light of His face falling on you, and not having it, just as you know the difference between a sunny and a gloomy day ? If there is moral beauty anywhere in the world it is in Him. If gentleness, strength, generousness and unselfishness are to be found anywhere they are to be found in Him. Are you always obedient to the heavenly vision of His helpfulness and sympathy ? When such a vision comes, and it comes in many ways, it is not given for mere emotional enjoyment but for daily living. The only way by which it can be kept clear and strong is to utilise it in conduct. For it is always true that

Tasks, in hours of insight willed,  
Can be through hours of gloom fulfilled,

## A Young Man's Ideal

if a man attaches his life loyally and gladly to Him who gave it.

You have no recognition of the value of an ideal if you only use it in your dreams. It is so easy to be a seer, and not a doer. Many a young man's life to-day is running to shameful waste simply because he will not translate his best thoughts into definite acts. He is afraid to be himself at his highest moment. He cannot break himself free from some bondage that holds him to a lowering companionship, and assert the worth of his own personality. He hopes and imagines that some day he will be the man he sees he ought to be in those hours that come to him sometimes amidst his pleasures, and sometimes amidst his duties, but there his vision ends. Raphael in his famous picture of the Transfiguration has made the mountain on which that event took place very low, the summit seems to be not very distant from the base, the glorified Christ is not far removed from the sick and dying folks in the valley. One of the subtle dangers that beset young men is for them to care more for what they can see, and enjoy, and feel, than for faithfulness in commonplace service. They are thrilled perhaps with the sight of the ideal life, and think they have almost begun to live it, but they fail to disclose it in the things about their feet. They are men of emotion rather than men of principle. One is moved by his vision, and at



## A Young Man's Ideal

once proceeds to translate it into deeds, but does so, only so long as the excitement lasts ; while another, giving a deep place in his heart to his vision, plods steadily along the dull flat levels, and loses no jot of hope or zeal, though all the glory has faded from his sky. To have seen once, or many times, the beauty of Christ, and then to have gone back to an unbeautiful life ; to have heard Him call you to higher heights, and to have remained content with your dull and listless and sinful way ; to have seen your comrades liberate themselves from their moral indolence, and rise to a strenuous manhood in Him, and then for you to have turned over into the slumber of heavier indifference—what state can be so ruinous as that ?

I wonder if my words are being read by any one who has lost his ideal ? We often meet people who are continually wandering among the graves of their better selves. Their desires and hopes are buried out of sight, and they bitterly mourn their loss. Their mood is pitiable, and it is a mood that sometimes settles on a young man's spirits. He will tell you that he began his life full of confidence and glad promise. There was no cloud in his sky, and he never imagined there could be one. His road may have been narrow, and, perhaps, winding and flowerless, but at least it was sure, and had been well trodden by others. There might be pitfalls, and rough testing places, but he would keep a watchful eye and the end

## A Young Man's Ideal

would be reached without mishap. How buoyantly the journey was begun, how dismal was the disappointment, and the shame. There was fall after fall ; a straying from the path when the darkness came ; a return with bleeding feet, and sore remorse, and again the lapse in the heedless moment, and the tears of despair. The struggle is given up ; he thinks it is not worth his while continuing it. Is not that a common story, told by many young men in England to-day, and have not some of us had to listen to it again and again ? Sometimes, indeed, it is a story that has little or no shame in it. There has been no moral collapse of a man's virtuous manhood. It has simply been a story of weakness of will, fighting companionless against adverse circumstances ; a cooling of the early enthusiasm ; an easy-going disposition that gives up the fight because it is fatiguing ; an emulation that slackens and faints through failing faith in one's self and in God, but however they may be caused, a young man cannot learn too soon that his failings are the most fertile experiences in his life if rightly used, and that the best men who ever lived, and achieved anything, did nothing more than stumble onwards towards their ideal. There is a very rich benediction in the worst failure if you will only be patient enough to look for it. If life is to be judged by its ideals and aims, then it is an essential part of our education if we fail at times.

## A Young Man's Ideal

There is a saying of Ruskin which young men should remember, "the only failure a man needs to fear is failure in cleaving to the purpose he knows to be best." Yes, we can hold out bravely against a hundred difficulties, but it is the next one that most likely unhorses us. Jesus asks three brave friends to watch beside Him for one hour in his agony. It was a small request, and the duty was not for long, and they said "We can do it; we shall take our sleep and be awake in time," but they were untrue to their promise, and there was pitiful failure. That is the story of the human heart everywhere. It loses hold of its high purpose; its steadfastness breaks down.

But does God not make allowance for human nature? Yes, He does, and He counts the times you conquer as accurately as those when you prove untrue. He gives you full credit for the long weary fight, with its wounds and dust, in which you have done bravely, as well as for the unexpected defeat when the tempter leaped out on you from his hidden ambush? And through all the blameworthy blunders of your career He still holds before you the Divine ideal of your life, and if you would but lift your eyes in hopefulness the vision would transfigure you. When the cock crew Peter went out and wept bitterly. He had proved himself a shameful failure, but that moment was the beginning of

## A Young Man's Ideal

better things. Sometimes tears harden a man, and that is calamitous ; Peter's tears humanised his soul, and recreated him. As he went out the dawn had begun ; the clouds in the eastern sky had caught their early glow of gold ; the great world woke from the darkness and silence ; the birds began their hopeful music, and the new day with its fresh glory must have symbolised to this broken man the opening of a new life, and the shining on him of a sun that should never more go down. Never despair of yourself, for God does not despair of you. Rejoice, O young man, in thy youth, because thou art rejoicing in a splendid wealth of opportunities ; a time for framing and pursuing pure and lofty ends, and there is no gladness like that. It is your prerogative to do this. Old men dream their dreams, and live in reminiscences of the days that were ; it is yours to be fired with enthusiasm for the good of the present and the coming time ; strive to be true to your vision and your prayer.

But do not let your mind be occupied merely with good wishes and earnest hopes. Keep yourself resolutely within those influences which help to place the ideal steadily before you, the influences that come from the fellowships and friendships of the Church, or from wise and wholesome books, and work out your own salvation, that is, work towards your high spiritual ideal with reverence for life and for your own nature, and



## A Young Man's Ideal

with a heart that is brave against all hazards, and you will not fail. It was one of Robert Louis Stevenson's prayers: "Lord, deliver us from mean hopes, and cheap pleasures." It would be good for you if you made that prayer your own every day. You must not merely hope well; you must strive and toil well. Life, as some one has truly said, is an apprenticeship to a progressive renunciation. We must constantly put off some things; they may be childish things; foolish things; hurtful things; dangerous things; false things; or even becoming and commendable things; but as the years go past, one renunciation should follow another in order that life may acquire better things. You should change one joy for a higher joy; one possession for a richer one; one gift for another more excellent, and thus find yourself on a stairway up which you rise nearer to the presence of God.

The responsibility of life springs from what you are in yourself. You may have a good reputation among your fellows, but you may have no character before God. The normal drift of your thoughts determines your real self. At this moment you know what you have; you know almost as accurately what you are; the one thing that will abide with you in the future life, the inheritance to which you have made yourself heir, is your character; not what people have

## A Young Man's Ideal

said of you ; not what you have believed about yourself, but what in your innermost nature you have been ; your true self in the light of your own unperjured conscience, and in the light of God ; and that, faithful or faithless, true or false, good or bad, Christ's or the world's, will finally acquit you, or condemn you. And, therefore, I say, set your standard of conduct high at the outset, and then work without ceasing towards it. Do not be discouraged by failures or repulses ; there is no soldier who has not suffered some defeats and been pained by wounds. Aim to be Christ's man everywhere. A lighted lamp will always show its own whereabouts. A Christian life is the only life worth living ; the Christian character the highest character you can have ; Christian dutifulness the only success worth gaining, because in Christ is included all that is best and most winsome and inspiring in thought and conduct. And if you are burdened and dissatisfied, and feel at times a prayer like that which the poet has put into memorable words, breaking from your soul,

Oh for a man to arise in me,  
That the man I am may cease to be,

do not forget that all the resources of Almighty God are pledged to save and help you. You may pray for power and never get it, and for health and wealth, and have them denied to you,

## **A Young Man's Ideal**

and for learning and reputation and popularity, and never gain them ; but blessed, indeed, are you if you hunger and thirst after righteousness, which is the ideal set in your way by God, for truly you shall be filled.

## **II**

### **A Young Man's Friendships**

Then Jonathan and David made a covenant because he loved him as his own soul.—*The Book of Samuel.*

A man dies as often as he loses his friends.—*Bacon.*

Be slow in choosing a friend ; slower in changing.

*Franklin.*

A friend may be well reckoned the masterpiece of nature.

*Emerson.*

It is a friendly heart that has plenty of friends.

*Thackeray.*

Friendships are the purer and more ardent the nearer they come to the presence of God, the Sun, not only of righteousness, but of love.—*Landor.*

He that wrongs his friend  
Wrongs himself more, and ever bears about  
A silent court of justice in his breast,  
Himself the judge and jury, and himself  
The prisoner at the bar, ever condemned.

*Tennyson.*

Camerado, I give you my hand,  
I give you my love, more precious than money,  
I give you myself, before preaching, or law,  
Will you give me yourself? Will you come travel with  
me?

Shall we stick by each other as long as we live?

*Whitman.*

## II

### A YOUNG MAN'S FRIENDSHIPS

THERE is a homely northern proverb which says that friendship cannot all be on one side. It is a bond between two persons at least, and each must honestly feel the obligations of the relationship, and be always ready and willing to discharge them. When that is done we have the highest type of friendship. What we term friendship frequently means no more than the association of two minds and lives for a certain period, or even for a life-time, implying a recognition of kindly will, the exchange of gifts and the performance of helpful services. It often reaches no farther, and practically it means no more than a pleasant acquaintanceship. It does not touch and stir the deep places of the soul. And experience teaches that friendships of this kind will bear no heavy strain. We have always to be on our guard lest we tax too long or too severely the patience or affection of such friends, for in this way the little rift which some thoughtless word or act may cause will quickly widen into a sorrowful estrangement. Such friendships are

## A Young Man's Ideal

maintained with difficulty. The uplifting durable friendships are only formed out of great natures, and they are rare as pure goodness and greatness are rare. And so we are never in complete possession of the dignity and divineness that constitute the highest friendship. The taint of self poisons the heart of the best of us.

Friendship is a necessity to us all, even though to few of us is it given to enjoy it in the highest form, and nothing sweetens and hallows life more than a good friendship. All orders of rank, and all kinds of temperament, are controlled by the need of having friends. The name of friend has in our ears and hearts a certain charm and significance, and we can scarcely think what life would be even for a year, were it to be spent alone in that time, without the affection and sympathy of some one whom we could trust. Rich people, if they have not allowed their nature to harden into a cruel selfishness, feel that their wealth can only give them a genuine joy when it is in some measure shared with others whom they love and wish to help, and the poor feel that their poverty stings them less sorely when they have the good will of others, even though these others, as often happens, should be poorer than themselves. And if it be true that the course of the world's life has been shaped and guided by the influence of impressive personalities, we can understand how certain friendships have deeply moulded the



## A Young Man's Friendships

life and thought of their own time. "Without friends," says Aristotle, "none would choose to live, though he possessed other good things." What such friendships make of life when it grows hard and difficult and burdensome one can never fully say. The alleviations of common bitterness through special companionships are among those nameless benedictions which no language can define. It has been so from the beginning of human life and intercourse. Scripture has its maxims and proverbs regarding friendship, and some of its pictures of this relationship are the best types which the world has yet seen of what the human soul can be and do when it sincerely loves another. There are certain friendships which have become historical. What beautiful examples of human character have been given in the close and tender bonds that held together Ruth and Naomi, David and Jonathan, Jesus and His disciples, Paul and Timothy. These reveal the spiritual heights to which human nature can rise under the play of pure affection. Classical literature, too, is rich in examples of friendships, which have not only blessed the individuals themselves, but have been helpful to the well-being of governments and states; for friendship being essentially an outcome of the soul's life is bound to affect thought and will as well as action. Friendship in ancient times seems to have covered a wider public range than it does



## A Young Man's Ideal

with us in these later days. Life was less crowded then ; people lived more in the open ; home and national life had other and different ends than are familiar with ourselves, and although then, as now, many of those attachments may sometimes have degenerated into evil, for the best things in human nature are not far removed from the worst, we know that in the relationships that were common in that old life there was much that was elevating and pure. The Greeks loved to speak of the friendship of Achilles and Patroclus as the ideal bond of hearts whose affection nothing was allowed to shadow or weaken, and of Pylades and Orestes, whose love was always ready for the hardest sacrifice, even a sacrifice unto death, and of Epaminondas and Pelopidas whose devotion for each other threw a glory round their statesmanship and military courage. And in Roman life there were conspicuous friendships the record of which has added a beauty to Latin literature. Cicero's friendship with Atticus to whom he wrote so often and so freely, though each was so different from the other in temperament and character ; the close relationship between Scipio and Laelius, and between Horace and Maecenas, and others we need not name, have all a high place in that literature, and stand for the world to copy and admire. And later literature and life have their own conspicuous illustrations. In France there are Montaigne and Etienne de la Boëtie ; in Germany,

## A Young Man's Friendships

Goethe and Schiller ; in Scotland, Walter Scott and James Hogg, Norman Macleod and John Mackintosh, "the earnest student" whose biography Dr. Macleod wrote ; in England, Gray the poet, and William Mason also a poet, Cowper and Newton, Keats and Severn, Maurice and Kingsley, Tyndall and Faraday ; and in America, Emerson and Hawthorne, Oliver Wendell Holmes and Whittier the Quaker poet. We perhaps say that these are uncommon instances of close friendship between great and gifted men, and that there was much in their special pursuits and circumstances to knit them closely together, and this is true ; but it must not be forgotten that there are friendships as generous and intimate among those of lowlier station, which are quite as influential, and it is these unknown and humble friendships, with their beautiful fragrance of devotion that are never recorded. Friendship and its high blessings are not beyond the reach of the weakest and the poorest.

We must guard well the sacredness of the word friend. It is often used too heedlessly. What it stands for is not always remembered by us. Friendship is, for the most part, regarded as a mere matter of sentiment, and sometimes of selfishness. It is neither of these. It is a misfortune to a young man when he entertains no spacious idea of the value and significance of friendship. If he thinks it best for him to go

## A Young Man's Ideal

through life never taking to himself the thoughtfulness and helpfulness of some one who offers these to him, he will soon find that he has crippled his nature, and has dried up the channels of his own affection. It is a great sorrow that lies on a man's spirit, when in his older years, he finds that in his inner life he is alone, unthought of, unloved, perhaps unhonoured ; and that the most he can claim from others is at best a conventional regard. If friendship is a necessity of life, it is also one of life's brightest ornaments. Life is strangely grey and solitary if our love is self-inclosed, and there is something seriously wrong with a young man's disposition if he has no genius for friendship. That genius is not a rare endowment. It is an innate part of our human nature. We were made for one another. It is not good for any of us to be alone. The world, and life, and duty are too beautiful and divine to be looked at with our own eyes. Others must share their glory with us if we are to find their true meaning.

It was part of the working philosophy of the ancient Greeks to say that there were three bonds of affection by which human beings were held together in trustful intimacy, and these were pleasure and profit and goodness. It was a wise maxim, and it helps to explain much that happens in life to-day. You may make some one your friend merely for the sake of the pleasure he gives you. He is amusing, he talks or sings well,

## A Young Man's Friendships

he exacts little or nothing from you, and you find an easy gladness in his company. He puts no tax upon your affection, or your will. The friendship between you is all give on his part, and all take on yours. A friendship based on the pleasurable is indeed sometimes a very high friendship, and, if well maintained, in certain circumstances will save a young man from a morbid and narrow outlook on life, and will perhaps enable him to believe in human nature when all things seem going wrong. But it is not the richest kind of friendship, and it is not every young man who can sustain it. Such a friendship leans too much to one side. The second bond is that of personal advantage. Can that be a true friendship whose main foundation is the gain to be derived from it? Can he be your reliable friend who exploits you simply for his own ends? That is not even an honest partnership, much less a desirable friendship. He seeks your time and strength and gifts for something, in all likelihood, from which you will reap no moral good. By that road lie many a young man's temptations and falls, and the day comes very soon when, with wasted life, he blames the society he has kept, and that has in the end befooled him. Such a friendship is at the mercy of the first misunderstanding; a hasty heedless word, a moment's pique, and there is separation. You become uninteresting to



## A Young Man's Ideal

your friend simply because you have become less useful to him.

The happiest friendship you can form is that which rests on personal worth. There is no bond between hearts that care for each other so strong as the bond of goodness. If on one side of your Bible you have placed Bunyan's *Pilgrim's Progress*, I would urge you to place on the other side, Bacon's *Essays*, and to read again and again his essay on *Friendship*. His quaint style may at first repel you, and you may be disposed to lay the book aside as ancient and uninteresting, but the essay is short, and not difficult to understand, and if you persevere, I am sure that its winsomeness and common sense will hold your mind. And not far off from these books should lie Milton's *Lycidas*, the poem in memory of the poet's college friend King; and Shelley's *Adonais* written in memory of Keats; and Tennyson's *In Memoriam* and Matthew Arnold's *Thyrsis*, in which he commemorates his friend Arthur Hugh Clough. I would also recommend you to have among these Cicero's well-known treatise on *Friendship*, of which, if you do not read Latin, there are many translations, and also, Emerson's essay on *Friendship*, an essay with which every young man should make himself familiar. These contain generous and tender disclosures of that strength and warmth of heart that should lie at the root of all

## A Young Man's Friendships

our friendships, and especially the friendships of young men.

What are the qualifications and test of a true friendship ?

Its power of appreciation and affection should be unstinted. A true friend is good for all times, and for all experiences and events. He should as willingly share your trials as your joys. Your successes should be his as truly as your failures. Nothing that befalls him should dislodge him from his place in your affection, except his lack of sympathy and his evil habits. His friendship should be a doubling of all your pleasures, and a halving of all your pains. He will want to be with you not for what he can get, but for what he can give. He will love you for what you are, and the very fulness of his love for you will nerve you to make yourself more worthy of it. If you want to see precariousness in friendship you will find it among the vicious and immoral. A fraternity of young men whose main link of association is a liking for demoralising pleasures is the most wicked of brotherhoods. A young man is probably facing this dilemma to-day, and you can scarcely think of one more testing ; he has either to break the tie which holds him to the friends who are dragging him down, or he has to submit to their blandishments and sneers, and keep pace with them on the slippery slope, and many a young man, rather than be called a coward and laughed at, stifles his



## A Young Man's Ideal

conscience and his better feelings and shamelessly faces the inevitable ruin. If, however, the friendship is based on love of what is pure and good and helpful to one another, and they in this sense can truly regard themselves as friends, then a foundation has been laid for an enduring and enriching relationship which will bless every part of life.

It is hard to say how friendships are first formed. They are discovered rather than made. There are people who are, as we say, naturally friendly. They have a hospitable heart, and it quickly finds its guests. They are considerate and unselfish, and are always ready to spread the radiance of their own joy upon others. Boswell says: "we cannot tell the precise moment when friendship is formed. As in filling a vessel, drop by drop, there is at last a drop that makes it run over, so in a series of kindnesses there is at last one which makes the heart run over." Friendships grow naturally as we move on through life, and, as we sometimes say, their beginning is due, not to accident, but to a kindly providence. They often take shape like love, at first sight. Jonathan and David came together in that way. There are certain things like music and poetry and painting and common paths of service which become like secret signs revealing one soul to another, and these initiate the bond. "My friends," says Emerson, "have come to me unsought; the great

## A Young Man's Friendships

God gave them to me." That is the creed to which many of us gladly subscribe. It is the only explanation we can give of the happiness we find in the fellowship of those we love. They are gifts from heaven: "blessings of friends which to our door, unasked, un hoped, have come." Even when there is no magnetism drawing souls together there is not generally, at first, very much choice. We drift into friendships, scarcely knowing how, and perhaps not quite aware that any definite tie has been formed. It happens that we occasionally meet certain people; with every meeting our conversation becomes more intimate; our homeward way is by the same road; we see more and more of each other, and before we have realised the full meaning of what seems an ordinary circumstance, a cordial relationship has been formed. So friendships take their rise at school, and college and business; their beginning seems casual and commonplace, yet they abide amid all changes, and are maintained with undimmed affection and interest, through many years, sanctifying and sweetening heart and life. But whether we call friendship the result of a chance meeting, or part of some action of providence, it is quite clear it is not a thing that can be safely left to itself. Like most delicate plants of the soul it demands careful handling. If a man is a friend he must show himself friendly, he must always be

## A Young Man's Ideal

ready to meet the demands and responsibilities of the relationship, and keep it fresh and fruitful.

Youth is a period in life when the culture of friendship of the best kind needs to be constant and frank. A helpful interchange of feeling and belief cannot be carried on unless there be open-heartedness. Your friend should faithfully tell you your faults and weaknesses, and you should not resent his faithfulness. Your covenant with him should be strong enough to stand the strain of an honest dealing with your mind and spirit. "Better be a nettle," says Emerson, "in the side of your friend, than his echo." You should sting your friend into wiser efforts and habits, not assenting to his excuses for his failings. He should respect your courage, and he will if he loves you and sees that you love him too well to be impatient with his anger.

Thy friendship oft has made my heart to ache ;  
So be my enemy—for friendship's sake.

And you will not hesitate to tell your friend that you recognise his goodness, and value it, and the influence it has upon yourself, and if you are worth his friendship, you will let no flattery colour your words. If his character is good, then the impact of that character on yourself should be seen in the growing goodness of your own life. I am assuming, and quite naturally, that your friend is no worse than yourself in disposition and

## A Young Man's Friendships

habits. A sincere friendship will always remember its serious tasks, and the constant need it has of discernment and self-scrutiny. It cannot be a desirable friendship if there be no consciousness on the part of each of definite moral responsibility. It is surely unnecessary for me to say that a bad companionship is one of the direst curses that can blight young manhood. Too little thought is given to the evil that lies in it. No manly resistance is made to its allurements. It is frequently a companionship in indifference to the great ends of life, a companionship in irreligion, and a revolt against the sanctions and restraints of the Gospel of Christ; a companionship whose bonds are supposed to be cemented by the excitement that comes from gambling, and drinking, and loose conversation and conduct. That is an unhallowed alliance, to which the sacred name of friendship should never be given; it is base and unclean, and utterly unmanly. The friendship I am commending to you is the friendship that heightens the value of living, and has always a lofty aim in view, and unweariedly seeks it through the development of character, and by warning and example endeavours to draw you morally upward. Your friend is not worthy of his place beside you if he does not take upon himself the duty of faithful monitor and guide, and you are not deserving of his friendship if you do not accept his advice and leadership.



## A Young Man's Ideal

“ Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.”

Another characteristic of true friendship is its loyalty in attachment and service.

How bravely those two Hebrew youths David and Jonathan stood by each other, and never so closely and firmly as when dangers were most threatening. A genuine friendship will always take risks for the life which it loves, and indeed there is no better test of its quality than misfortune. The best use to which you can put your friend is the endurance of his friendship. The Anglo-Saxon root from which the word friend is derived means to love, and if, as Byron says, “ friendship is love without its wings,” it is also true that if it be sincere, it is like love, and cannot die. A friend is your brother born for your adversity. The basis of the relationship is an intelligent and thoughtful affection that carries with it the power of sacrifice. For the most lasting friendships have usually been formed in mutual sorrow, just as iron is most firmly joined when placed in the fiercest flame. It is a saying of Plutarch's that a friend should be like money, tried before being required, and not found faulty in our need. There are friends, or at least they call themselves friends, who flit about us when our fortunes are hopeful and radiant, but leave us when the winter falls on our spirits. There are those who are always ready to laugh with us,

## A Young Man's Friendships

but who cannot shed tears with us when the dark day comes ; they are gay, like butterflies, when the sun is shining, but disappear when the cold begins. You cannot call such people friends, they are scarcely even desirable acquaintances. It is when your life is endangered and burdened that you most need another's uplifting strength. Sorrow is an enriching experience to any one, especially to a young man, if for nothing else than that it sifts the people about him, and lets him see who are reliable in their love for him, and who are not. Many will speak well of you when all goes well with you, but should the day come when you are off the field, and laid aside, they will be of no service to you ; they will misjudge and misunderstand you, and you will discover that their attachment to you has been hollow and unstable. That is one of the old stories that are written deep in many human hearts. The man who is down often gets the sorest kicks from his so-called friends. He who rightly claims to be your friend will be for ever a friend. He will not hold aloof from you in your troubled day, watching afar off among mere spectators to see how you emerge from your trial, ready to continue or withdraw his friendship, according to the issue ; he will be at your back, rocklike in his allegiance, and the encouragement of his presence will give you the victory, when otherwise you would fall from sheer weakness. You



## A Young Man's Ideal

cannot be too grateful to God for every experience in your life, whether painful or glad, that has brought to you, like a ministering angel, such a loyal, helpful friend.

It not seldom happens that a young man is basely abandoned in his distress by those who should stand by him, and whose apparent friendship was freely taken as a pledge that they would not fail him. A friend of mine told me recently about a man of whom I knew a little, and about whom I was inquiring, that in his youth his career blossomed with the fairest promise. He sang beautifully, he read and recited with unusual proficiency. He was, in consequence, taken very much into social circles, where his gifts were eagerly called into play. He was made much of, and his was too virile a nature, one would have thought, to be readily spoiled by flattery. But a life like that runs grave risks. He learned to drink ; at first there was not the least appearance of danger ; there seldom is in such a case as that. It is said that a gentleman always knows how to take care of himself. There never was a more fallacious utterance. He was a gentleman, but the tide of his popularity for a while ran very fast, and it swept him off his steadfastness, and he sank low, almost incredibly low, for a man of his upbringing and abilities, and no hand was stretched out from those gilded drawing rooms, where he had shone so brilliantly, to rescue and

## A Young Man's Friendships

restore him. His so-called friends passed by, with a stony unconcern, on the other side, and knew him not in his fall; and but for the kindly care and help of others, who were strangers to him, he would have been lost, and never would have reached the high and honourable place which he afterwards so splendidly adorned, and for so many years.

The most abiding and most helpful friendship has always a moral basis. You love your friend, not for what he has, but for what he is. And what that is you cannot define or analyse. You will probably say that it is character. It is something about your friend that makes your own life happier and more hopeful; something that reveals and raises its value for you. And a young man's friendships are a benediction when they begin in that way. The long walks and the holidays; the laughter and the jests; the games and recreations; the keen debates on questions in politics and business; the talks about the new books, and the new views and opinions, and all the other interests that create the happy atmosphere of an intelligent young man's life to-day—are not these the silent educative forces that shape and strengthen many a career? It is associations of this kind that save youth from a sombre narrow habit of thought, and when old age comes, these are among its most sacred memories. They help a young man to keep his faith in human nature when from other causes he

## A Young Man's Ideal

is in danger of losing it. Formed long ago in the joyous freeness of school life, or amid the frank emulation of college contests, or in the first months of business, or during casual meetings in the same town, or church, or social circle, these friendships last, and keep their glory till the end. When I was in America some years ago, there sat beside me in the train going west from Chicago a gentleman with whom I entered into conversation, and who wore in his coat the badge of the Grand Army of the Republic, a badge worn by those who fought in the civil war. He told me he had joined the army when a young man, just beginning his profession. The call of the north was strong for volunteers, and he responded. A schoolfellow and very close companion from the same village joined the army in the following year, but was sent to another regiment. They never met through all that terrible time of conflict, and they heard but seldom about each other. When the war was over they drifted far apart, the one, my fellow traveller, settling in the eastern states as a lawyer, the other in the far west as a farmer. The years passed, and each believed the other dead. At last through what seemed an accidental circumstance, the traveller who sat by my side discovered the whereabouts of his former schoolmate, and placed himself in communication with him. Their homes were separated by a great distance, and on that day when I met this

## A Young Man's Friendships

gentleman in this westward train, he was journeying to his comrade's home where he had been invited to spend some weeks. The tears came into his eyes as he thought and spoke of the approaching meeting. "It is many years since you saw him," I remarked, "and then he and you were very young, little more than lads, do you think you will know him at first?" "It is nearly forty years ago since we left our village," he replied, "but I have no doubt we shall recognise each other at once." "And in all your talk you will fight your country's battles over again," I said. "I don't know about that," he answered, "I rather think we shall just hold each other's hands, and look into each other's face, and thank God that we are boys again." That was a noble friendship in its warm persistence through all the changes and separations of the years. Its love was wonderful, passing the love of women; it was David and Jonathan in modern life; two men whose love for each other had not failed from the early time when they were boys together. It is the friendships that have been formed in childhood or in youth, or by some happy accident in manhood, and whose warmth of feeling has not been allowed to cool as the years went by, that wield a subtle influence over us, upholding life through all varying experiences. They should never be allowed to run to waste through neglect or forgetfulness. Some people throw away their



## A Young Man's Ideal

friendships like withered flowers. They lose them through disregard of those little kindnesses that become so quickly like hooks of steel to hold us fast. Some are estranged by imagined slights. Some grow impatient of weaknesses and faults. Some are inconstant, flying from friend to friend, like birds from branch to branch, making no nests for their hearts in any one. Some become weary of expending love and thought on another, and they ruthlessly cut the sacred tie. Some are quick to take offence, and slow to forgive and forget. The truth is that most broken friendships are due to a want of sweet charity and kindly imagination. Some people will not put themselves in another's place, and look at things from another angle than their habitual one. And so they do not understand another's temperament and trials and difficulties. Much generousness and patience, therefore, are needed in friendship, and a ready forgetfulness of self, if jealousies and irritations are to be overlooked. The estrangement that is brought about by thoughtless folly is one of the sorest pains the heart can feel. Coleridge's well-known lines only too truthfully reflect a common experience in friendship.

Alas! they had been friends in youth ;  
But whispering tongues can poison truth ;  
And constancy lives in realms above ;  
And life is thorny, and youth is vain ;  
And to be wroth with one we love  
Doth work like madness in the brain.

## A Young Man's Friendships

The young as well as the old need to act on Dr. Samuel Johnson's advice and "keep friendship in constant repair." They will be better for such friendship when the evening falls.

From what has been said it will be evident that a young man's friendships should always be morally elevating.

You cannot say there is no true and satisfying friendship in the world until you have shown yourself worthy to be trusted and loved. Friendship must be bought by friendship. You may exert a measure of influence over others but you cannot gain their hearts except by giving your own. Napoleon once cynically said that friendship was merely a name, and then he added, "I love no one." That confession revealed the man and explained much in his life. As friendship, like all other human relationships, is designed to foster the rightful culture of our nature, a young man should exercise the most careful vigilance in his choice. There are types of a character which he must avoid for other reasons than the mere interests of friendship. Their influence on mind and conscience, and, indeed, on the whole personality, is injurious. You cannot afford to have your youth time spoiled, and there is poison as well as virtue in the social atmosphere. Your manhood is deteriorating if it is hardening into coarse or selfish ways, if it is becoming false to its moral interests, irreverent, and indifferent



## A Young Man's Ideal

to the highest ends of human existence. Guard against the decay of your moral sense. It is possible to let the conscience become atrophied. That is a condition more dangerous than it seems, and many a young man, whose life perhaps is not tainted by any vicious act, is dwarfed in his ideals and purposes through allowing such views to play about his mind. All that degrades your inner life, that soils your feeling and conversation, and takes the edge off your faith in God and purity, is to be shunned with loathing, though to do that should mean a complete sundering of the bond between you and the companion you most love. The higher your friendship the deeper and the more enduring your joy.

Do I require to warn you against extravagant and ruinous ways when your newspaper almost every morning will furnish you with numerous illustrations of the misery they cause? If you are poor, never think your poverty is a disgrace, or a hindrance to a worthy manhood. It is pitiable to think that great numbers of young men in our land are constantly under the necessity of planning how to maintain their foppish and extravagant ways. What fools they are, and what fools their so called friends are. They allow themselves to be decoyed from the straight, though sometimes difficult path of hard work, into some short cut to wealth which is hazardous and full of risk. Gambling and betting are pursuits utterly

## A Young Man's Friendships

unworthy of every young man who values his manhood, and seeks to find enjoyment in life; and the companionship which these evil habits create is an alliance that degrades and slays. A false friend is a living temptation.

The whole subject of friendship makes clear to us the relationship we should hold to Jesus Christ. The only perfect friendship is, as I have been saying, a friendship that is inward and spiritual, but in imperfect and feeble natures like ours the varieties and degrees of friendship are endless. There is only one being on whose love we may count without fail. It is not every one with whom we can hold fellowship. There are minds and lives with which we cannot have any free and intimate intercourse. There seems to be nothing in common between them and us. They are too high, too self-absorbed, they move in an orbit far removed from the range of our small careers. It is only a certain order of mind that can have close friendship with men like Plato and Spinoza and Hegel. The world in which these wise men live is not the same as that in which the majority of us think and toil. It is only trained scientific minds that can keep company with Newton and Darwin and Kelvin. We read Cromwell's letters, and Wellington's despatches, but, somehow, while we feel these men are human like ourselves, their dealings are mainly with politicians and administrators and military

## A Young Man's Ideal

leaders. Dante and Shakespeare and Milton are for imaginative natures ; Gibbon and Macaulay and Lecky and Mommsen for those whose interest lies in tracing the rise and fall and growth and power of nationalities. These great minds are not companions for every one. They have their circle and school. Their empire does not cover humanity. There is only one Jesus Christ who offers His heart to all, be they what they may. With Him all may be in friendship. And I believe that in a very significant sense He is the young man's friend. His own ministry on earth was the ministry of a young man. He died as a young man. His disciples were young men. The first preachers of His gospel were young men. Some of the bravest martyrs of His faith have been young men, and some of the most heroic toilers for it to-day at home and abroad are young men. Religion is friendship. Spirituality, in the Christian sense, is the constant companionship of Christ. He understands and cares for you ; He will save your youth and guide it, and give you some mission for Himself to fulfil. All these twenty centuries that lie between His cross and this present day are quite powerless to cut you from His spirit and grace. He alone can meet all the conditions and demands of friendship. He can teach and enlighten you when your road is neither smooth nor plain. He will listen to the story of your falls and falseness with an un-

## A Young Man's Friendships

weariness, without making you afraid of His condemnation and anger. He will receive your tenderest and most hidden confidences without putting you to doubt or fear. He will help you to know yourself as you never were known before, and the shame that comes from that knowledge He will turn into a passionate conviction of His forgiveness and love. He will help you to know God, and you will never discover the glory and beauty of life and its duties and anxieties, until you are sheltered within His comradeship. For human friendships, however good and inspiring they be, require constantly to be purified and raised from earth to heaven. That does not mean that your friendships should lose themselves in pleasant emotions and unreal words. Better that your friendships should have no element of religion in them than that religion should be nothing more than empty formalism and insincerity. You should think of yourselves and your friends as living to God, and of human affection as carrying always with it, the image of the divine. Lord Brooke was so happy in the friendship of Sir Philip Sidney that he ordered to be engraved on his own tomb these simple words "here lies the friend of Sir Philip Sidney." There is a gracious beauty in such a feeling so expressed, but how small it is when you compare it with the power to say, here lives and loves and works "the friend of God." It was an



## A Young Man's Ideal

immortal distinction when Abraham earned that name for himself, and yet how deservedly he gained it. Amid all the changes and misfortunes of his life God and he never parted company. You can love Christ so that your experience becomes similar to that of Paul's when he said, "I live, yet not I, but Christ liveth in me." That is the very perfection of friendship. How many friendships begin in school, and in the social circle, where one goes up and another goes down. How many friendships begin in college, and business and in the workshop, and become feebler and feebler as in the feverish race and competition of life one rises higher and higher, and the other falls lower and lower. How easy to drift into a friendship that is counterfeit, and ruinous, and entangling. The true friend will be ready with the sacrifice of life itself to save one dearer than its own. What a rarity such a friendship is. "Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die, but God commendeth his love toward us in that while we were yet sinners Christ died for us."

He loved us well ; so well, He could but die  
To show He loved us better than His life :  
He lost it for us.

We all need that Friend. His love and fellowship are indispensable. Without them life has no charm and no hope. I frankly confess to you that

## A Young Man's Friendships

I could not carry forward my life through these changing days and years—I do not know whether my life is more difficult and burdened than yours—without the friendship of Jesus Christ. I should lose heart very soon, and if I did not lose heart it would simply be because I had lost that which is better still, the vision of what a human life in God's world should be. Many friends fail you just when you need them most, and then you learn that their friendship for you lay all the while on the surface of their life, and not in the deep places of the soul. And you need a friend who will stick closer to you than any brother, and will strengthen you when no human kinsman can stretch out a hand to you, and no human love can suffice to save. Have you found that Friend? All these years in the world, fifteen, eighteen, twenty, twenty-five years, and yet you have not met Him! It is strange. Is it safe to grow older without Him?

Some of you have known what it is to lose a friend by death. Your mind is full of sad memories, and perhaps of sadder suggestions, for death is often a wise teacher of the living. When our friends go from us we learn many things which before we had not known, or only very inadequately realised. How painfully we wish we had done more for them; had been more affectionate and helpful; more patient and gentle and sympathetic, and less selfish. We recall



## A Young Man's Ideal

our times of intercourse ; the books we read together ; the tasks and enjoyments to which we gladly gave ourselves ; the hours we spent in unrestrained and happy talk. It may be you are recalling the sacred friendship that was yours with a good father and mother ; their wise counsel and tender pleading ; the prayers they offered for you ; the example they set you. It may be a friend older than yourself of whom you are thinking ; one who first drew out your nature from its reserve, and taught you how to have confidence in God, and in yourself. It may be some one of your own age who silently bound you in a gracious covenant with himself, and set before you, in his own life, a higher type of character than was yours, and whose goodness was to you both a rebuke and an inspiration. These and others whom you loved have all gone from you, and you feel you are inexpressibly poorer without them. Is the memory of their worth a check on your foolishness, and an incentive to noble living ? Death should sanctify to you the meaning of such friendships. You should be willing to be baptised for the dead into a better and more Christlike life. You may be lonelier than ever, but you should be a holier man through such blessings.

**III**

**A Young Man's Books**

Give attention to reading.—*St. Paul.*

The reading which has pleased will please when repeated ten times.—*Horace.*

If thou wouldest profit by thy reading, read humbly, simply, honestly, and not desiring to win a character for learning.—*Thomas à Kempis.*

Knowing that I loved my books, he furnished me with volumes that I prize above my kingdom.—*Shakespeare.*

Many a man lives a burden to the earth, but a good book is the life-blood of a master spirit, embalmed and treasured up on a purpose of life beyond life.—*Milton.*

In regard to a book, the main point is what it brings to me, what it suggests to me.—*Goethe.*

The true university of these days is a collection of books.  
*Carlyle.*

I would urge upon every young man, as the beginning of his due and wise provision for his household, to obtain, as soon as he can, by the severest economy, a restricted and serviceable, and steadily—however slowly—increasing series of books for use through life ; making his little library of all the furniture in his room, the most studied and decorative piece ; every volume having its assigned place like a little statue in its niche.—*Ruskin.*

A man may learn from his Bible to be a more thorough gentleman than if he had been brought up in all the drawing rooms of London.—*Kingsley.*

### III

#### A YOUNG MAN'S BOOKS

READING is a means of grace ; it is often a means of disgrace. Books easily become our most helpful friends, or our most insidious and dangerous foes. We hear much of the advantages of reading ; do we think sufficiently of its perils ? The multitude of books in our day, increasing rapidly every year, is in itself a source of perplexity, and unless a young man has always in his view a high standard of taste and thought, and a firm apprehension of what his mental character and life should be, he will be apt to go astray, and lose both time and enthusiasm. As Carlyle said in his address to the students of Edinburgh University forty years ago, "books are, like men's souls, divided into sheep and goats. Some few are going up and carrying us heavenward, others, a frightful multitude, are going down, down, doing ever the more, and the wider, and the wilder mischief." And even apart from the evil influences of many books one has to remember that he cannot read everything, and that it is necessary for him with his limited time and opportunities to make a judicious and satisfactory choice. It is

## A Young Man's Ideal

not a scanty provision which in these days is set before our minds, but a table spread with all varieties of the most attractive foods. The difficulties of poverty are over ; we are facing the difficulties of superfluity. Many young men have only an hour or two in the intervals of business, or at the close of their working day, lengthened, perhaps, by occasional late night sittings, which they can count on for purposes of study and systematic reading. Yet even within such restrictions one can find compensation. The mental energy that has been busy, but not over-taxed all the day by the routine of business, finds itself surprisingly prepared to appreciate the relief and enjoyment that come from the companionship of a good book. And if there be a genuine mental hunger and a resolute will, there may be as much gained by the concentrated attention of one hour as by the drowsy interest of three or four. There are very few people, indeed, who have many long days which they can spend uninterruptedly in reading. As a rule it is book-worms, not thinkers, who have this boon. Some principle of selection, therefore, must be adopted and followed, else a young man will be at the mercy of every book that appeals to him, a mercy that frequently leads to waste and confusion. That principle he must determine for himself. His reading will be largely guided by his own tastes and predilections.



## A Young Man's Books

There are books and books, and we have to exercise as much care and thought in choosing them as we have in forming our friendships. It is not every man we wish to keep company with, and we ought not to give ourselves to the influence of every book. The first and most important lesson we have to learn is that which teaches us to distinguish between literature and merely printed matter. The key is put into our hands, shall we open a dungeon or a palace ?

And since there is a choice in books as there is in friends, the mind sinks or rises to the level of its habitual society ; it is subdued, as Shakespeare says of the dyer's hand, to what it works in. Cato's advice, *cum bonis ambula*, walk with the good, is as true of books as it is of human beings, for they too insensibly give their own nature to the mind that converses with them. They either point upward and help us thither, or they drag us down.

Books have been usually divided into three great classes : those that add to our knowledge ; those that shape and direct character ; those that increase our joy in life, and interpret life's lessons for us. The first appeal to our intellect ; the second to our moral sense ; the third to our emotional nature. There are books that teach us ; books that mould us ; books that stimulate us.

There is no limit to the number of books that instruct us and deal with the ascertained facts

## A Young Man's Ideal

of life. The marvellous achievements of science during the last half century are now recorded for us in most attractive volumes. They leave no room for the plea of ignorance on the part of any young man. He may educate himself now without much hardship. The ablest minds write for him, the most capable artists illustrate for him. Knowledge of all kinds is brought to his very door. Every profession and trade has now its own distinctive literature. Books are utensils, and the market is so largely stocked with them that without very much effort one could almost equip himself for any department of public service under the guidance of one of the numerous manuals that are published every month. Books on art and all branches of science, history and biography, philosophy and travel, are constantly bringing to us the best thoughts and researches of the strongest minds of our time. There is no difficulty in gratifying one's desire for authentic knowledge on all subjects. Every branch of science throws wide its doors and generously shows its secrets. What to our forefathers were problems of the profoundest mystery are to us familiar facts; sun and moon and stars lie at no great distance from us, and with the aid of an illustrated handbook we can move with an intimate freedom among them, or dwell with confidence at the bottom of the sea, or in the heart of the earth. And such works are as a rule within the reach of

## A Young Man's Books

the purses of most young men, and public libraries can be found well furnished with modern books in every town. We can claim many realms of gold as our own. The road that leads to them has been made easy and inviting. If a young man now-a-days cannot perhaps regard himself as an expert in any branch of study he can at least become so familiar with not a few subjects as to be regarded as a cultured educated man. Knowledge has become so popularised that the technicalities and proverbial dryness of scientific books have largely disappeared, and there is no reason why such books should be neglected or unread. And there is no more encouraging symptom of our nation's intellectual life than the ardour and success with which in these days young men, with the help of books, and evening classes in universities, and scientific institutions, are preparing themselves for taking an intelligent share in the country's development and progress. If young men would but realise that no one now is excluded from the educational advantages that abound so extensively, we should have less fear of losing our place as a nation in the onward march of civilisation. Every year is adding to the intellectual gains of the world, and discoverers in all departments of science are laying their treasures with ever fresh interest at our feet, and we are doing injury to our own interests—and these are domestic and personal, as well

## A Young Man's Ideal

as national—when we are indifferent to these treasures and remain ignorant of their worth.

No study should be more attractive to a young man than that of history, and especially the history of his own land. Many social problems are at present pressing for solution, and if a young man wishes to take an interest in the discussion of these problems he will find it needful to trace their origin and growth through the past until now. Ancient history is full of lessons for our modern time. To feel again the stir and movement of the life of old Greece and Rome is an experience that can easily be ours when translations of Herodotus, and Plutarch, and Livy, and Cicero, can be bought for a few shillings, and a young man if he loves his kind should not miss the teaching of such books. And if he masters Gibbon's *Decline and Fall of the Roman Empire*,—"the splendid bridge," as Carlyle calls it, "from the old world to the new," and Professor Lindsay's *History of the Reformation*, and Macaulay's *History of England*, and Green's *Short History of the English People*, he has not only stored his mind with valuable facts which he ought to know, but in doing that he has expanded and dignified his mind. It is a great loss not to feel the charm of books like these. If they disclose to you both the might and the weakness of human nature, they also bring home to your imagination the presence and activity of God in the affairs of men and nations.



## A Young Man's Books

As no book is worth anything which is not worth much, such books as these do not contribute their full measure of wealth to your mind until they have been read and re-read, and loved and loved again. As a matter of fact you will find that most books that are worth reading once are worth reading twice. Next to your friend's wisest talk no food is more delicious than a ripe book that enlarges your vision of life and mankind, a book whose flavour is as refreshing at the thousandth tasting as it was at the first. And without enlarging on this point let me say that it will be to your mental advantage if you specialise part of your reading. You cannot read everything, but it is possible for you to know a little—perhaps, indeed, very much—about something. Such specialisation is a redemption from those wasted hours and vagrant interests that yield no profit. Let your reading grow from, and gather round, some valuable and particular subject that prescribes for you a clearly defined path. Your preference and your aptitude for certain subjects may be so strong as to form a mental nucleus to which you will bring stores from all quarters. By the light of your special interest the wide field of literature will become gradually illuminated, and your mind will speedily find ways of regulating and enriching its labours. Having chosen your subject let all your reading converge on it. You cannot afford to squander



## A Young Man's Ideal

your mind any more than your time, and you must not only bend it to its tasks, but you must exercise carefulness in the quality and value of the books from which you seek to learn. For reading is to our mental life what exercise is to our physical life. Exercise preserves and invigorates health, and reading, when wisely guided, adds power to the faculties of the mind, and it is therefore a needful warning which some one gives that we should read nothing which we do not wish to remember, and should remember nothing which we do not wish to use. Reading merely furnishes you with the materials of knowledge, it is thinking which makes what you read your own. And just as a man's life should always be wider than his profession, or trade, so should his reading extend beyond the narrow groove of his own particular interest. A banker should know something more than banking and commercial law. A merchant should have an acquaintance with other fields than cotton, and corn, and freights. A lawyer will stray often into other regions than reports of cases. A doctor will be familiar with other facts than those that concern disease and health. A clergyman, if he wishes to magnify his office, will not confine his reading to books on theology and religion. The enlargement of the mind will come from the enlargement of the heart.

There is the second class of books : those that

## A Young Man's Books

shape and guide character. If you are eager to be morally excellent you will not neglect such books. They make a long list in our literature, and it is impossible to name them all; but if I mention Augustine's Confessions, the Pilgrim's Progress, Pascal's Thoughts, Butler's Analogy and Sermons, Wordsworth's Poems, Emerson's Essays, Carlyle's Sartor Resartus, Ruskin's Ethics of the Dust, Browning's Poems, you will understand the quality of book I mean. They are books that touch us in the quick of conscience and soul. Is it not true that the books that help us most are those that make us think the most? And are we sufficiently grateful for the blessing of a good book? "I own," says Charles Lamb, "that I am disposed to say grace upon twenty other occasions in the course of a day besides my dinner. I want a form for setting out upon a pleasant walk, for a moonlight ramble, for a friendly meeting, or a solved problem. Why have we none for books, those spiritual repasts—a grace before Milton, a grace before Shakespeare, a devotional exercise proper to be said before reading *The Fairy Queen*?"

He who reads anything places his mind under serious responsibilities. As we cannot read every book, and it would not be good for us if we could, we are therefore obliged to choose with care, and to make our choice correspond

## **A Young Man's Ideal**

with our need and our time and our means. While it may not be possible to lay down a definite law of selection to which every person can adhere in his choice of books, it is nevertheless within his power to act on a law of rejection. It is not merely that there are many books that are hurtful and corrupt, but it is that many contribute little or nothing to our mental strength. A book which is a negative quantity in the sum total of our acquisitions is a worthless book. Unless there be a special reason for doing otherwise it is always safest to read books that have won their high place in literature by general consent. That place is theirs because of their moral force, or the accuracy of their knowledge, or the value of that knowledge, or because of the way in which their message is conveyed. We can reduce to a small number the books whose influence on character has gained for them a sure immortality, and a young man who becomes familiar with some of these will not have much time or liking for inferior books. We cannot think of the high function of books without remembering that there are books that have proved utterly false to that function. Books may not only be a wise employment of your leisure, but may be the corrupters of that leisure. Your reading may help you to redeem your time; it can also kill it. If you are heedless you may easily destroy your intellectual life and your moral ideals and impulses by reading pages

## A Young Man's Books

stained with vicious suggestiveness. You cannot too severely curb the tendency and temptation to read such writings. And by bad books I do not mean those merely that are positively immoral, but those that are mentally debilitating, that present an unreal view of life, and that lessen and weaken your sense of duty and honour and God. Books of this kind leave a deep deposit of mud on the fields of the mind, and completely choke its healthy growths. Many a youth has degraded himself, and stained his memory for the remainder of his life, by an hour spent over some unhallowed story, or some travesty of Christian faith and principle. The *Spectator*, in a recent review of a book by one of our popular novelists, made a very earnest protest against the poisonous literature that floods the land at present, and is unfortunately bought and read so largely, and it endorsed the view of a correspondent who urged that it might be well if three things were done. The first is that those responsible for such books, whether author, publisher, or distributor, should at once be prosecuted; and second, that every opportunity should be taken by those who love pure literature to speak out against such books, and their entrance into our homes at once prohibited; and third, that people should refuse to deal with those who sold such books. These wise counsels have not been made too soon. And what is said about



## A Young Man's Ideal

such books can, with an equal degree of truth, be said about much of present day journalism. The time has surely come for the effective operation of a public opinion which shall brand as disreputable every newspaper which habitually and deliberately collects, and gives prominence to, the miserable and dangerous details of vice and crime. The supply of the necessary intelligence regarding the events of a community, or conspicuous occurrences in the country at large, requires, it may be, some allusion when these come under the notice of the judicial courts, but surely all this may be done in terms so brief and general and guarded as not to be perilously suggestive, or tend to corrupt the imagination of unsuspecting readers. It is surely very easy to draw a line between that information which the public expects a newspaper to furnish and the growing abuse of reporting at length unclean and undesirable incidents, and one is glad to know that this line is observed constantly by the best newspapers of the country. Those newspapers that transgress seem to have the definite purpose of supplying the demand of a vicious taste which already exists rather than that of weakening that demand and putting it to shame. But the injury they do extends far beyond their intention and knowledge. The poisoning of fountains and wells of fresh water, even in the enemy's country, has been regarded as one of the last savageries of



## A Young Man's Books

warfare, and is not allowed by any civilised code. What is it to poison with foul ideas the minds of the young, the life springs from which the moral power and character of the coming generation is to flow? One cannot touch pitch and not be defiled. And therefore a young man should make it a fixed rule in his reading not to tolerate any newspaper or book that he finds to be morally dangerous one moment beyond the point at which he discovers its taint. He may be certain that such reading will bring no benefit to mind or heart. The evil page frequently comes as quietly into your life as the wooden horse came into ancient Troy, and it does not tell you what it means to do, but, ere you are aware, its concealed force has seized you, and you find it hard to break free.

The books that guide and strengthen character are, after all, not the most difficult to read. And if they were, the very effort to master them brings its own reward, in an easier and loftier action of the mind, in the creation of a purer taste, and in a keener power of judgment. It is sometimes said that we should read only the books we like, and that is true, if it be understood that these are books we ought to like. If we have a definite purpose in our reading we will gradually acquire skill to sift the wheat from the chaff. We have to learn to distinguish between books that are living literature, and books that are useless lumber. We need not revere everything that appears

## A Young Man's Ideal

between attractive covers, or is widely advertised, and talked about. Emerson's three practical rules are worth remembering ; first never read any book that is not a year old ; second, never read any but famed books ; and third, never read any but what you like.

We do not treat books often enough as friends. A friendly book is the very best of friends, and the highest use of a friend is his friendship. Some one has said that words are immortal because a soul lives in them. A good book is immortal because it is an incarnate soul. In the presence of a great book we are in the presence of a great nature. There are some books to which we instinctively gravitate, just as there are certain friendships more attractive to us than others. And every book exerts its own peculiar influence on the reader. If your favourite authors are superficial, the creatures of a short day, your own mental life becomes superficial too. If your favourite authors are of the enduring immortal order you too become great in their greatness. If books are to be springs of wisdom to you they must be approached and dealt with receptively. What a book will be to you, will depend on what you are to the book, that is, upon your mood. What you bring to it will enable you to find what it brings to you. The proverb has its application here that he that would bring home the wealth of the Indies must carry out the wealth of the

## A Young Man's Books

Indies. If you wish to receive good from your reading you must cherish the docile spirit. Every person ought to have time to take up a book in a receptive mood and listen to its message. You should go to your book as you go out in the morning to hear the birds sing, not as you go to your newspaper to get the last news. Dismiss the idea of reading for the sake of reading. It is of no consequence that you have read many volumes if you have not retained their teaching and cannot recall it when the occasion demands it. It is possible you have read too much, and as the old divine said, much reading is like much eating, wholly useless without digestion.

What book is so faithful a friend to us as the Bible? Its freshness, frankness and hopefulness make it in a special sense a young man's book. Much of modern scepticism springs from ignorance of it. It is not studied ardently and intelligently enough even by many of those who believe in its divine origin and purpose. Everything in it is not simple. We have scarcely read a page of it until we find ourselves on the frontier of a vast world of unrealised truth. A man does not know this book who reads it with a cold heart and a careless mind. We have to bring our keenest intelligence to its study if we are to know its message. Strong men are made by it as they are made by no other book. Its truths have been

## A Young Man's Ideal

woven into the texture of their souls. It does not merely tell the story of human life with peculiar charm and amazing fidelity ; there emerges also from this story an ideal. We find not only what men are, and have been ; we learn also what they ought to be. There is a moral purpose in this book. There are certain great ethical ends in its stories and discourses, in the phantasies of its seers, the musings of its prophets, the songs of its psalmists. A lesson is taught, a law is declared, an example is presented, an inspiration is disclosed. We handle it as one book and yet it is many books, and is indeed a "divine library." I urge you to read it as a continuous record, unbroken by chapters and verses, and you will perceive how far-stretching are the tracts of truth through which it leads you. Study one of its books from beginning to end, and you will understand something of its scope. Your fragmentary knowledge of it is probably due to the fact that you have been accustomed to read it in fragments. Each book in the Bible has its own range, and its own message to give, and you can never take its full measurement unless you walk round it, and up and down in it frequently. In old English days a Bible was a costly present for a king. A man then would willingly give a load of hay for three verses of the gospel of St. John. Luther thought it his supreme happiness to possess the epistles of St. Paul. Now you may have the



## A Young Man's Books

whole Bible for a few pence. Perhaps if it were rarer, we should value it more highly. It is with the Bible as with all good books, we must learn to read it in the right way if we are to receive and understand its truth. Some such scheme of study as this may be found helpful.

(1) Read it inductively. This is the simplest and most natural method. It is the method of modern science. Choose a subject—say faith, prayer, the personality of Jesus—and then collect all the teaching you can find in the Bible about it. This will involve a careful examination of texts and their surroundings. By this method a diligent reader will very quickly gain a wide knowledge of the revelation contained in the book, and it will prove to him a basis for other methods.

(2) Read it analytically. The scientist carefully analyses nature. He picks a flower to pieces and studies each separate part, and its relation to the other parts. He appreciates the flower all the more that he is familiar with each part, and can tell what purpose each part fulfils. Deal with the Bible in that way. Find out the plan of the Old Testament, and then study the scope of the New Testament. Each has its own distinct object; and you should learn how the two are related to each other. When you have done this you will be ready to study each book, and to find out its leading conception, and the purpose



## A Young Man's Ideal

for which it was written. You should know, for example, what the book of Genesis is designed to teach ; what is the subject of the book of Job, and why the various prophets wrote as they did. This method will enable you to see what a living book the Bible is, and how near it comes to you in the divineness of its teaching.

(3) Read it historically. The Bible is a record of the operations of Providence in the lives of individuals and nations. Study it so as to find what are the prevailing moral causes that have been active in the ancient world, and how their effects have shown themselves. In this way you will see how the outline of the plan of God is gradually filled up, and how the laws of His righteousness assert themselves as supreme. You will find His path in what looks like chaos, and His goings in the trackless waste of waters. You will thus learn how a particular book came to be written, and why its author was entrusted with the message he gave. Knowing the time in which he lived, you will understand the reason of his teaching and the things that make it distinctive. It is a very rich gain to you if you recognise that the Bible consists of many books which grew up at various times over a long period, and that, therefore, a student must search out diligently the circumstances, standpoint and characteristics of the several Biblical writers, as well as investigate fully the rise of the Biblical books,

## A Young Man's Books

and the relation which they sustain to one another.

(4) Read it continuously. I have already referred to this method. You can never catch the prophetic fire and message of Isaiah, or the drift and range of Paul's discussion of justification by faith in his letter to the Romans, unless you sit patiently, and with a docile mind, at the feet of these men, and seize their teaching as it spreads itself out before you. The Bible is the one book of the world that demands the mind's most complete attention. There is, to use Luther's word, a "plenitude" in it that can never be sounded by a casual and hurried study. Even the best of our human books ask to be treated with a prolonged regard. We do not read them casually and in "snippets" and fragments.

And there is no reason why young men in these days of innumerable books should not be successful and interested students of the Bible. There are now abundant helps to its fruitful study. The Cambridge Bible for schools, and the Century Bible and the Messages of the Bible, with the many Bible dictionaries that have been recently published, offer a valuable equipment for profitable and enjoyable work. Religion, morality and human welfare advance, and become strong, in proportion to the measure in which people understand the Bible. History gives us many proofs of that fact. In a very real sense Christian people

## A Young Man's Ideal

live according to the Bible as they understand it. They seek to embody its teaching in their lives. They draw from it their convictions about God and conduct and the future, and by its ethical principles they regulate their conception of personal and social obligation and their view of the world. A better knowledge, therefore, of the truths and demands and sanctions of the Bible will result in a higher type of Christian living and thinking. No other force is so effective as this book in helping the race towards a perfected humanity. And it has not yet completed its full mission. True morality and true religion have been as yet only imperfectly achieved, and the greater part is still to come. Will you young men have a share in that labour for the world's betterment? Will you make a friend of this book that illumines all other books, and adds fresh light to the noblest thoughts of the wisest men? This is the book that holds you, when you surrender yourself to its power, and fires you with the ambition to live your life at its best, that kindles the heart with a pure enthusiasm, and tones and steadies the mind, and through all the changes that befall you brings you nearer to God. "Young man," said Dr. Samuel Johnson, "attend to the advice of one who has possessed some degree of fame in the world, and who will shortly appear before his Maker; read the Bible every day of your life."

## A Young Man's Books

There are books also that cheer us, and add to our enjoyment of life. We are proud of our poets and romancers with their magic touch, lifting us out of the drab grey world of the commonplace, and setting us down among other manners and minds than those we know. What should we do if we had no such world to enter at times ?

There are books that are golden stairways to the regions of fancy and imagination up which all of us can climb. We can sit in the choicest society. Is it nothing to you that at the turning of a page you will find great and generous souls ready to hold converse with you, asking from you only a responsive love ? There is Chaucer, our first great poet, our quaintest and most consummate story-teller of

Old unhappy far-off things,  
And battles long ago,

to read whom is, as Lowell says, "like brushing through the dewy grass at sunrise." There, too, is Dante, waiting to show you his vast and holy vision, and there is Shakespeare with his wide world of laughter and tears where strenuous souls suffer and grow strong. You may have a glorious company of poets with their singing robes about them who will read your heart and soothe it. You may have orators to inspire you, and dreamers who will lift the curtain that screens from you the ideal world. A young man has not expressed the best that is in his manhood who is unfamiliar



## A Young Man's Ideal

with these writers. "Until a man," says Frederic Harrison, "can truly enjoy a draught of clear water bubbling from a mountain side, his taste is in an unwholesome state. And so he who finds the poetic spring insipid should look to the state of his nerves. Putting aside the iced air of the difficult mountain tops of epics, or tragedy, or psalm, there are some simple pieces which may serve as an unerring test of a healthy or a vicious taste for imaginative work. If the *Canterbury Tales*, Shakespeare, and Milton's *Lycidas* pall on a man, if he care not for Malory's *Morte d'Arthur*, and the *Red Cross Knight*, if he thinks nothing of the *Ode to the West Wind*, and the *Ode to the Grecian Urn*, and Wordsworth's *Lines on Tintern Abbey*, he should fall on his knees, and pray for a cleaner and quieter spirit."

There are times when it is needful to read for amusement and cheer as well as for knowledge. Though a young man may take long to become intimately acquainted with such writers as Sir Walter Scott, Thackeray, Dickens, Meredith and George Eliot, to name no others who have given a high name to our English fiction, yet, when he has finished reading all the works of these writers he will have acquired a strength of taste which will enable him to discern readily the worthlessness of inferior books. Yet a word of warning must be uttered. Fiction has a strong



## A Young Man's Books

fascination, and only occasionally should a young man submit to it. When it becomes absorbing, it is a dangerous mental pleasure. The palate of the novel reader becomes so habituated to confectionery that he loses all liking for nourishing food. One is glad to think that the love of books is spreading among young men, but it is a very stunted love that gives most of its time and strength to novels, to the neglect of other books that have a permanent value. For even in some novels of the best class there are unhealthy representations of disposition and character which, while they may be quite true to life, and necessary to a complete picture, are sometimes too copious and prominent, and are apt to leave on a young mind harmful effects. Your novel reading should come in the intervals of your more serious reading, and should serve as a relief from the strain of more exacting pursuits. You cannot live a healthy mental and moral life in a world that is wholly fictitious, and you will find that the best novels are those which teach you to value the worth of every day people, and to see the beautiful romance that lies in common life and common things.

The delight which one wishes to find in reading good books can only be won by hard work. The habit of reading these has to be formed, and is not difficult to acquire, only you must rigorously bend your mind to acquire it. Your

## A Young Man's Ideal

reading should not be from the eyes outward, it should touch your brain either by way of stimulus or repression. There are readers and readers, as there are books and books. The most fruitful reading is that which seems to take the least out of the book and stimulates the most in the reader. Your best friend is he who stirs you most deeply in mind and heart. Your best teacher is at the same time your true friend, and the best pupil is he whose nature is open to receive a friendly suggestion and impulse. "He who can give an accurate account of an author's thoughts is a scholar, and he who can give a clear account of his own is a thinker." And so it has been rightly said that curiosity is a good reader, conscience is a better reader, and love is the best of all. And "he who reads with neither curiosity, nor conscience, nor love, does not read at all, he only thinks he reads." The classification of the various readers which Coleridge gives is as true as it is comprehensive. Readers, he says, fall into four classes. "The first class may be compared to an hour glass, their reading being as the sand ; it runs in, and runs out, leaving not a vestige behind. The second class resembles a sponge, which imbibes everything, and returns it in nearly the same state. The third class is like a jelly bag, which allows all that is pure to pass away, and retains only the refuse and dregs. The fourth class may be compared to the slave of Golconda,

## A Young Man's Books

who, casting aside all that is worthless, preserves only the pure gems."

Your reading should be regarded by you as a very important part of your life work. To grow in knowledge is one of the noblest ambitions a young man can cherish. Literature represents all the reasonings and passions and beliefs of civilised man in all ages, and there should be nothing uninteresting in it to a young man who will put his mind and will into the labour of mastering some section of its wide field. If he carefully chooses his subject of study, and sets himself to work at it continuously and systematically his joy in it will increase with every effort he makes to know it. A few of the best books well read on that subject will enable him to judge of the many with which it may be needful for him to become acquainted. And if he retain his interest and enthusiasm the most uncongenial conditions will not hinder him in his pursuit. Some years ago a friend of mine, a clergyman, told me that when visiting one evening some homes in one of the dingy streets of the lower part of the town where he lived, he found a young man in his lodgings, sitting at a table, on which lay a number of books. He was studying Dante in various English translations! In answer to my friend's inquiries he said: "I work at the town slaughter-house killing cattle; I earn good wages, and am constantly employed. I neither smoke nor drink,

## A Young Man's Ideal

and, being fond of reading, I can therefore spend a considerable portion of my wages on books. Last winter I studied Homer's 'Iliad' and 'Odyssey' by means of translations, and having heard and read much about Dante, I resolved to devote my evenings this winter to a thorough study of his great poem, the 'Divina Commedia.' "

And there was that young man, living his life in a kind of inferno all the day, and laboriously studying the Inferno at night. I once met a youth who was employed as a mechanic on the railway, and who lodged in a simple wooden hut on the railway embankment, who was engaged in a study of German literature, and who showed me the books—a goodly number—which he was using as helps to a knowledge of Heine, whose writings he was at that time specially reading. His list of books was singularly well chosen. Many such instances could be found of young men devoting their spare time and spare money to the work of their self-culture and the acquisition of knowledge. In these days of cheap books and much leisure no one has any reason for saying that it is impossible to undertake a course of systematic reading. If some of the hours which many young men spend shivering through a cold Saturday afternoon, while they watch a few others play football, were carefully utilised in mastering some subject of intellectual interest, their own



## A Young Man's Books

sense of happiness and influence would be very much heightened.

Every traveller who travels with a purpose makes a sketch beforehand of his route, selects the places he wishes to visit, and carefully apportions his time. If it be that both his time and his means are limited he will understand that he cannot loiter here and there on his journey just as his vagrant moods suggest. He must economise both his leisure and his purse. Reading is mental travelling through regions more attractive and diversified than any which the longest routes on earth can show. If in these days of swift steamships and trains the tourist may be said to annihilate space, it is as true that the reader destroys both space and time. If you wish to gain the most from your reading, and to retain it in your mind, you cannot afford to spend too much time in unprofitable excursions. There is often as much time wasted in casual and desultory reading as would, if wisely directed, make a reader master of a literature or a science. The art of reading is to read so as to secure the richest results. Studious habits are, like most habits, formed unconsciously. Do you say that you have no time for reading? Some of the world's wisest teachers have gathered baskets full of knowledge from fragments of time. There are margins of leisure in the busiest life, which can be made, like the borders of those illu-



## A Young Man's Ideal

minated missals which the old monks loved to paint, to exalt and beautify the commonplaces written between. There are many unoccupied moments floating through the crowded day when you are idling, or dreaming, which, if captured from waste, would add appreciably to your stores of knowledge. In saying this I do not forget that the desire for knowledge is in itself no more a virtue than the longing for food. It is simply mental hunger, and if a man indulges in it merely to satisfy a craving of the mind he is an intellectual glutton. But, as I am assuming that you are seeking knowledge for your own good, and the good of your fellows, your desire is one of the noblest of virtues, and should be cultivated and gratified assiduously. You ought to strengthen and widen your own intellectual life, and increase the value of its interests, and you will find it as easy, to say the least, to employ your spare time with that object, as with nothing at all. Besides, the mind has its limits, and therefore a man cannot go on ceaselessly acquiring knowledge, and at the same time use it to the best advantage. Like his body, his mind must have periods of rest from the toil of acquiring, in order that the knowledge he has already gained may be arranged and assimilated, and made part of his working capital. This means that time should be spent in thinking over the knowledge which he has obtained, and viewing it in relation to other

## A Young Man's Books

knowledge which he possesses, that he may intelligently regulate his convictions by it. Do not let it be said of you that you have a vacant mind.

You must be content to be ignorant of much in order that you may know a few things well, and therefore, do not, in your reading, undertake more than you can accomplish. There are many trivial and unimportant things with which you will be often tempted to burden your mind ; your ignorance of these is a duty. Map out your territory, and then diligently explore and discover. Always have a subject on hand, and whether all the time you have is ten minutes, or one hour, use that time with judicious care. One of our leading scientists affirms that he mastered a new language during the time his wife kept him waiting while she was dressing for dinner, and Henry Ward Beecher once said that in ten or fifteen years he had read through five or six long histories like Grote's, or Froude's, in the time he snatched while waiting for his meals. And every life has pauses between its activities ; these pauses are golden opportunities.

It is a valuable practice to take careful notes of your reading, and more especially if you are reading with a definite point in view. Your pencil or your pen should lie near your book. We forget so much of our reading that it is necessary for most of us to make sure of it in this

## A Young Man's Ideal

mechanical way. In the end we only retain the fruits of our reading in the proportion in which we think of them and practically use them. Viscount Morley in his address on culture, says, "Nobody can be sure that he has got clear ideas on a subject unless he has tried to put them down on a piece of paper in independent words of his own. It is an excellent plan, too, when you have read a book to sit down and write a short abstract of what you can remember of it. It is a still better plan if you can make up your mind to a slight extra labour, to do what Lord Strafford, and Gibbon, and Daniel Webster did. After glancing over the subject title or design of a book, these eminent men would take a pen, and write roughly what questions they expected to find answered in it, what difficulties solved, what kind of information imparted. Such practices keep us from reading with the eye only gliding vaguely over the page ; and they help us to place our new acquisitions in relation with what we knew before. All this takes trouble, no doubt, but then it will not do to deal with ideas that we find in books or elsewhere as a certain bird does with its eggs, leave them in the sand for the sun to hatch, and perchance to rear." Do not pass a word or allusion, or the name of a person you do not know, without noting it down for inquiry, and make your inquiry without long delay. It will be of much advantage to you also if you always have at hand a

## A Young Man's Books

good English dictionary, a reliable atlas, and if possible, an encyclopædia.

It is well to acquire the habit of so storing up what you read that you will seldom be under the necessity of reading it in detail a second or third time. And to this end freely and constantly exercise your memory. The memory is most susceptible and retentive in youth. And if in your case you find that it is weak, strengthen it by being definite in your thoughts about what you wish to remember. We remember what we most delight in. "None so old," says the proverb, "as not to remember where he hides his gold."

It is a helpful method to test your memory by trying to repeat to yourself all that you have read on a particular page, and to increase the number of pages as you find your memory becoming stronger. Instead of depending on a written memorandum, put the five or ten facts you are wishful to retain into your memory, and trust it without any misgiving. It will respond to your confidence, and soon will serve you with scarcely a failure. The very effort to express what you have read will deepen the impression it has left on your mind. Every day attempt to communicate some truth which you have acquired. You will thus secure definiteness of conception, you will increase your interest in the subject, and by the mental reaction produced by the effort at restatement,



## A Young Man's Ideal

you will strengthen your ability to retain what you have learned.

It is not possible to derive any desirable results from reading without continual thought and labour. The book demands of you only one thing, the closest attention. That you must give, or it will remain silent. For the time being everything but the printed page must be forgotten by you, and though this at first may be difficult, when the habit is once acquired, your reading becomes a delight. The largest volume will not appal you then; Macaulay, Carlyle, Spencer, Ruskin, Pater look formidable and forbidding, but it is surprising how, when the subtle charm of the book makes itself felt, the pages seem to grow shorter, and a glad patience carries you through to the end.

In this chapter I have been endeavouring to impress on you this truth, that all your reading should have a direct effect in elevating and ennobling your character. It should be felt by you always to have a moral and spiritual value. It is a divine injunction that we are to love the Lord our God with all our mind, as well as with all our heart. God seeks the reverence and homage of a thoughtful, clean, and vigorous intellect. And if Jesus Christ is the acknowledged Master of your mind, you will willingly let Him be the Master of your books. He will be as much the guide of your private reading as He is the guide of your public



## **A Young Man's Books**

conduct. There are many voices speaking to you out of the books that lie around you. His voice speaks more winningly than all. The accent of final authority lies in His message, and in His alone. He is the Word that speaks of truth, and rest, and life, and goodness, and the peace of God ; He is the supreme Author of all good books ; He is the Teacher of all wise lessons ; learn of Him.



## **IV**

### **A Young Man's Temptations**

Temptation is to purer souls  
Another name for opportunity.—*Mason.*

Two different kinds of people the devil most assails:  
One is the man who conquers, the other, he who fails.  
*Carleton.*

Virtue is arbitrary, nor admits debate,  
To doubt is treason in her rigid court  
But if ye parley with the foe, you're lost.

*Lillo.*

We must not suppose ourselves always to have conquered  
a temptation when we have fled from it.—*À Kempis.*

We gain the strength of the temptation we resist.

*Emerson.*

We like slipping, but not falling ; our real desire is to  
be tempted enough.—*Hare.*

God is better served in resisting a temptation to evil,  
than in many formal prayers.—*Penn.*

No evil is without its compensation.—*Seneca.*

Out of the suffering comes the serious mind ; out of the  
salvation the grateful heart ; out of endurance fortitude ;  
out of deliverance faith.—*Ruskin.*

There hath no temptation taken you but such as is  
common to man ; but God is faithful who will not suffer  
you to be tempted above that ye are able, but will, with  
the temptation, make the way of escape, that ye may be  
able to bear it.—*St. Paul.*

I will keep thee from the hour of temptation.—*St. John.*

For in that he himself hath suffered, being tempted, he  
is able also to succour them that are tempted.

*Epistle to the Hebrews.*

## IV

### A YOUNG MAN'S TEMPTATIONS

WE have always to be on our guard as we go through life. No one of us is exempt from peril. Our moral nature is open to attacks from all sides. There must surely be some express design underneath such a setting of our history. It cannot be for nothing that we are temptable beings. In one of the holiest hours through which the world passed, and from lips that never made a mistake about the human heart and its dangers, was heard the most pleading of warnings, "Watch and pray, lest ye enter into temptation." There are many experiences, it is safe to say, which shall never befall us. Our lot may never be one of loneliness, or poverty, or prolonged dreary helplessness, but it will always be one from which temptation is never absent. Temptation is like death, an absolute certainty from which we cannot escape. Our struggle with it sometimes begins unexpectedly, in a moment, and not seldom we slowly move into it through circumstances which we have long foreseen. For the scenery of our individual lives is not unlike the



## A Young Man's Ideal

scenery of nature. It has its restful, fertile plains through which we journey with a growing sense of safety and delight, and its bleak and desolate moors which we cross with dread, because of the dark and unfamiliar paths ; it has its sunny hills, and its grim and threatening ravines. To-day, we feel that our life is bathed in the light of a divine security ; to-morrow the ground is trembling, and we are fighting with unlooked-for foes. The Son of Man lives for many undisturbed years in the quiet of beautiful Nazareth, but the day comes when He has to leave it for a wilderness by a Dead Sea shore.

Why is life so constructed that we are in danger of pitfalls ? Is it needful that it should be shadowed so darkly by temptation, which, even if we admit its ultimate beneficence, always carries with it so much serious risk ? Why should we be obliged to be on our defence against attacks from unseen enemies ?

There is no answer to such questions unless we remember that they have their root in another problem which has pressed on the mind of man from the first. Why does evil exist ? Is life not possible without it ? Evil is not found in God ; why should it be found in man, who is God's child, and is made in His image ? As there is no time at present in which to discuss that problem in detail let me say at the outset, that it is because this is a human world that there is

## A Young Man's Temptations

evil in it. Were man less free than he is, he would be less responsible, either for good or ill. He would certainly not be man as we know him now ; he would simply be a machine, and therefore, quite regardless of moral distinctions. Evil, however you may object to the statement, is man's own, it is the fruit of his own perversity, the consequence of his own power of choice, and the misuse of his own will and freedom. And if it were not found within him, it would not be found outside of him. He is the citizen of an inner world before he dwells in an outer. The laws that rule within, are earlier than the laws that rule without. "There is always," says Carlyle, "a black spot on the sunshine ; it is the shadow of ourselves." And though you may have read only a few books you will have learned from them that this fact is the cause of more than half the tragedies that stain the records of literature, and your knowledge of life, though, perhaps, it is small, will have shown you that the same fact is the source of more than half the miseries of the world. Every student of Shakespeare is impressed very deeply by the pictures he paints in his dramas of the rise and growth of evil within the human heart before temptation from without can find the occasion and opportunity. Ambition, long nursed within the breast of Macbeth, brings him through devious and downward ways to his miserable end, but his temptation is not

## A Young Man's Ideal

the temptation which assails Banquo. There are temptations and temptations, and each of us has his own peculiar personal fight ; but it matters not what either the temptation or the fight may be, the initial danger is always within. We may blame our circumstances, but it is we, in spite of all our pleas, who are guilty, and there is no judgment day for circumstances. Blindness to this truth is so common that too much earnest thought cannot be given to it by every young man.

There is another truth also on which, in these days, emphasis must be laid. The talk about sin which is heard so often, which seems to consider it as nothing more than an unpleasant but needful atmosphere for life, or, as a vague something which has an independent existence quite outside of ourselves, or as a superficial frailty, a taint in the blood, a mudspot in our nature, which education and culture and refinement will easily remove, is as dangerous as it is false. That kind of conversation and the thinking—if indeed there is thinking—that induces it, cannot be too quickly avoided. It is fatally hurtful to one's conscience and moral insight, and poisons one's view of life. No one can afford to roughen or break the fine edge of his sensitiveness to any form of evil. To think little of sin is to think little of self and of God.

The word temptation means test, and in its

## A Young Man's Temptations

original application it refers to whatever draws out, and brings to the surface, the contents of the inner self. It reveals the ruling bent of one's disposition and life. Primarily it did not refer to any solicitation to wickedness. That application of the word belongs to a later period in its history, and is the one now commonly accepted. If a test can bring out what is good in us, and show its strength or its weakness, it can also bring out what is evil, for both are within us. And so the word temptation has, in the long course of its usage, come to signify mainly those testings and trials of character which are designed to draw out the evil that is in us, rather than those which are adapted to our characteristic weaknesses, or are likely to evoke and develop into exercise the better qualities of our nature. It is because of this twofold meaning of the word that we meet in Scripture with such apparently contradictory sentences as these: "lead us not into temptation," and "count it all joy when ye fall into different temptations." God tries us; Satan tempts us, and our wills and hearts are the spheres in which both seek to work. It never is God's purpose by the trials which He sends us to bring out and confirm the evil that is in us, rather is it to lessen and destroy it by calling out the good and giving it the command of life. God winnows us to get rid of the chaff; Satan allures us to get rid of the wheat.



## A Young Man's Ideal

Temptation is a necessity ; it is the normal condition of manhood in its struggle for moral existence. It may therefore become a means of the most abiding good, inasmuch as it reveals a man to himself, and discloses where his weakness lies. When a man sees himself He is almost certain to see God ; when he faces the dangers of his character, he will quickly turn to the help of God. It is unmanly not to accept this testing of human life just as we find it, and it is shameful cowardice not to make the most and the best of ourselves amidst its difficulties. We should become moral invertebrates if we had no temptations to face and conquer. It is only by resistance to evil that goodness is matured and strengthened. There can be no right-doing without the possibility of wrong-doing. The limpet clings to the rocks in spite of the ceaseless smiting of the waves. It clings all the more firmly when the buffeting is heaviest. The defences of the soul are always strongest in proportion to the evil which it has resisted. No man was ever worth much, either to his fellows, or to God, who did not pass through some severely testing ordeals. A peach will grow in your summer-house ; the oak needs the hill-side and the storms. The sailor best proves his skill and courage in the gale, and the good soldier is not made in times of peace. There is an imperishable nobleness in the stories of the early martyrs—sensitive men and tender women—



## A Young Man's Temptations

who went unflinching into the arena or the dungeon rather than yield to the temptation to deny their Master, or be false to their faith. The paganism of that day was startled into admiration by their victorious courage. Their resistance to evil showed the secret of their strength.

It is a saying of the late Henry Drummond that if it were possible for us to construct a human being we would have to put into him a certain percentage of temptation that he might be rightly and completely developed. It is true. The tree of the knowledge of good and evil still grows in the garden of man's life. It is a necessity to his own maturity. Every life has its moral crises. They are the pivots on which its destiny turns. They bring to the soul great opportunities of moral victory, or great enticements to moral defeat. For we are moral beings more conspicuously than we are business men or tradesmen. The healthfulness of our conscience ought to be of more consequence to us than the cleverness of our hands or brains. It is better to be good than successful, better to be true than smart. That does not mean that we cannot be good and successful at the same time, but it means that the condition of our inner life should have our first and highest regard, and all other things will then fall into their rightful place. It is a painful hour, we sometimes say, when we have to make a choice between two courses of action that appeal to us with almost

## A Young Man's Ideal

equal strength. But that hour carries with it the inevitable discipline of character. And the issue need not be miserable but glorious. That hour strikes in every life and cannot be avoided. It is what the Scripture calls the hour of temptation. Why should it not come in the round of our history? We have our hours of peace, our hours of gladness, our hours of gratitude, our hours of hope, our hours of sorrow; we surely have reckoned time wrongly not to have found in its hours of temptation distinct and conspicuous periods of moral testing. We often pray against being led into temptation, as if our way through the world were in the natural course of things thickly strewn with temptations, and as if it were a special blessing from God to be saved from encountering them. The Bible does not represent this world as a place in which things go on harmoniously and without friction, and the pleasure and excitement of which are naturally and easily adapted to us. On the contrary, it tells us that much in the world is hostile to us, and if yielded to will waste and ruin us. It tells us there are things to which, at all hazards, we must hold fast, and many other things with which we have really nothing to do. Time passes quickly over us, and its hours are sometimes full of sunny peace and sometimes full of bitter conflict. We cannot place our finger on a map of our moral history and say here, and

## A Young Man's Temptations

at a particular time, shall I have to fight my battle. We never see far before us, but if this should mean anything it should mean that we have such a view of our possible dangers and available helps as will make us sure of victory over our hindrances. Our blindness to the future ought indeed to make us anticipate the perils that will try us. We should equip ourselves now for the fight that will begin perhaps earlier than we think. The best guarantee of victory is to be well prepared for war. The facts of human weakness and human sin are too obvious for any of us to plead ignorance of danger, and the use of our quiet times in maturing our moral stability and faith is a duty laid on every one of us. For we must remember these moral crises are not detached and isolated parts of our life. They belong to its ordinary course. They grow out of the common incidents of the common days. They may be landmarks which, as the years pass, will eventually fade out of our sight, but they stand where they do because of all that preceded them. What we call a great temptation is but the accumulation of many minor temptations. It may seem great to us, because we have paid but little heed to the lesser temptations and have yielded to their power. What we are, therefore, in some moment of fierce temptation will depend on what we have been in the hours and days that went before. A thread of unbreakable continuity runs through

## A Young Man's Ideal

all our inner experiences. The trifling sin which we commit to-day has a vital connection with the moral trial of to-morrow, on which our destiny may hinge. For there is some tendency in every one of us that gives the lead to our life, and we do not always fight against its subtlety and masterfulness if it be wrong. We allow it to take us wherever it will. The best built fort has its assailable point, and part of the strategy of war is to find it. He who commands that fort will place his most vigilant sentinel at that point. What is the weakest point in our nature? Is it our temper, our language, our thoughts, our vanity, our liking for secret hidden ways, our indolence, our feeble sense of honour, of truth, of purity, of reverence, of conscientiousness? The enemy watches for the unguarded door.

We sometimes speak of a man as having made a sudden and shameful fall. Hitherto he has stood high in the esteem of his fellows. They trusted him absolutely. His word was always as good as his bond. He was the embodiment of all good qualities, prudence, tact, faithfulness, caution. His business rectitude was undoubted; his public character bore no stain. But all at once, and quite unexpectedly, a terrible crash came. There was a lurid disclosure of deceit and falsehood and hidden wickedness. Everyone was aghast at the collapse. Their power of judging between right and wrong seemed to



## A Young Man's Temptations

totter, and they asked "whom, then, can we now trust? What may not happen after that?" That is unfortunately a very common incident. But our judgment is hasty. We have not seen all. There are no sudden falls. If we knew more fully than we do when we make such criticism of the lives that have thus sunk, as it were, all at once into ruin, we would find that the astounding disaster had been preceded by gradual and unnoticed preparations. No one of set purpose plunges into ruin. Much has taken place before the plunge is resolved upon. It was only a loose bolt that caused the leak, but that leak sank the ship, though much time intervened between the building of the ship and its total wreck. And in every life the unnoticed inner experiences, and secret habits, and unobserved weaknesses of temper and character, are a preparation for those conspicuous crises that issue in an unimagined defeat, or an inspiring victory. It is the apparently unimportant that is in many instances the most important, and the common is often more significant for us than the extraordinary. None of us, therefore, can ignore the little tests of character which each day brings, and feel perfectly secure when the stress of some great trial begins. Temptations vary according to our temperament and duties, and the position we hold in the world. Some temptations seem to seek us out with a diabolical persistence that



## A Young Man's Ideal

alarms us. Some lurk within our daily environment, waiting for the favourable opportunity in which to spring upon us. Some rise suddenly out of the dim mysterious world that underlies our consciousness. We cannot account for them. They grapple with us in hours when we are not thinking of them. There are incidents, points in our career, when our eternal making or undoing seems focussed in one thing distinct and remote from all other things that have occurred in our life. We seem to be alone in a fierce battle with no one to help us, and yet we are only one of millions who have the same fight to wage against the onset of a temptation that is common to all. There are other temptations again which we ourselves seek. We place ourselves in their way, either perversely and vain-gloriously, and with the deliberate intention to yield to them in spite of all known warnings and risks, or ignorantly and heedlessly with our foolish eyes closed to all danger. "Some people," it has been said, "enter into temptation presumptuously to show their power ; some curiously, to taste of allurements ; some carelessly, because they cannot be troubled to think ; some imitatively, following where others go ; some pharisaically, pretending to glorify God." Young men often have their worst temptations among companions who have no keen sense of goodness, of purity, and truth and manliness, and sin. The very purposelessness of their lives is a direct and open

## A Young Man's Temptations

challenge to evil. They live without reflection. They follow no definite uplifting aim, and they drift into snares and dangers like a rudderless boat. Experience teaches us all what our peculiar personal weaknesses are, and where the weak spots lie in our moral nature. It is a hard school in which to learn these lessons, but fools will learn in no other, and at some time in our lives many of us are fools, and happy is he who is not still a fool when the schooling ends.

Temptations are a preparation for life. The temptations which met our Lord in the wilderness were constantly recurring in His history. It was one of the joys He felt in His disciples' companionship that they had remained loyal to Him in all His temptations. We know how He moved through the world, and how, in the hour and power of darkness, He gained the victory, and held on His way with undiminished fortitude to the cross. We cannot anticipate the possible conditions in which our life will be placed some day as accurately as He could the trials that would befall Him, but we can foresee many of our temptations, and can prepare ourselves beforehand for their attack. No victory is ever won in the outer sphere of conduct that has not been already secured in the spirit. And there is no surer road to a true knowledge of ourselves than exposure to temptation, not the foolhardy exposure which almost always ends in defeat, but

## A Young Man's Ideal

the inevitable exposure which comes in the natural course of everyday life. It is then we find out our weak places ; we learn where we are strongest and the kind of strength we have ; the extent of our resources, and how they can most effectively be used. And that knowledge, though it may at times depress us, is better than indifference to our perils. Parents are sometimes full of fear when their sons go from home to school, or enter into the crowded business and social life of the world. They long to be near to shield and protect them. It is a natural wish, but in a world like this the experience of temptation is the best method by which a lad can learn what he is, and what he can be. The Spirit driveth us all into a wilderness of some kind, where we realise our own frailty, and the mightiness of God. The hour of our temptation often becomes the hour of our strongest faith. We see then how little we can trust ourselves, and how imperative it is that we claim Divine help. We never know till then how constant is our need of God. We are standing at the cross-roads, and we are uncertain where to turn. Conflicting appeals confuse us. We are beckoned to different paths. Motives, which in their variety and power are perplexing, urge us to do what in other hours we should not dare attempt. It is a perilous time of testing. "What shall I do?" is the one question we struggle to answer. "Shall I throw from beneath

## A Young Man's Temptations

me all the props of my character, and allow myself to glide along the current of my natural desires, all the easier that they are so pleasant ; shall I sacrifice the outwardly comfortable for the inwardly hard, or the reverse ? ” That is the hour when we stand and balance profits and losses, when we constitute ourselves our own judges, and in our choice pronounce sentence upon ourselves. For we are all so curiously made as if it were for temptation. We have high hopes and base wishes moving within us at the same time. We see things that are good, and things that are evil, and we sometimes find ourselves weak to choose the good and prone to fall before the evil ; so dissatisfied with ourselves and so much the sport of every gust of passion that when temptation suddenly confronts us we feel ourselves at the doorway of hell. Yet it surely must be something for the most timid and most hopeless of us to know that there hath no temptation taken us but such as is common to man, and that “ God is faithful who will not suffer us to be tempted above that we are able, but will with the temptation also make the way to escape that we may be able to bear it.” Our very ignorance of the moment when temptation will assail us, and of the sudden swift strength of its onset, should be sufficient incentive to us to be watchful and prayerful always, and to turn our face at once from the least appearance of evil.



## A Young Man's Ideal

Why comes temptation but for man to meet  
And master and make crouch beneath his feet,  
And so be pedestaled in triumph ?

We sometimes think that our own fight with temptation is exceptionally long and trying. If our difficulties were unique then we might be afraid of ourselves. We should feel like men who had lost their path on some unknown mountain, but millions, as I have said, are sharing the very difficulties by which we are beset, and are exposed to the same temptations which we have to conquer. Through all the past centuries crowds uncountable have been trudging the same rugged road that is making our feet bleed to-day. This does not mean that we must be content if we fall into sin, and say it is inevitable, but it means that we are always liable to temptation. Do you think that your temptations are beyond your strength to overcome, and that there is no possible rescue for you ? Do you suppose that the gospel of Jesus Christ is a message for people who are morally safe, and have nothing to do but nurse their thankfulness ? Human life in this respect has been practically the same from the first, and the moral and spiritual struggle of men has not altered or ceased. It was a daily fight in the best hearts of ancient paganism. The confessions of Marcus Aurelius, Epictetus, Seneca, contain realistic pictures of its severity. Many of the psalms are laments for falls and failures as well



## A Young Man's Temptations

as songs of victory. The prophets told of their own inner defeats and triumphs as well as those of their fellow-countrymen. When Christ spoke of the dangers that lurked near the human soul He was referring to the very difficulties and sins from which our circumstances and our temperament make it so hard for us to escape. Read Shakespeare and you will discover that the same struggle went on in the breasts of people in his day that disturb and distress us in ours. We always carry ourselves with us. No exile from his country has escaped from himself. Good men have hidden themselves in remote and dense forests, in lonely caves and cells, but they never found a retreat holy and strong enough to bar the entrance of the world, the flesh and the devil. "We must not suppose ourselves," says à Kempis, "to have conquered a temptation when we have fled from it." We cannot all be tempted by the same thing, but we are all tempted by something. If you discover what your temptations are you will discover what you yourself are.

There are certain temptations to which young men are dangerously exposed in our day. Drunkenness is a vice to which many succumb. As a national evil it may be growing less in range and power, albeit slowly, but there is unfortunately too much evidence for the fact that a large number of young men in our country are every year

## A Young Man's Ideal

falling before the temptation to indulge freely in the use of strong drink. It seems impossible for many to spend a holiday without it. Bracing manly games cannot be played or discussed without it. It is called for when a business transaction is begun or finished. A casual meeting with a companion is not supposed to be friendly unless drink is taken. Look at the fact by itself, and does it not seem ridiculous and absurd, to say the least, that so much of the young manhood of to-day should be desecrated and wasted by what every one admits to be a needless and ruinous habit? If you say it is a national custom which has been long observed, why should a custom which obviously carries so much serious risk with it be maintained? Is the nation's life better for it? Is a young man's life safer for it? There is no more pitiable spectacle on a Saturday afternoon than that of crowds of young men, at the close of a cricket or football match, entering a public house to drink and to talk about the game.

The temptation to drink, sanctioned as, to our shame, it has been, by our thoughtless national habits, and our careless conventional ways, is subtle and insidious, and many a man becomes a confirmed drunkard while still young. He cannot pass a day without having drink. He has an ill-controlled mind and will; he cannot bear to stand alone and apart from his com-

## A Young Man's Temptations

panions, when some solicitation or arrangement is made to take drink ; he cannot bear a moment's ridicule for his steadfastness to his convictions and principles ; he thinks it is manly, and a mark of good fellowship, and no very glaring fault, should he go to excess once in a while. What misery would he be saved from if he could understand from the first that conduct such as that is worse than what is recklessly termed a little foolishness ; it is a crime against himself, and his future. A young man who thinks lightly of the evil of intemperance, thinks lightly of himself, and life, and is paving for himself an easy slippery way to wretchedness. It is not necessary that you should isolate this evil from all other evils in order to see its fatal proportions. You know it is a temptation that works unspeakable ruin to countless hearts and homes. The wreckage of young manhood is more widespread than we see. Even some parents do not know the strength of the grip which the love of strong drink has on their sons. Is it not true, what all experience tells us, that when a young man is constantly exposed to the temptations of drink, and finds himself liable to yield to them, all reasonable prudence suggests to him a resolute and courageous opposition to them ? And where he is frequently among those who are yielding to this vice, and finds himself by the necessities of his position in continual and open hostility to it,

## A Young Man's Ideal

his hands are vastly strengthened by the declaration of his own personal total abstinence. If a man persists in pressing you to drink, when you have told him that you are a total abstainer, you should have no compunction in breaking entirely from his society, and letting him clearly know that you regard his friendship as unworthy and degrading. There is no more detestable scoundrel than the man who continually tempts a younger man to drink. If he that converteth a sinner from the error of his ways saves a soul from death, what shall be said of him who leads a sinner deeper down into his sin, and cares not for the awful spiritual ruin which he causes. By all competent authorities—medical, judicial, educational, social—drunkenness is one of the most dreadful blights on human happiness. Keep your manhood pure and unharmed amidst its ravages, and be vigilant and bold in your resistance to it. Better men than you have fallen; therefore take heed to yourself continually. There is no power that will help you so much as the grace and love of God within your heart. By that you will conquer, and grow steadfast and unmoveable.

The temptation to betting and gambling also besets young men constantly, and is one which they find it hard to withstand. This vice is one of our greatest and most ruinous national curses. It is working terrible havoc in thousands of



## A Young Man's Temptations

lives and homes. In his memorable work on "Poverty," Mr. Rowntree says that gambling comes next to drink as a source and cause of national distress and poverty. It is calculated that there are 20,000 book-makers plying their dishonest business in our country to-day, and that their turnover per annum is £50,000,000. Can this be regarded as a symptom of healthy enterprise? Does it not indicate a frightful waste of money, and time, and energy, and conscience? We cannot open a newspaper without finding in it the story of some suicide, or theft, or embezzlement, due to indulgence in this far spreading vice. A few men may grow rich through it, but their victims number thousands, steeped in misery and disgrace. A short time ago a bookmaker was arrested, and was fined £100 for some defalcation, and it was discovered that during the preceding twelve months he had £12,000 in his banking account. His books showed an average annual profit of £1,760 for seven years, and one of his clients, it was said, owed him £6,000. We can scarcely imagine the amount of wretchedness and sorrow involved, in all likelihood, in this one instance, and what must it be in connection with those cases that never come within public notice. For, to a large extent, this vice works subterraneously. Its ramifications are not always seen and traced. People will not willingly own that they practise



## A Young Man's Ideal

it. There is a large element of risk attached to it. It is also a suspected way of making money, and of losing it. They are ashamed lest it should be known that they are tainted with its poison. And one of the most alarming facts connected with this dangerous vice is that women as well as men are ruined by it. Do we quite realise what that means? Homes are wrecked, children are starved, character is debased, and God is ignored. It is a hideous pestilence, destroying life and hope, and bringing to a shameless uselessness much of the best life of the land. One of our most experienced judges, Mr. Justice Wills, said recently: "When I first came on the bench I used to think that drink was the most fruitful cause of crime, but it is now a question whether the unlimited facilities for illegal speculation on the part of the people who have no means of embarking on it are not a more prevalent source of mischief and crime." And Justice Grantham, in speaking of the extent to which people in all classes of society are becoming victims to this vice, said: "Gambling and bookmakers are the cause of more crime and misery than anything else in the land." If ever the old Latin advice, *obsta principiis*, resist beginnings, was needed by a young man, it is in connection with this prevalent and ruinous habit.

I take it that all of us will accept the definition of gambling given by Mr. Herbert Spencer as

## A Young Man's Temptations

accurate: "Gambling is a kind of action by which pleasure is obtained at cost of pain to another. It affords no equivalent to the general good; the happiness of the winner implies the misery of the loser." What does that definition suggest? It places gambling on the same level as robbery, and insists that the players are robbers, one person agreeing to run the risk of being robbed and saying nothing about it, and the other playing on the tacit understanding that he will do his best to rob his opponent. Is that not a true account of what may be termed the philosophy of gambling? To play the game is not the primary object of the gamblers, it is to guard against possible loss and to win at all hazards. It is sometimes said that the worst thing that could happen to a young man is that he should win his first bet, for all the gains he would make would be at the cost of his self-respect and an honest conscience. Money won in that way is money wrongly earned. It is the main law of exertion, whether of hand or brain, that all profit should be the fruit of honest labour. Is gambling honest labour? Is it labour at all? Is the money you win at cards, or at a racecourse, a true equivalent for some honest service rendered? You have made another man poorer by your cleverness, and you have given him nothing in return. Is that fair? Is it right? Is it worthy of your conscience? If you say that the game was

## A Young Man's Ideal

played for amusement, then it may be asked is that a legitimate amusement which is founded on avarice, for that which gives fire to the game is not the interest of an hour's amusement but the excitement of winning at the expense of another's loss? You may answer that the excitement is well worth the money lost or won, but in that case it is clear that it is not the healthy stimulus of mere amusement that has regulated the game, but the unwholesome stimulus of eager rivalry and covetousness. Your pleasure, as Spencer says, is obtained at the cost of pain to another. The general good is not increased by the transaction; you have done harm in the first instance to one person, but can you say that others are not involved in his loss? What you put into your pocket has been taken by you out of the pocket of another. That is a felony committed on the well-being of society. Is it in any wise different from theft?

It not seldom happens that a young man thinks he has acquired a new importance in the estimation of his friends if he can say that he has a little bet on some race. He thinks he has opened a pleasant easy way to a quick fortune. He is now a man worth knowing. He has aptitudes and gifts which, with some cultivation, will secure him larger means, desirable acquaintances, and a repute for smartness as a man of the world. There are multitudes of young men ruined in

## A Young Man's Temptations

England to-day because they think they will be regarded as sportsmen if they have some money placed on race-horses, and probably they know no more about the qualities of race-horses and their riders than they do about the Chinese language. The young man who spends his money in these ways is not a sportsman, he is a silly, thriftless, weak-minded fool. There sat next to me at dinner in a hotel at Nice a few years ago a handsome young Englishman who, coming in late one evening, told me that he had lost all his money that day at Monte Carlo, and also a large sum belonging to the firm of which he was manager, and he had not enough left to pay his week's bill. When I said to him that he had played the fool, he rejoined: "I have; but it is my wife and my little child I am thinking most about; how can I go home to them? I am disgraced." There are hundreds of people who act as that young man did, and they call it life. They never think of their folly. There is no vice that petrifies the heart more quickly than the coarse excitements that are associated with gambling and the greed of gold. Mr. Horsley, so well known as the Chaplain of Clerkenwell Prison, London, said recently that he had come across criminals of every sort. In that jail he had seen one or two peers of the realm; men in good positions and men in bad positions, who had been guilty of every possible crime. "I found good," he says,



## A Young Man's Ideal

“in every prisoner to which I could appeal, except in the gambler. Never once in the course of my long experience have I found any good left in the heart of a man who has been ruined by gambling.” That is a remarkable statement, and one which should make every young man think. Can gambling be wholesome when it leads to that? When a man tries to get money without honestly working for it that man's soul has begun to wither.

Within the last twenty-five years the increase in the vice of gambling has been incredibly rapid. Formerly it touched only the rich, and very few of them; now it has invaded all classes. It is spreading and festering, and is carried on with intense excitement by many who do not know the difference between a cart horse and a race horse. Look at the groups of young business men standing in some side street, or entry, and at the working men at the gates of their workshop, busily making sweepstakes, or, fiery with eager impatience, waiting for the result of the Derby or the Grand National. Is that a healthy aspect of our national life? Is it an evidence of weakness or power? You see no harm in it? Where do you live? Do you ever read a newspaper? In five years there were put down to this cause in our legal returns no fewer than eighty cases of suicide, and three hundred and twenty-one cases of embezzlement. You see nothing wrong in this condition of things in our country? If it is not wrong,



## A Young Man's Temptations

why has it invariably such terrible fruit in widespread wretchedness and discreditable deaths? If it, as it does, destroys a man's love of God, if it makes him give up prayer, if it keeps him unconcerned about his spiritual nature, if it prevents him hearing God speak in conscience and life and the Bible, if it saddens and ruins others, wives and mothers and little children, then it is utterly wrong, and should be shunned by every young man with loathing. The old question still waits its answer: What shall it profit a man though he gain the whole world and lose himself?

There is the temptation to impurity. It is said that while intemperance is slaying its thousands, impurity is slaying its tens of thousands. It is a more secret and hidden vice than intemperance, and therefore less justly estimated, and less freely spoken about. Many young men are bearing about with them a heavy sense of shame and remorse which they do not care to speak of to another, and this burdensome feeling of oppression is wearing out their finest instincts and hopes. It is not easy to find language in which to speak about this frightful sin, but no one can read the Bible without observing that it does not shrink from using the most amazing plainness regarding it. The body is the temple of God, but the enemy of souls can pervert the natural functions of the body, and change them into the instruments

## A Young Man's Ideal

of the foulest lust. By firing the imagination ; by exciting base desires ; by creating a hideous prurience in the mind, he can induce a man to defile that which God claims as His temple and home. And those who fall become sometimes the tempters of those who are standing strong in purity. What woeful defeats are taking place everywhere. A vast network of evil is spread over our land, and the lost are dragging down the innocent to share in their destruction. Nowhere does the kingdom of hell become more visible than in the allurements and deadliness of this vice. It is insidious, inviting, and harmless in its approach, but the harvest of physical and mental misery it causes is quite beyond our computation. We are shocked at the wide and awful extent of fallen womanhood in our cities, but the extent of fallen manhood is greater. It is reckoned that in London alone there are to-day eighty thousand fallen women, and it is said that there must be at least five times as many men—one competent authority affirms ten times as many—whose character is defiled before God by this sin. The revelations that are being made in connection with the White Slave traffic are simply appalling. That traffic is said to be the most perfectly developed and most widely spread organisation of the modern world, primarily entrapping, kidnapping or buying, and enslaving women, and secondarily, corrupting men. What depravity and shame and

## A Young Man's Temptations

tears and broken, wasted lives it causes, souls ruined for whom Jesus Christ died. Do you ever think of that? Too often has the world in its cold criticism cowardly cast all blame on the women and uttered no word of scorn and detestation of the men. It is the peculiar diabolical selfishness of men that degrades and ruins women for the gratification of criminal passions. And while it is true that evil women solicit, yet when the whole problem of the social evil is examined it is found that the danger lies not so much in the wantonness of women, as in the coarse inclinations and desires of men. A young man cannot too vividly realise the awful responsibility he incurs by giving way to a vice in which he cannot, and does not, sin alone, and in which sin means to another ruin of body and soul, and that other one who, in the first instance, was an innocent, ensnared victim, and with respect to whose degradation to which he has contributed, he will have to give an account to God at last. Sensual sin is a vile sin against yourself, but what is it when you realise that it is a sin against the Holy Spirit? If any man defile the temple of God him will God destroy.

The practical question which every young man has to settle early in his life is whether the lower or the higher self is to have the upper hand and to rule him. The lower self wishes to be indulged, and occasions of temptation abound.

## A Young Man's Ideal

No danger seems to be near. The glamour of physical beauty, the excitement of uncontrolled passions, the recklessness caused by drink, and the example of evil associates, lead a young man to the brink of the abyss before he thinks of his fate, and quickly sin has fatally poisoned him. That picture in the book of Proverbs is true to the life to-day: "With her much fair speech she causeth the young man, void of understanding, to yield; with the flattering of her lips she forceth him away; he goeth after her as an ox goeth to the slaughter; her house inclineth unto death, and her paths unto the dead." Down that slope lies hell. Nothing rots the moral fibre of a young man's character like the lack of purity. That your life may always be clean and bright and unshadowed by remorse and bitter heartaches in later years, and a fearful looking-for of judgment, write deep in your memory and conscience the words of the Lord Jesus: "Blessed are the pure in heart." It is a blessedness you cannot sell at any price. Its defence and security are worthy of your constant and most vigilant efforts. You cannot fear too sensitively the deadly nature of offences against chastity and their awful effects in time, and their still more fearful effects in eternity. Keep yourself as far as possible beyond the range of temptations to impurity. Guard well your thoughts in your solitary hours. Close your eyes to all debasing literature. Read no



## A Young Man's Temptations

story that has a risky situation in it, and whose characters, both in conversation and conduct, are unclean and immoral. Speak to women and act towards them with reverence and courtesy and high-toned chivalry, and refrain from making objectionable jests about them, and in those moments when you feel the pressure of temptation upon you, and are balancing the claims of pleasure against those of purity, think of your mother and your sister, above all of Jesus Christ. Would you care that they should know that you had fallen into the filth and mire? Would you care that God should ask you to submit to His unerring judgment at that moment.

Alas how easily things go wrong;  
A word too much or a glance too long.  
And there cometh a mist and a weeping rain,  
And life is never the same again.

It is not merely a duty but a privilege to keep the body as the blameless companion and helper of the spirit. In the Bible it is classed with the soul and spirit that it may be preserved untainted, and offered to God as a living sacrifice. And in the light of the teaching of the Bible, with respect to our physical nature, it necessarily follows that whatever corrupts and dishonours the body is a positive sin against God Himself, and whatever strengthens and develops it is a fulfilment of His will. You cannot, therefore,



## A Young Man's Ideal

be in the least doubt about your duty. Your body is a sacred trust, as sacred as your soul. You have no right to neglect or abuse that trust. You must reverence your body by seeking to understand the laws that govern it, and by resolving that never by any impure indulgence or habit will you drift into premature debility and decay. You have the temptations of your manhood in your own power. You can so completely overcome them that they will scarcely ever assail you. Many a youth keeps his mind free from the stain of unclean feelings and imaginations, why should you not? You have it in you now to determine whether you will sink or rise. God waits to see you win your victory, and, if you ask Him, He will help you more than you think. Christ calls you to be His good soldier in His divine crusade. The Holy Spirit pleads with you to postpone the fight no longer. To dally with sin is to court defeats more disastrous than any you have yet met; to parley with the enemy is to betray the fort. Mortify therefore your members which are upon the earth, fornication, uncleanness, passionate desire, for soon cometh the wrath of God upon the children of men.

And diligently strengthen your higher nature. This means that you must pray without ceasing, and call to your aid the strength of Christ. Believe in the possible glory of your soul. Treat yourself as a man, and not as an animal, as a child of God

## A Young Man's Temptations

and not as a child of the devil. Watch your heart that you weaken not yourself by guilty thoughts, and occupy your days with wholesome interests, pure aspirations and beliefs, and noble unselfish acts. Wrongdoing is never necessary, and the teaching and talk that insists that a man is the helpless victim of his chance desires and sins is a lie, refuted by thousands of young men at this moment as it is by multitudes of God's redeemed in His heaven. And do not forget that no treachery against your better self will ever escape its rightful punishment. In the remorse that springs from your sinful deeds you will be compelled to give the verdict against yourself. The unbroken experience of all the world witnesses and proves that goodness is always best, and that purity is always power.

Temptation is a test of our faith and character and strength. We are not all tempted alike, but we are all alike tempted. A time comes when we are winnowed and sifted that it may be seen of what elements our life is composed. We are shaping our future by the victories and defeats of the present. It is no sin to be tempted, the sin begins when we have surrendered to the tempter, and willingly placed ourselves within his subtle and destructive power. Says Angelo in "Measure for Measure":

'Tis one thing to be tempted, Escalus,  
Another thing to fall.

## A Young Man's Ideal

Our life from first to last is full of temptation, but it need not be full of sin. It is true that some temptations bring to us a solitude of soul that makes us feel as if we stood alone and that no other ever had the same experience. And yet there are no exceptional temptations, and there is much less inequality in them than we suppose. All of us can tell very much the same story of their severity and endurance. The temptations are common, and the foe is the common foe of us all. There are, indeed, some battles which we have to fight alone, without the help and rallying cheer of a comrade in the pain and bewilderment, but these conflicts are comparatively rare. Our difficulty is, as I have already said, the same difficulty that faces countless others. There are thousands all around us facing the same alluring temptations; listening to the same cunning voice; guarding the same outposts; suffering from the same wounds; and drawing from the same resources as ourselves. And if we only knew, there are thousands more whose fight is a harder one than ours, and who are struggling bravely to be more than conquerors even while the smoke of hell is besmirching their spirit, and are fearing they are almost lost. No one of us is alone in the conflicts of the soul.

This, however, does not diminish the significance of the fact that there are temptations which are peculiar to our temperament and our moral condition. And there are temptations which can

## A Young Man's Temptations

only be described as diabolical, so evil is their source and influence. They leap out on us from an ambush we never dreamed of. And there are other temptations that do not look like temptations. They are harmless, and pleasant, and wear a kindly face. They arise out of the complexities and interests of our modern ways. Life was safer when it was simpler. Our present high civilisation is accompanied by dangerous refinements. Were these dangerous things repellent, and coarse and ugly, we should probably avoid them without giving them a thought. But they are among our conventional usages and habits and social customs and opinions. There is, for example, a way of speaking about religion, and God, and the worth of life, and the nature of morality, that leads to a lessened reverence for them, and a disregard of their sanctions and laws. And so it comes about that lying and deceit, and all forms of self indulgence, are tolerated without a pang. You sometimes hear a father say by way of excuse of his foolish son's conduct, "Oh, well, it is true he has not been straight, but, you know, in these days, we must not expect too much of young men; they must sow their wild oats." Can any utterance be more senseless? Must a young man sow his wild oats? Where is the necessity? If he must, then he must also put in his sickle and reap, and it is not oats but tares he will gather at



## A Young Man's Ideal

the last. A young man said to me recently : " It is not easy for a young man in a city to keep right now-a-days ; you must expect some lapses in his life ; it is impossible to be steadily religious." Is it impossible ? Are lapses inevitable ? If that be so, where is God, and where are His grace and help ? What is the function of the human will, and what is the meaning of its freedom and strength ? There is a way of escape from every temptation. What is it ?

First, keep always before yourself a high ideal of what your personal character should be. Not to know yourself well is to be ignorant of what you may be, and therefore, be clear and honest in your estimate of yourself. Achilles was invulnerable in every part of his body except in that part of his heel where his mother's finger and thumb held him when she dipped him, as an infant, in the magic stream. Find out your vulnerable point. It may be your temper, or your way of speaking, your loose notions of honour, or of the value of money, or the way you spend your time, or the drift of your thoughts when you are alone. The side that seems strongest is often undefended. In the old days of Scottish warfare Edinburgh Castle was deemed to be impregnable on its north side, where it is built on the summit of a lofty cliff, up which it was believed no one could climb ; but it was from that side it was captured. Where you think you stand strong,



## A Young Man's Temptations

take heed lest you fall. The wariest of us may not sleep.

Second, maintain a healthy mind. The mind is the man, and where the mind is vacant and unoccupied you have a manhood morally slack and nerveless. There are many temptations that seek no other room than the space you give them in your thoughts. Kill them by neglect, and let your habitual thinking be always clean and wholesome. A man's foes are often enough those of his own household, and your worst battle may have to be fought in the region of your thoughts and desires. An evil thought quickly ripens to an evil deed. Bunyan, in his allegory of the Holy War, calls the senses the gates of the city of Mansoul, and he tells us what is done at ear gate, and eye gate. The senses are often inlets of temptation to the mind. Curiosity is so strong in some young men, and the love of novelty and excitement and dangerous ways so strong in others that no restraint is placed on eye or ear or mouth or hand. Plato in his dialogue Phaedrus represents every human being as standing in a chariot, and driving two horses, one black, the other white. The white horse is our moral emotions, and the black horse our lower passions. A capable driver always holds his reins firmly, and so guides his horses that they run well together. How should you drive your double nature? Recklessly and without careful thought?

## A Young Man's Ideal

Is the law of your mind to be controlled by the law of sin, and you yourself to be held captive by the devil at his will? If your lower passions are stronger than your liking for good you must always live close to God and thus win the day. If your moral emotions give the lead to your life you must add to their purity and strength as your years increase. Think always on whatsoever things are honest, and true, and just, and pure, and lovely, and of good report, for your thoughts make you, or unmake you. Think on whatsoever things are gross and impure, and mean, and frivolous, and debasing, and your life will show these things and be shamed by them. Fill up the blank spaces in your life with some elevating aims. Attach yourself to definite work for the good of others. The busy man is never so exposed to the risk of temptation as the idle man. In these days when so many causes are appealing for help no young man need be without a vocation. There is a strong expulsive power in the generous service of others. A youth once complained to Luther that his mind was persistently assailed by wicked suggestions and imaginations, and Luther said to him, in his own quick kindly way, "You cannot prevent birds from flying over your head, but you can hinder them from building nests in your hair." Your mind should be as a stronghold into which none but pure and friendly things are allowed to come. Strengthen

## A Young Man's Temptations

your line of least resistance. You are half conquered if you begin to argue with your temptation. Smite it at once as you would a venomous reptile. It will be good, too, if you remember the three questions which St. Bernard of Clairvaux was wont to ask himself when he felt the pressure of some temptation. First, is it lawful? May I do it and not sin? Second, is it becoming to me, as a man and a Christian? May I do it and not wrong my character and my profession? Third, is it expedient? May I do it and not wrong my weak brother?

Finally, pray with all the intensity of your soul, and lean on God with the assured hope of help. He understands your weakness and your danger. Prepare for temptation by prayer. Your spiritual armour should be buckled on, not in the hour of temptation, but long before. It is because there is so much temptation in life that there should also be much prayer. The shock of temptation will be less surprising and hurtful to you if your life everyday is one of trustful friendship with God. But remember that prayer is no talisman that will save a man in spite of himself. "No man," says Ruskin, "can ask hopefully or honestly to be delivered from temptation unless he has set himself honestly, and is firmly determined, to do the best he can to keep out of it." Prayer without the watchful mind and the quick cultivated conscience is futile.

## A Young Man's Ideal

And in considering yourself lest you also be tempted, pray that you may never become the tempter of another. It must needs be that temptations come, but woe unto that person by whom the temptation cometh. May it never be yours to wile away another from the pathway of truth and purity, to tarnish another's soul, to destroy another's divine ideal of conduct, to shake another's spiritual security, to rob another of peace and hope in Christ.

Blessed is the man that endureth temptation. Rightly to meet a temptation, and victoriously to resist it, puts new fibre into the soul. It is said that the Indians of the Far West were wont to believe that when they killed one of their enemies that enemy's spirit at once entered the conqueror's heart, and gave him new strength for every struggle he had to wage. It is certainly true in our spiritual conflict. We grow stronger through our resistance and victory, and when we have overcome one temptation we are better prepared to gain the victory over the next. Nor must you lose hope because you have fallen, even times without number. God looks with pity on those who fain would rise. Many among the blessed in heaven fell as you have fallen, but failure taught them their weakness, and the ceaseless struggle taught them where their true strength lay. They fell, but they fought their way up again, and now their robes are stainless,



## A Young Man's Temptations

and the agony of the strife has faded for ever from their brows. The cross is at the heart of things in this world of temptation and sin, and there is no failure except in ceasing to cling to Him who was tempted in all points as we are, yet without sin; no failure except in giving up the struggle, and in not believing that through His strength you can do all things. In the National Gallery in London there is a picture by an artist of the fifteenth century, a man little known, and of whose works very few are extant, Vittorio Pisano, but those few are full of wise and beautiful teaching. This small picture is one in which a strong manly youth is represented as standing beside an old man. The youth is St. George, with eager keen face shadowed by a mass of fair curly hair. The old man is St. Anthony, whose face shows the quiet strength of repose, with white locks flowing down over his shoulders, and in his hand are a staff and a bell. At the feet of St. George lies a dragon, dead, but hideous in aspect; at the feet of St. Anthony lies a tamed wild bear; and behind the two men stretches a dark wood, and above them both is a vision of the Madonna and Child; which things are an allegory. These two men have won noble victories but in different ways. The dragon at the feet of the young man, the bear crouching at the feet of the old man, are symbols of those wild infernal temptations which assail the flesh,



## A Young Man's Ideal

and which the old man has completely mastered and crushed, and which the young man has slain by one heroic effort. The staff represents the pilgrim, the bell, unceasing watchfulness, the dark wood, the moral and spiritual dangers through which all pilgrims have to journey, and the visions over them, the divine and loving interest which heaven takes in those who have fought and conquered. Will you take the teaching of the old painter to yourself? Times alter, the circumstances and conditions that surround the human soul are never quite the same anywhere. The temptations of one age may not be the characteristic temptations of another, nor the temptations that beset one man quite the same as those that try his neighbour, and yet whatever be our temptations, their approach, their subtlety or their force, to fight them bravely as good soldiers of Jesus Christ, and to fear them not with Him as leader and helper, is to be sure of victory in the end.

**V**

**A Young Man's Amusements**

Amusement is a golden cloud which, though but for a little, diverts man from his misery.—*Goethe*.

Society wishes to be amused. I do not wish to be amused. I wish that life should not be cheap but sacred, the days to be as centuries, loaded, fragrant.—*Emerson*.

The bow cannot possibly stand always bent, nor can human nature, or human frailty, subsist without some lawful recreation.—*Cervantes*.

Lookers-on many times see more than the gamesters.  
*Bacon*.

The moment a man finds a contradiction in himself between his amusements and his humanity, it is a signal that he should give them up.—*Leigh Hunt*.

Mirth is the sweet wine of human life. It should be offered sparklingly with zestful life unto God. It is God's medicine.—*Beecher*.

Laughter and tears are meant to turn the wheels of the same machinery of sensibility, one is wind-power, the other is water-power, that is all.—*O. W. Holmes*.

From a pure spring a pure water flows.—*Latin Proverb*.

He that is of a merry heart hath a continual feast.  
*Solomon*.

Life is very sweet, brother. There's a day and night, brother, both very sweet things ; sun, moon and stars, all sweet things ; there's likewise a wind on the heath. Life is very sweet, brother.—*Borrow*.

The very name and appearance of a happy man breathe of good nature, and help the rest of us to live.—*Stevenson*.

## V

### A YOUNG MAN'S AMUSEMENTS

THIS is an age of hard work as well as an age of abounding play. The pace of life is accelerated by the ceaseless toil of life, and we are obliged to repair the waste and wear which such labour causes by various forms of recreation and rest. Periodical renewal is absolutely necessary for physical fitness, whatever be the tasks that occupy us. The regularity, to say nothing of the severity, of daily exertion exhausts the busiest energies. The grass plot quickly becomes bare ground, or soft mud, if it be constantly trodden by crowds of busy feet. If it lie untouched for a time it will grow green again. The mind and body can bear the strain of much work, but if that strain go beyond a certain limit, they become feeble and unserviceable. Whether our work be mental or physical we cannot do without a pause and change. The holiday is a natural need as well as a divine benediction. We require to be diverted occasionally from the habitual track, and to be diverted is, according to the old English meaning of the word, to be amused, and to be

## A Young Man's Ideal

amused is etymologically to be made to muse, and think of something other than that with which we are usually occupied. There is a gospel of the body as well as a gospel of the soul, and it insists that both be saved from unfitness and degeneration.

The Bible has no express teaching on the question of amusements. It furnishes us with no list of duties or pleasures to which its ethics and principles may be applied. This has been a disappointment to those who seek in its pages for rules to guide them in every possible contingency. It is not a directory of moral details. Christianity is a temper, a spirit, a divine motive and law, which is meant to pervade and inspire every part of our life, and not a code of minute regulations by conformity to which we shall be enabled to keep ourselves safe amid surrounding dangers. It says nothing about the callings we should pursue, except to bid us be faithful in the one we have chosen. It does not declare that one calling is more dignified than another, or that there are duties that are worthy and noble and duties that are common and unclean. It draws no distinction between trades and occupations and engagements, marking some as helpful and others as hurtful. It simply insists that whatever we do we shall do it to the glory of God, and it leaves it to our conscience and common sense to discover whether our conduct



## A Young Man's Amusements

and work tend to glorify God or not. It thereby implies that if our actions do not glorify God they are wrong, and ought to be at once abandoned. Accordingly with a principle like that by which to judge ourselves we ought not easily to become confused as to the amusements that contribute to our true well-being, and those that do not. Some people have made the mistake of supposing that because the Bible is silent on the subject of amusements it therefore discountenances them, and by that very fact condemns them. No fallacy could be more mischievous. It were just as reasonable to say that because there are many aspects of our domestic social and business life to which no reference is made in the New Testament therefore these aspects lie outside the range of Christian law and teaching. The New Testament is not concerned with the particulars of our numberless personal tastes and habits beyond saying that as creatures of God every part of our life must be brought into agreement with His will.

Amusement is a necessity of life. Life is scarcely possible without it. I do not say that it is absolutely essential to living, but it is essential to the full and harmonious expression of our nature. It is needful to the enjoyment of many of the experiences that befall us in life, indeed such experiences are not possible without it. If there is a time to be born and a time to die, it is

## A Young Man's Ideal

equally true that there is a time to laugh and a time to dance. We have the power to smile at the humorous and the incongruous, and we may believe that that power was given us to be exercised. Laughter is as divine as tears, and mirth has its place in our life as much as sorrow. It is true there are crosses in every one's history, and we do not desire ever to forget this, but the most bitter cross that was set up on our earth was placed within a garden. This world has its flowers as well as its deserts: its merriment of childhood as well as its sadness of old age: its radiant skies as well as its sombre winter days. We are not meant to be pent up in it as if it were a workshop, and nothing more. It is not indeed a workshop any more than it is a playground. It is the place where we ply our toil, but the world itself requires change and rest as we ourselves do, and the alternations of day and night, and the varied movements of the seasons, suggest at least that we who live among them cannot live our fullest life by always sitting at our loom. And cessation from work cannot mean a rest which is nothing else than vacancy. Our most beneficial rest indeed is often absorption in another healthy interest. If we had a complete picture of our Lord's life, with the record of all the incidents of every day, I think we should find that not only in His boyhood did He play and laugh with other children in the village games,

## A Young Man's Amusements

and, as a carpenter, wander in His unoccupied hours about the countryside, watching its changing beauty and learning wise lessons from mother nature, but that in His wondrous busy ministry, while He healed the sick and diseased, and spent hours among the woeful and sad, willingly He partook of the family and social joys of the common people, and shared as fully in their smiles and gladness as in their grief and tears. He had an intense delight in being among them, and it surely could not have always been a sombre, depressing fellowship when He was there. Nor is there anything in His teaching to show that He frowned on simple innocent merriment. They interpret both His character and His message wrongly who say that religion is opposed to pleasure and amusement. These are rightful parts of life which He can and does sanctify. If there is no inherent brightness in religion it certainly cannot be tidings of great joy. I heard recently of a man who was busy in Christian work among the poor in one of London's most dreary slums, and who was asked what object he had in toiling in such a forlorn neighbourhood, and he answered, "I am trying to teach these poor people to love God and to laugh." There is a very wholesome philosophy of religion in that man's answer.

Amusement is a necessity to us but it is not the chief end of our life. No sensible person will

## A Young Man's Ideal

live merely to be amused. If you want to be amused it will be because you have finished your work, and you desire that the rein of responsibility for it should lie for a little lightly on your mind. You want a change of occupation, and a change of view, in other words you want rest that will recreate you, and keep you in right fitness for the work that devolves on you. And there is nothing wrong in that wish, only you must not forget that there is no such thing as legitimate amusement which is not a relief from toil, or a preparation for toil. Amusement for amusement's sake is a curse. The idle, indolent man who seeks amusement and nothing else is a blight on society. He contributes nothing to the common good. He is dead while he lives. And he cannot spend his life in amusement without finding that he has gained no amusement. A surfeit of pleasure palls and turns to weariness and pain. This world is no place for pleasure-seekers who wish to have at the same time pleasure at its best, and manhood at its best. Continuous pleasure, like continuous work, exhausts and kills. The wastrel is the man who has dealt with life wrongly, he has treated it as a garden with butterflies, and not as a workshop where service is to be rendered. The first problem, therefore, which a young man has to settle and solve is not, How shall I amuse myself? but, Have I work to do, and can I do it? Rest comes after



## A Young Man's Amusements

work, and recreation lies in rest. We enjoy our food only in the measure in which we have a good appetite for it, and we can only find enjoyment in amusement as we have made ourselves ready for it beforehand by work. The power to be amused can only rightly be called into play when the power to labour has been honestly used. If you have a healthy-minded view of yourself and your work you will have a wholesome view of the amusements you should seek. And it is needful to say that with respect to the subject of amusements we require a careful education of conscience. This involves the recognition of others as being concerned in the good and bad of life as much as we ourselves are. There may be amusements which are perfectly legitimate in themselves, but which are not lawful for me in the circumstances in which I am placed. It does not follow that because amusement is lawful and good, everything that amuses is lawful and good. Its influence upon our own thoughts and views of life, upon our neighbours and friends, who are probably guided largely by our example, as well as upon social habit and belief, has often to be carefully taken into account. In the matter of amusements I must be to others as I wish others to be to me. I have a life to live, and I cannot live it for myself alone, I have a pattern of character and habit to show, and I must guard against both becoming misleading.



## A Young Man's Ideal

None of us, therefore, should be selfish in the sphere of amusement any more than in any other sphere of life. If our amusements are enjoyed at the cost of the misery and wreck of other lives then they are wrong. Nothing is lawful in amusement that lowers and dissipates our powers and the powers of other people, or that hinders and destroys goodness in ourselves or in them. The most innocent amusement is injurious if it unfits you for duty next day, or renders you unwilling to pray, and begin the day in the happy freshness of God's presence. Some of the best athletes in our Universities to-day are healthy-minded religious young men, as distinguished in the examination lists as they are in the cricket and football fields, and no one will affirm that that is not a good symptom of undergraduate life and habits.

There is nothing incompatible in playing a keen game at football on Saturday afternoon and teaching a class of boys on Sunday afternoon. In this as in other parts of our personal life we have to take care that the man in us in all his tendencies and influence is kept whole and uncontaminated. Amusement is like medicine, which, in very small doses sometimes acts as a strengthening and beneficial tonic, but which in large doses often acts as a fatal poison. Sometimes, too, what does good to one man does harm to another, and much amusement is injurious

## A Young Man's Amusements

to one temperament and is quite salutary to another. And when, to speak paradoxically, an innocent thing, like amusement, becomes hurtful in any part of our life it is then a thing to be put aside without any hesitation. For amusement very soon becomes a drudgery if it is made the main business of a young man's life. It loses freshness and vitality, and with no other interest to occupy the time manhood becomes inert and sluggish. He should, therefore, learn to keep himself in check, and so keep his amusements from being usurpers of his time and interest. He is something more than a creature of brawn and sinew, and to forget the possibilities of character and how these can be met is to prove dangerously false to himself. He should seek amusement only as it leads to something higher and better than itself, and he will find when it is kept in its place, which is merely secondary, it will contribute its rightful share to his happiness.

It is quite evident that man is not meant to be a creature of one activity. Many different forces make up our life, and these are to be used in their natural way. We are misdirecting our energies when we turn our mind to amusements which help us to while away the time, and yield no return of benefit to our moral well-being. And it is because of this tendency that we are losing in these days much of the real value of our recreations. We are taking the recreative

## A Young Man's Ideal

element out of them. We are giving them a primary place among our pursuits. They are becoming more wearing than hard work. We are changing recreation from a healthy pastime into a serious sport. It is becoming a business, a competition of strength for money, a pursuit whose end has something sordid in it. We have a glaring instance of this in the game of football as largely played in this country to-day. The old practice of one team contesting another has taken the form of a company managing a club with a sharp eye to profit. It is, to say the least, a deplorable thing that healthy sport should be turned into unhealthy speculation, and that thousands of people should be gathered together and admitted to a field at so much per head to share in the excitement of a football match. And to make it sufficiently exciting the play must be of the cleverest and most daring kind, and it matters nothing at all if the players should have no connection with the locality. They are mere hired sportsmen, paid so much per week that they may, first of all, maintain at a high level the reputation of a club whose paid servants they are, and now and again display before a great crowd their ability and strength. They are of no consequence whatever, except as they succeed in securing these ends. Large sums of money are paid in order to induce a player in a certain club to transfer his services to another club,

## A Young Man's Amusements

and much eagerness is shown in the competition between clubs to gain the best man. Agents are sent far and wide to secure recruits to supplement the local talent. Sometimes whole teams are importations from another and often a remote district, each member commanding his own price according to his experience and skill. It cannot be said that methods like these add much to the genuine healthfulness and interest of the game. We should keep our sports as sports, and not make them into mercenary enterprises. It is an illegitimate use of any game to lessen its value as a recreation and an occasion of good fellowship. It leads to other degradations, not the least injurious being the wide spread gambling and betting and stupid excitement, and the time wastefully spent over a low class of newspapers which tend to a young man's mental and moral impoverishment. I am not painting too sombre a picture, for unfortunately the facts are too well known, and the antipathy that is shown to those who seek to raise our recreations to a higher level only reveals how very much changed for the worse some of our present day recreations are.

Our amusements should conduce to our social intercourse and friendship. As we all feel fatigue in work we should all find rest and reinvigoration in our amusements. The social ideal of Christianity is brotherly and mutually helpful. The



## A Young Man's Ideal

idleness which in some foolish people's estimate is the unfailing mark of a gentleman is clearly against the law and the spirit of Jesus Christ. You have misread the Gospel if you think that it gives any sanction to the idea that we should live by the sweat of another man's brow, and not by our own. It is very questionable indeed if there is any subject on which people need more enlightenment than the morality of leading useless lives with nothing but amusements to fill up the vacant hours. Some seem to think that they have nothing more serious to occupy them than how to get through the day with the minimum of toil and the maximum of enjoyment. They willingly take as many of the pleasurable things as the world can give them, and they contribute nothing to the diminution of the world's miseries. Is that life? Is it honest? Is it worthy of the human heart? To these people this world is no place of thoughtful service where a man should be glad to work and to live through the day of toil, thankful that he has the capacity and the will to work, and not a place where people may gaily dance like butterflies in the sun, sipping sweets from every flower. If danger threatens us from any quarter it threatens us seriously here. Navies and fleets will never protect us from indolence and deterioration of character. The Roman Empire declined and fell because her people cared more for luxury than for self-denial; for



## A Young Man's Amusements

pleasure than for work ; for ease and comfort than for hard toil of hand and brain ; for selfish amusements than for the ideal life of faith and goodness.

In all our recreations we must be careful to observe the golden rule of doing to others as we would that they should do to us. Our mirth, as I have just said, should not be purchased at the expense of another's misery. Probably we should shrink from bringing loss to another through our amusements but indirectly we may be often guilty of such a result. If our amusements cause decay of truthfulness and purity and modesty in another they are wrong, and ought to be avoided at once. Many amusements that contribute largely to our enjoyment are innocent and harmless from first to last, and why should they not all be so ? Is it necessary that they should be degrading or even suggestive of evil ? It is clear that we must always be watchful and discriminating with respect to their character. A harmless amusement becomes harmful when it lowers our conception of goodness and turns us away from our chief business in life. Many things are lawful that are not expedient. They are not expedient because they bring pain to the conscience of other people whom we respect, they are a stumbling-block in the way of those who are guided by our example, or they are done at some risk to the fair name and repute of our fellows. We have to

## A Young Man's Ideal

exercise denial in the region of amusements as in other regions of life, and to learn to give up a pleasure that no heartache may come to another. We are our brother's keeper.

This is a simple principle that will help us to determine many questions, and will enable us to see the true proportions and value of any particular amusement. It is contended, for example, that there are dramatic exhibitions that are perfectly free from all evil elements, and that it is possible for us to have a theatre conducted in harmony with the most severe ideas of virtue. That is a condition which may be reached some day, but we are dealing not with the theatre as it may yet be but as it is now. We are all agreed that with the drama as with other forms of amusement it is only when its tone is pure and its influence morally forceful that it can be regarded as a fitting amusement for our hours of recreation. It is a common mode of amusement ; it is popular, attractive, fashionable, and from the first it has held a high place in the regard of ancient and modern nations. The dramatic form which much of all literature assumes is a justification, to some extent, of the existence and necessity of the theatre. From the days of Greek tragedy until now, the theatre has been regarded as one of the most potent of educators. And if it could be separated from much that now degrades it it would be one of the most elevating of our amusements,

## A Young Man's Amusements

and one of our strongest teachers, for we all love the dramatic. The more dramatic a speaker or reader is the better pleased we are. We are unconscious actors ourselves. We tell a story to a friend with gesture and facial expression to make the story vivid and realistic. Children as they play with one another act many parts. The grace of their movements, their attitudes of grief or joy, their whisperings to each other and their loud and merry talk constitute them interesting and amusing actors. The stage is part of our national life. It is as natural to have it as to have a Parliament. Now if we cannot ignore it as a factor in the general life of the country, and cannot, of course, crush it out of existence, can we claim for it lofty ends? Can we claim its influence, its teaching power, its wide educational value, its marvellous appeal to people's minds and hearts on behalf of what is pure and lovely and of good report? Why should we not? It is quite true that many of the plays that are staged to-day, and many of those that during the last twenty or twenty-five years have been successful in drawing large audiences, are, and have been, pernicious in their general effect on the moral thinking and habits of the people. But that is an old complaint. It will be long ere the time will come when that complaint will no longer be made. It is pitiable to read in Macready's memoirs—one of England's actor managers—of

## A Young Man's Ideal

his futile and frequent efforts to purify the stage and to render the theatre a safe place for respectable people, and what is still more significant, to note that with the single exception of his own last appearance on the stage he never permitted his own children to go to the theatre to see a play. We cannot read the opinions of Mrs. Siddons, Fanny Kemble and others who adorned the stage, without being struck with the fact that they regarded it as tending to lower the standards of morality. And the great majority of theatrical managers acknowledge that as Shakespeare's plays when acted spell bankruptcy, they are obliged to produce those plays that will bring most money to them, and such plays are not always the best, either from an artistic or a moral point of view. No mental effort is required to enable one to appreciate them. They are very often nauseous problem plays in which the place and function of woman is ridiculed and belittled, and they frequently are as lacking in wit as are many of the popular spectacular melodramas. Such wit, too, as there is is usually of the sort that arises from equivocal situations or risky innuendoes. Does it show respect for the chastity of youth and the fidelity of wedded love? Can we say that it always enlists the sympathy of the heart on the side of honour and purity and virtue? Does it carefully abstain from inflaming the passions by its gestures,



## A Young Man's Amusements

words and looks? Is it always modest in its dresses and movements, and does not its mirth very often by suggestion stain the imagination? There are, it is true, high-toned noble men and women on the English stage, but they seem powerless to arrest it from a degradation which all admit should not belong to it. Nor can it be needful surely that an atmosphere of temptation and evil should so generally pervade its surroundings. There is no reason, for example, why drink should be associated with theatres any more than with public meetings, or why loose persons should hang round them any more than round a lecture room. That these things are tolerated is a disgrace to our civilisation, and one of the first blots to be wiped from this page of our national life is this moral decadence and poison. There can be no justification for such a state of things, and if we would but shake ourselves free from indifference and cherish a keener sense of peril as it affects our own lives and the well being of the nation this blight would not be tolerated longer.

Mrs. Kendal gives her opinion very frankly in a little book to which she some time ago contributed: "what in reality can be a more painful spectacle than that of an innocent and unsuspecting wife being hoodwinked and deceived by a graceless and profligate husband? Years ago it would have been regarded as a tragedy, now it



## A Young Man's Ideal

is a never failing source of mirth to the lovers of an elongated farce, and the greater the innocence of the wife, and the more outrageous the misconduct of the husband, the louder the shouts of laughter with which it is received." These are the words of an actress, a woman of conspicuous gifts and of the highest character. What a low, vulgar, coarse taste people have who crave for that kind of amusement. Is any young man the better in moral sense and courage for witnessing such plays ?

Christianity does not condemn the drama or the theatre so long as they do not waste and defile human life, it rather claims them for high ends, and it would seek to consecrate them to these. Some day we may have an ideal theatre, and it may be we shall then learn how to keep our amusements clean, but as things are now we have to exercise the utmost vigilance lest theatrical representations should destroy the best feelings and beliefs of the soul. Young men now-a-days have for the most part ample leisure and sometimes means ; they are very liable because of this to be tempted to spend them wrongly. While he is working, a young man is immune from solicitations to wrong-doing, but they are spread on his path like traps in those hours when he is unoccupied. These are the hours that test his moral grit and show the quality of his convictions. In view of much that is attractive and perilous in present

## A Young Man's Amusements

day amusements he cannot have too robust a conscience and too resolute a will.

And when one thinks of the money and time that many young men spend in attending music halls, not all of them high-class and respectable, one realises what a waste of splendid manhood goes on, and in circles where one would least expect it. The trail of the serpent is over all human life indeed, but it is very manifest in many a young man's amusements. The habits they engender have a coarsening effect on mind and heart. They deepen your ignorance of truth, they lower your taste, they besmirch your soul, and they render you unfit for the good service of mankind. That is a very poor world in which to spend so much time, when there are others where the air is cleaner and more bracing, and where moral health can be secured and used for loftier ends.

I have said that amusement is a necessity, but do you not think that we have exaggerated the necessity to the extent of making our amusements not only somewhat monotonous but very extravagant and absurd? It will hardly be denied by any thoughtful person that very much that passes for amusement among us does not really deserve the name. We must suppose that it has in it some element of entertainment, yet obviously it gives no rest or relief to the wearied brain, or any soothing to the jaded nerves. For those who

## A Young Man's Ideal

have neither serious work nor aim, it may serve to while away an idle hour, but for a young man who is bent on active responsible labour it will only be another burden to those which he finds it hard enough to bear. A well-known writer of last century said a very wise thing when he affirmed that life would be tolerable but for its pleasures. It is only by a cruel irony that much of the life of people in our times can be called a pleasure. It is sheer waste and emptiness. It is always a good test of an amusement if its effect makes you love real life or not. Perhaps it is true that one of our conspicuous faults is that we work too hard at our amusements. We reduce ourselves to a condition of moral bondage to them and cannot escape their tyranny. We kill ourselves at our pastimes by giving them the chief place in our thought. It is a saying which Epictetus gave to his countrymen long ago that it is the part of a wise man to resist pleasures, but of a foolish man to be a slave to them. And in so far as we allow our interest in amusements to exert a supreme influence over us we degrade ourselves, and are blind to the dignity of our life. They often enough do not please us ; they only excite us and deepen our dissatisfaction both with them and with ourselves. If your Saturday half-holiday leaves you so jaded that you need to lie in bed on Sunday or lounge about the roads or streets to be fit for Monday's work again, then it must be regarded as

## A Young Man's Amusements

a time of the hardest labour rather than a pleasurable and harmless gift.

Nor is it a less dangerous symptom of our national life that we have created such an enthusiasm for amusement that we have endangered its real worth and extinguished consideration for other things. It is deeply to be regretted that many of our most delightful pastimes, football, tennis, and even some indoor recreations, like billiards and card games, are spoiled by the habit of mild betting. Some people seem never to be able to enjoy a simple game without introducing the element of gambling. They must have the excitement that playing for money gives. Is it becoming that the skill and enjoyment of many of our amusements should be destroyed in this way? Does it minister to genuine pleasure and to the promotion of good feeling and fellowship?

Again, is there not something wrong in the balance of our rightful interests that we should allow our philanthropic zeal to languish, and be diligent in pursuing our national amusements? I do not say that there is any necessary connection between the two, but it remains a sorrowful fact, which we ought to explain, that almost as much money is taken at a football match as would free some of our hospitals from a crippling burdensome debt. Is this a satisfactory condition of things? It does not make amusement less enjoyable that we are mindful of the good of other people, and



## A Young Man's Ideal

surely we need not cultivate our physical strength at the expense of our moral instincts. A pleasure loses its attractiveness when it becomes selfish. It is not needful that I should amplify the area of this consideration ; you can see at once how broad and reasonable it is.

It sometimes happens that a young man is perplexed by the question as to whether he should indulge in this amusement or that, and such an inquiry reminds one of the story which the late Henry Drummond used to tell of a man who lived in a hilly part of the country, and who was one day asking about the fitness of coachmen who were applying for a situation. He inquired of the first candidate how near he could drive to the edge of a cliff without going over, and the man answered quite confidently that he could drive within a foot of the edge. The second candidate was still more sure of his skill, for he replied that he was able to drive safely within six inches of the edge. The third applicant, when the question was put to him, replied " Well, I cannot precisely say, because I always keep as far away from the edge as possible." It is not difficult to see which of the men was chosen. To ask what you must do, and what you must believe, and what you must avoid, in order to show yourself a man who takes his commands from Christ, is to be doubtful if He has given you any orders at all. You ought not to



## A Young Man's Amusements

ask how far you may venture into doubtful ways, and how much risk you may run, and yet not compromise your Christian name and position. If you are not certain whether a particular course will be safe for you then you will be safe if you do not follow it. Avoid experimenting with your sense of duty to Christ your Master, and do not ask causistical questions of yourself which, from a Christian point of view are scarcely worth asking. It is probably because you feel yourself in a wrong position that you ask them. If you were possessed with a true ideal of life and its real purpose, secondary interests would fall without any difficulty into their natural place. If you were even influenced by a large secular purpose, amusements would not have a primary place in your thought, nor indeed would they occupy much of your thought at all. You would have no time for excessive indulgence in them, and therefore you would not consider that you had lost anything if they formed no part of your leisure hours. And most of all, if you realised the end of life as Jesus Christ has represented it, the question of your amusements would not present any difficulty to you. Rather would your path become simpler and easier. Having chosen the amusements that contributed to your strength, you would be thankful for the opportunity that brought you rest and reinvigoration, and you would be content with the blessing which had no false and dangerous excitement in it, but which

## **A Young Man's Ideal**

fitted you all the better for doing the work that God had appointed you to do in life.

It is evident from what I have already said that no amusement should be allowed to lower the level of our best and purest thinking, or should dull those feelings of reverence which lie at the basis of worthy living and of genuine religion. This does not mean that we should condemn every thing as unlawful which we could not leave at once to engage in devotion without a feeling of incongruity. Some people are not able to pass immediately from a mirthful game to a habit of prayer, nor is it a sign of gross worldliness that they cannot. But we should recognise that there is nothing inharmonious between indulging in innocent recreation and offering homage to God who made us capable of enjoyment. As a rule a man will not seek to take part in an amusement that demands great exercise of will. It will be something he can take up without any further tax being put upon his resolution and energy. He must have a taste already formed for pure and elevating pleasures if he is to obtain any benefit from them. We can easily satisfy the lower appetites of our nature, but we cannot sit down to read an interesting book when the day's work is done unless we have already acquired a liking for books and reading. A man can readily enjoy a rough vulgar song but it requires some training to make him love an oratorio or orchestral music.

## A Young Man's Amusements

And therefore the formation of the habits of a refined taste and judgment cannot begin too early. Children should be taught to appreciate the charms of literature and science and art, and be induced to take a delight in all that is beautiful and ennobling. It is one part of the mission of Christianity to refine the tastes of people and to purify their pleasures and amusements, to strengthen them against the temptations that lurk even in their sweetest joys, and to make life more abundant than it is in those things that raise and gladden mankind. In this, as in all other sections of our life, Christ, and He only, must be our Master. It may seem a straining of principles to apply them to what may be regarded as the trifles of life, but it is by thoughtfulness with respect to these trifles that character is formed and influence gathered. For the argument may be said to be twofold. We have first of all to assert the rule of Christ over all the engagements of human life, and to seek by cleansing its pleasures to make them aids to our moral and spiritual completeness. And we have also to give a true exhibition of the Christian temper and view, and we fail to do this if we lead people to believe that in our religion there is no room for amusement. We are not born to be always working any more than to be always sleeping. There is a Christian law of restraint as well as of freedom. We do not need to insist on more indulgence in amusement—there

## A Young Man's Ideal

is enough—but we need to insist on more denial and suppression. For the whole question resolves itself into this, are we putting first things first? Are we so absorbed in amusement that we have no time to think of God or the needs of our spirit? Are we putting all our energy into bodily exercise and keeping and giving none for our own well-being and that of others? No sensible person will condemn recreation, but every one who knows life will insist on St. Paul's doctrine of proportion—keep things in their right place. No one will condemn diligence in business, for without industry and enterprise this world would be a wilderness, but there are some men so consumed with the desire to amass wealth that it is business, business, with them every hour of the day, and almost every dream of the night, and they have not one inch of room in their life for the claims of the soul either in thinking about them, or in trying to meet them. And so is it with many people in regard to sport. It is made an idolatry, and the cultivation of the physical side of life seems to be the one thing that above all other things is needful. When I see young men so absorbed in their amusements that they can give little or no time for anything else I find myself asking: What would Jesus Christ not give if He could only get one half, or even less, of all that strength and time devoted to His needful causes. There are many broken lives in the world and they hear no word of peace, and you



## A Young Man's Amusements

could speak it if you only would. There are little children to be taught, and rescued, and sheltered, and guided, and who will give one short hour to the holy task? No time? No leisure? No skill? Not one half hour to spare from your merriment and gaiety? Must all things contribute to your enjoyment but will you part with none of your advantages for the help of others who are in want? I would not think of asking you to cast amusement out of your life but I would ask you to put a little service into your life. I would not shadow your fun and laughter for an instant; I would only seek to increase your delight in living. Serve the world for Christ's sake, and then you will best serve yourself. Do not be so wrapt up in the amusing side of life as to be unconcerned about those who never see that side but have

Trouble on trouble, pain on pain,  
Long labour into aged breath,

and are always staring at the unhappy and the broken side; and do not forget that it is what we leave out of our life that shapes the final verdict, "inasmuch as you did it not unto one of the least of these my brethren ye did it not to me."

Christ is Lord of all—Lord of all our interests and enjoyments as of our lives. If there be any place in which we feel that we cannot and we dare not think of Him and the glory we are always willing to give Him, it is one in which we have,



## **A Young Man's Ideal**

as Christians, no standing. If there are any recreations and amusements in regard to which we cannot exercise our conscience then it is clear that these are to be avoided. Recreation and amusement do not imply that when we indulge in them we break the bonds of religious law and obligation. The hours in which we enjoy ourselves are by no means opposed to religious practices and times as if the one betokened freedom and the other restraint. Rather should we make our hours of amusement in the truest sense religious by bringing them under the authority of Him in whom, and for whom, and by whom, we live. God means us to be glad and mirthful, but He wishes that whether in joy or sorrow we shall bear ourselves as His sons and servants. That is the ideal life for us all. Are you reaching towards it? Have you that godliness of character that will last longer than the best of health? The firmest muscle wastes; the clearest eye grows dim; bodily exercise, after the most has been said about it, profiteth little; only one thing is needful, the supreme abiding thing, faith in Jesus Christ, and when that one thing is yours you will not find that your Christian life is inconsistent with some of the most attractive and delightful recreations of our time. For, after all, the chief and lasting part of this composite being which we call ourselves is the spirit which God has set as a jewel within these mortal bodies, and which

## A Young Man's Amusements

the Saviour seeks to cleanse and renew by His grace. We neglect and dishonour this spirit if we place the claims of the body first. The life we live in the spirit is our real life. What can we give in exchange for it? To keep it unstained amid all the corruptions of earth is the task to which God has called us, and we cannot accomplish it without His help. The pleasures that endure for evermore gather round the life of the spirit. The gratification of the bodily senses is a thing of a moment, the joy of the spirit is eternal. There is a legend of St. John the Apostle that once, when amusing himself with a tame partridge, he was asked by a huntsman who was passing by how such a man as he, so saintly, and so busy in preaching the gospel, could spend his time in so unprofitable a way. And St. John replied: "Why dost thou carry thy bow always unbent?" "Because," said the huntsman; "if I did not do so it would lose its strength." "You verily need not be surprised then," said the apostle, "that for a similar reason, I should now and again unbend my mind with what may seem to you but a trivial amusement. This playing with the partridge lessens the strain which spiritual work has put upon my mind, and then when the mind is refreshed it can employ itself with greater fervour in the contemplation of the holy mysteries." We all need relaxation, rest, and reinvigoration at times; one man's physical

## **A Young Man's Ideal**

necessity is greater than another's. Each person must take for himself the permanent principles of the New Testament, and apply them to the circumstances of his own life, and by accepting the authority of God, and cherishing the mind of Christ, do all things for the divine glory.

**VI**

**A YOUNG MAN'S RELIGION**

Religion is not a method, it is a life, a higher and supernatural life, mystical in its root and practical in its fruits, a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows.—*Amiel*.

Religion is the basis of civil society and the source of all good and all comfort.—*Burke*.

It is not the church which we want, but sacrifice ; not the emotion of admiration, but the act of adoration, not the gift, but the giving.—*Ruskin*.

Whatever makes men good Christians makes them good citizens.—*Webster*.

Morality without religion is only a kind of dead reckoning, an endeavour to find our place in a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies.—*Longfellow*.

The secret of man's nature lies in his religion, in what he really believes about the world and his place in it.

*Froude*.

Religion is the best armour in the world but the worst cloak.—*Bunyan*.

To serve Christ, not to feel Christ, is the mark of His true servant.—*Gore*.

The spirit of religion consists in looking up and lifting up.—*Martineau*.

I don't care a rap. I haven't time not to do right.

*Wellington*.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—*George Macdonald*.

Follow the Christ the King,  
Live pure, speak true, right wrong, follow the King,  
Else, wherefore born ?

*Tennyson*.



## VI

### A YOUNG MAN'S RELIGION

RELIGION is sometimes felt by young men to be an unattractive and uninteresting subject, but that is simply because it is misunderstood. They regard it as concerned with elaborate creeds and unusual experiences expressed in unusual language, a thing of moods and feelings and actions that do not easily fit in with a young man's abounding energy and ways. But religion is far from being that. A religious young man is a young man at his best. Each stage of life may be said to have its own type of religion. The religion of childhood is that of happy, unquestioning confidence in God. The piety of childhood is not shadowed by doubt or weakened by constant struggle. It has no conflict, but as time goes on and the child is passing into the youth the will is becoming stronger, the knowledge of good and evil is growing clearer and wider, the sense of sin is becoming more acute, and the youth finds that he has put away childish things and that he is facing subtle, sleepless foes. He has passed into a world quite unlike that of his childhood. There is no crisis in childhood.

## A Young Man's Ideal

Life is then all smiles and sunshine, with scarcely a fear. But when the child steps out of his Eden to find his way about the larger life of his growing years he sees flaming swords and a guarded tree. The lines of future character are now beginning to arrange themselves. He is between his childhood and old age, and there the crisis of manhood is severest. Temptations are then wearing their most innocent face. If he is religious he will face them and conquer them with his best and strongest powers.

A young man's religion will naturally be something real. He hates shams and pretence, and he is right in detesting a religion that is hollow and artificial and unreal. But I am speaking here of a religion that works, that has something vital to do with character, that makes a difference in conduct and motive, that is good for all weathers and circumstances, that is practical, and puts itself to use, and has something to show for itself. The religion of a young man is something that fits thoroughly into all his life, and never looks as if it were an unwieldy cumbersome appendage to it.

St. Paul in almost all his letters gives us several definitions of religion. These definitions are not formal, for religion can scarcely be logically analysed, but are so simple and comprehensive that we cannot be in any doubt as to their meaning. In his letter to his Galatian friends he says

## A Young Man's Religion

that religion is faith working by love—that is, through love. He makes faith and love the basis of that spiritual relationship which every person should hold to God. If that foundation is laid, the essentials of religion are secured. All else, whether built upon it or around it, is secondary. Some other things may help, but only these two powers are absolutely indispensable. Where these are obscured or ignored the best has vanished. And these are not only the starting points, they are the guides and safeguards of religious character as well. You cannot live your best and be in the safest way except by faith, and you cannot give the fullest expression to your disposition except by love. The simplest forces in Nature are the strongest forces, and those which carry the largest results are those which, like the wind and light, we can neither measure nor clearly see. Faith and love, the one working through and by the other, and both directed to Jesus Christ, make and keep a man a Christian.

But what is faith? It is not seldom the case that the words that are most frequently on our tongue are those whose full range we quite fail to perceive. Some people have a false view of the meaning of faith because they give a literal interpretation to many texts of Scripture in which it is found. Jesus on one occasion said that if a man had faith as a grain of mustard seed he could remove mountains. It is clear that our Lord did

## A Young Man's Ideal

not mean the words to be taken literally ; they are simply an epigrammatic way of saying that faith has such power that even a very little of it will accomplish great results. It is a power of our being that never can be looked at from the outside, it can be known only from within itself, and be verified only in actions. It is not something abnormal or unreasonable. It does not ignore or destroy reason, it rather completes it. Every truth, whether spoken by Jesus Christ or by ourselves, must stand the test of reason or it must fall. Faith is not something that is brought into the midst of your thoughts and investigations to make you believe what is incredible. You are not asked to surrender the rights of reason when you are asked to believe. Christianity is a credible scheme of truth, because it is reasonable. When we are asked to accept it we are not asked to commit a crime against our intellect in the name of faith. Reason deals with two worlds, the outward and the inward, the world of the senses and the world of the thoughts and affections. We live as much by the power of ideas which we do not see, as by the power of things which we do see. The higher things are the things we do not see, and the more firmly our gaze is fixed on these, the more quickly do we rise from dull and commonplace levels. We are always allowing ourselves to be influenced by the unseen, and our soul shows its divineness not by its down-



## A Young Man's Religion

ward gaze on material things, but by its upward reach towards spiritual certainties. To study a plant or stone will not make you a purer, kinder man, but you will become one by allowing your mind to be influenced by the thought of purity and love. No great act for the good of the world was ever achieved without faith as a necessary factor. Columbus discovered a new country simply by assuring himself that it was not unreasonable to suppose that if he sailed to the west he would touch land. And his voyage was justified by the result. Faith indeed is always a venture, a leap in the dark. The Pilgrim Fathers made, to all appearance, a hazardous experiment when they journeyed through darkness and tempest and angry seas to an unknown shore to gain a liberty which was denied them in this country, but America to-day, by its splendid freedom, declares that these confident voyagers of nearly three centuries ago made no mistake when they dared so much. Science has made its wonderful discoveries by believing that this universe is larger than the ancients dreamed, and that

All experience is an arch wherethro'  
Gleams that untravell'd world, whose margin fades  
For ever and for ever when we move.

The far-reaching reformations and regenerations of the world have been inaugurated and carried on by men who did not see the final issue of their movements, but who acted as if they saw,



## A Young Man's Ideal

and were sure that they were right. Great battles have been fought and won by faith in what was not and cannot be seen—justice, righteousness and liberty—and noble souls have died for faith in such invisible things as truth, and principle, and right.

And in the common ways of life we do our work by faith. The bond that holds our family life together is simply a faith that works by love. If husband had no confidence in wife and wife in husband, and parents in children and children in parents, there would be no security for domestic well-being and influence. Love always presupposes implicit faith. If our business men had no confidence in their bankers there would be immediate commercial panic and ruin. We cannot post a letter or travel in a car or steamboat or train without trusting someone, and often someone whom we do not know. We cannot read a line unless we believe in the power of our eyes, or speak unless we have confidence in our voice. I need not multiply instances, but you can readily see that faith is not something that relates to religion alone. In every sphere of life we walk by it. We take for granted things we cannot fully know, we enter upon countless roads when we cannot see their end. But it is in the religious sphere that we are most conscious of the vast blessings that it carries. The life of our body, this life that seems to consist of days and years, and that we spend

## A Young Man's Religion

in business, in making and losing money, in forming friendships, in ambitions and pleasures and varied mental interests and pursuits, is not, and cannot be all our life. We are much more than these represent. The man is something other than the athlete, the merchant, the clerk, the carpenter, the banker, the student. His avocations do not sum up and express all his individuality and powers. In our sincerest hours nothing is more painful to us than our sense of dissatisfaction with the large and busy side of our life. These things which we see grow to be much less than the things we do not see, but which somehow we feel to be the real things after all, and which are always so near to us. This daily life with all its charm and amusement and fellowship and vigour and enterprise and excitement has not any armour against misfortune or fate. Can it bear the strain of the inner wants, or the pressure of its own thoughts? Is there not a skeleton which stands, all the while we are laughing and are merry, in our mental cupboard, and suggests the frailty and the uselessness of all unless we have God?

Faith in someone outside and beyond us is natural, inevitable. When, therefore, it is said that the best kind of conduct is that which is grounded and settled in faith, and that without faith it is impossible to please God, the question is sometimes raised—if religion is a reasonable thing, where is the necessity for faith, and if it is

## **A Young Man's Ideal**

not, why should we believe it? But there is really no opposition between faith and reason. The opposite of faith is not reason but sight. Faith is the evidence of things which we do not see, but which we regard as real, not the evidence of things unreasonable and untrue. It is not a ready-made means of treating difficulties as if they did not exist, an inferior kind of certitude. You will not find in Scripture any teaching that implies that God's will is unreasonable or capricious. When Christ speaks to us He assumes that we are creatures of reason and will and conscience. Wherever Paul preached, and sought to commend the Gospel, he did not scruple to employ the weapon of a skilful and sincere logic. Before the indifferent and frivolous and thoughtless he reasoned of righteousness, and temperance, and judgment to come, and in one of his most famous letters he reached the climax of his argument in describing religion as a reasonable service. The conflict between faith and reason, as carried on so long throughout the Christian ages, has been foolish and unnecessary and has wrought much misunderstanding as well as alienation from the faith of Christ. Faith and reason are not contradictory but are complementary to each other. We cannot exercise a commendable faith without having reasons for doing so, and it is impossible to understand by the help of our reason alone many of the truths on which we are compelled to act no less

## A Young Man's Religion

in relation to this world than in relation to the next.

Nor is faith the same thing as opinion. You cannot speak of your opinion about religion as equivalent to your beliefs and convictions about it. Opinion lies on the surface of your life; faith has its place in the deeps of your nature. The one is a transient impression about a thing, the other is a permanent conviction, and so, as our common proverb has it, one man's opinion is as good as another, that is, has nothing spiritually authoritative lying behind it, is not a thing for which, like faith, a man is ready to sacrifice his life, and which he will not change except at the bidding of truth and the voice of the Spirit of God. An opinion is a passing feeling of the mind, faith is a fixed decision of the soul.

When a man, therefore, believes in God he surrenders his whole being to the certainty of God's presence, and will, and law, and love, and power. It is an act and habit of his whole mind which perceives reasons why he should believe. It is an act of his whole conscience, which recognises and responds to the Lawgiver who has imposed laws for conduct and being. It is an act of the whole will, which chooses the right from the wrong, the holy from the sinful way. It is an act of the whole heart, which fears and reveres the authority above, which loves and trusts the Father who is always near. Faith is



## A Young Man's Ideal

the attitude and temper of a son towards a father. It is in such a spirit of sonship that faith reveals and realises itself. It is that sympathetic and immediate response to Another's will, which springs from a recognised relationship of vital communion. Luther, in his German version of the New Testament, gives a very striking definition of faith. The well-known words in the Epistle to Hebrews xi. 27: "He endured as seeing him who is invisible," he translates "He held on to him whom he saw not, as though he saw him." Moses saw much in the wonderful land of Egypt that attracted him and almost induced him to remain in it, but beyond the things he saw were other things he did not see, but in which he firmly believed—truth, and obedience, and duty, and the service of the Highest. A wall of impossibilities seemed to block his way to his ideal, but he heard the divine voice from beyond summoning him to risk danger in obeying it. And so he held to the truth he had seen, and went forth to his work. What gives faith its supremacy in a man's actions and sends him courageously out on a perilous way? The fact that it sets him at once in the presence of God with a clear conviction of his obligations to Him. It adds to time the tremendous issues of eternity. Before these truths ordinary motives lose their force. The man feels himself impelled to continuous and strenuous efforts for the favour



## A Young Man's Religion

and glory of God. The authority lying over all his being, over his thoughts and actions, is the authority of God. Is not that as real as it is great ?

Perhaps you have sometimes heard it said that religion narrows and fetters a man's mind, limits his pleasures, and reduces his energies to a small area of service. That is a misapprehension of religion, and one which has been fruitful in mischief to young men. It is true that some Christians have given in their own lives a representation of Christian ideas and habits that have lent much colour to that criticism, but all trees are not unpleasant growths, although the fairest landscape is sometimes disfigured by gnarled and stunted oaks. That defective representation is really a confirmation of the fact that religion has not had a fair chance in the lives of some who professed it. The truth is, it is we who have crippled religion, not religion that has crippled us. We have not yet thoroughly mastered the teaching of Christ. It has not had a free course in all departments of our life. We have not yet seen in ourselves all that it can make us and do for us. After all is it not true that more work is spoiled by bad workmen than by worthless tools ? To have no faith is to be dwarfed and impoverished. There is an absurd idea prevalent among many young men that to be sceptical implies unusual intellectual acuteness and power. That is a

## A Young Man's Ideal

slander on the past history of mankind. If you take from the spheres of art and science and literature and philosophy the Christian thought that has underlain them, the residuum is barren sand. The progress of the world has been proportionate to man's faith in God, and in moral and spiritual ideals. The leaders and reformers and benefactors of the world have been men and women of clear and massive convictions.

To have no faith is to have a feeble and misleading conscience. Conscience speaks to us with no uncertain voice, but its voice is more sacred when we recognise it as the voice of God. Its authority rises and falls with our sensibility to God's presence and will. When God is banished from our conscience all that is inspiring in life fades, the fine gold of our purest ideals becomes dim, and the way to reach them grows tortuous and dull.

To be without faith is to be without a definite plan in life, and when our theory of life is vague, our achievement will not be less so. To dispense with confidence in God is to find that there is nothing in the world to which we can adapt our expectations and deeds. Chance so completely rules everything that we cannot be sure of the way we take even for one day. Indeed every man, whether he will confess it or not, so far as he has any plan or hope for the future, must live by faith in the unseen, and must make that faith his ruling,

## A Young Man's Religion

controlling motive. And that is why atheism is unnatural, inconsistent and ridiculous. It acts as if there were no God, and yet it cannot tell why it acts at all. It believes in no unseen, and yet it cannot do without the unseen. It thinks faith is a religious absurdity and has no practical concern with life, and that the world can be explained without it, while all the time it has completely failed to explain itself. Faith is not a shade drawn over the eyes but a telescope used to strengthen the vision.

Nor is faith the same thing as knowledge. It precedes knowledge, it accompanies knowledge, it follows knowledge. If you want to know the truth you must believe that the truth can be known. You have to begin with that in any inquiry. All scientific truth is founded on that principle. Geology, for example, is a collection of theories about the origin and structure of the earth which are not regarded as final, but as tentative explanations which best suit all the facts and satisfactorily harmonise them. So with other sections of science. Men accept certain views about certain facts and try to explain them in accordance with some principle which will render their belief in them reasonable. "Through faith we understand that the worlds were framed by the word of God, so that things that are seen were not made of things that do appear." But as in religion we are dealing with

## A Young Man's Ideal

truth as it affects our lives, faith is something which is always related to conduct. I believe, not simply that I may know, but in order that I may be. Knowledge is not my highest ambition, likeness to God should be. I may know much, but may not be much. I may be unversed in learning, but may be intimate with God. I may know that I am a sinner, but may not trust God. I may know that Christ died for my sins, but I may be quite destitute of faith. I may believe in God, but the devils also believe, and they do more than, perhaps, I may do, they tremble; but such a mental effort of mine is not faith. Faith is certainly connected with knowledge, but it is not knowledge. It has a relation to belief, but it is not belief. It has to do with reason, but it is not reason. When I have known and believed and reasoned, I have still to confide. Faith without works, says the Apostle, is dead; that is, it is not a living thing, and for all the purposes of life it does not exist. Faith in the unseen can only prove its reality by the way it lives in the seen. Faith does not comprehend God, but inability to comprehend Him is not failure to apprehend Him. We may revere and trust one whom we do not fully know without any misgiving. As a matter of fact no small part of our special friendships are maintained and enjoyed on such a basis. The child of a learned scientist knows nothing of the large ideas and theories and



## A Young Man's Religion

experiments that occupy so much of her father's time ; yet she loves him, and trusts him, and climbs on his knee with no fear, and nestles in his arms with a happy confidence and assurance. So we may know God, and if we know Him even from afar, reason justifies our faith in Him, and in our faith it finds its complement and satisfaction. Faith in God covers more difficulties than it creates. It may be hard to believe, but it is harder not to believe. And the same is true with respect to our faith in Jesus Christ. It is a falsification of human history to say that He did not live and teach and die. It is a belittling of the powers of the mind and soul of countless millions to say that He is not alive and working still. We believe that God is the omnipotent Creator of the universe, we also believe that He is the Father of all spirits, and He loves them with unceasing love. God cannot surely be less than man at his very best, He must indeed be infinitely more. The greatest force in man's nature is love ; it cannot be stronger in him than it is in God. He must be love, and

A living worm within his clod  
Were better than a loveless God.

If God is a Father He must send for His wandering children and do all He can to bring them home. Love cannot be love at its highest until it finds a way, even though it be the way of bitter sacrifice and death. And so Christ is the



## A Young Man's Ideal

expression of the Father's nature, that revelation of His heart that is seen in seeking and toiling and sacrificing.

Nor can religion be regarded as the same thing as morality under another name. Morality does not cover all that a man wants to be, or all the truth about things which he wishes to know. It does not satisfy his need for God and the future and a definite relationship to both. Life is something more than duty. When you have acted most honestly and truly by your neighbour, when you have been kind and helpful and self-sacrificing, when you have paid your debts and maintained your life in uprightness and purity, you have not done all, or fulfilled all the possibilities of your being. Morality as taught by those who follow Herbert Spencer is sometimes regarded as equivalent to utility. It insists that we are to be of as much use as we can be to our fellow men, and that our highest labour is to secure the greatest good of the greatest number, and that we need concern ourselves with nothing more. That teaching is very attractive to some people, because it is simple and comprehensive, and carries a benevolent, unselfish look, and is not much different from the ethics of Christianity. But does it really sum up all our life? Is there nothing more we have to do? It is sufficient answer to say that some of those who have advocated morality as a religion have found very great difficulty in shutting out

## A Young Man's Religion

the divine and supernatural. Somehow they cannot dispense with God, and although they do not name Him by that name, or make any reference to Him as a personal being, yet they cannot refrain from thinking of the laws which He has written on man's nature for his guidance and government. And, besides, can pleasure, either for others or ourselves, be made an end in itself? Pleasure is only an inducement to obtain another thing that you do not possess, or to have again the same thing in another form, or in larger measure. When you seek to give pleasure to someone you love, is it merely to satisfy a craving in your own nature which you cannot repress, or to exercise a power which you feel you ought not to let die unused? Why should you be kind and self-sacrificing for the sake of any one? Is it merely that you may enjoy as a sensation the luxury of being personally happy? Are you honest simply because you know that justice produces pleasure? You know that that is not the explanation of your action, and that the reasons for it go both deeper and higher. The main purpose of life is not the attainment of happiness, but the production of character. You have not done all you ought to do in securing and maintaining your own pleasurable emotions, or in stirring them in another. You must spend your life in striving to reach a manhood loftier than you have yet reached, feeling that these

## A Young Man's Ideal

achievements, commendable though they be, do not exhaust the capabilities of your nature. There is the world of the self within you : there is the world of your fellow men around you : but there is God above you, and close beside you. Morality goes no higher than yourself, and is a human standard ; but we are more than human, and there is a God with whom we have always to do. Morality takes man far, but not far enough.

Nor can we forget that whatever may be said about the strength and power of the moral life, religion is as natural to man as breathing. The insufficiency of morality is apparent as soon as you place religion beside it. You have something more to do than to keep yourself right with yourself, and with those about you, you have to think of One without whom you could not have been. Even paganism cannot get on without its gods. Human dutifulness is not discharged in a careful habit of balancing advantages. We are not here simply to get on and be successful, and to show cleverness in avoiding misfortune and in keeping to the sunny side of the road. We are here to struggle ; to evolve ourselves to something better than we are. It happens that life is so framed that it does not allow us to escape from hurtful and disturbing things. Temptations fall, anguish and wearing sorrow and great hungers of the spirit are very real things, as real as the pleasures and

## **A Young Man's Religion**

the gladness and the labour of life. If you mean to repudiate religion and build merely a scheme of morality, how will you fit it in with the sad occurrences of existence, and lift people above these, and give a restful and satisfying explanation of them? How are you going to raise up those who have fallen in the race? How will you help those who are limp and weary to regain lost ground? We have still a few men in this country who boldly preach secularism as a sufficient code of life, but one faithful, earnest, Sunday school teacher does more good for the human family in twelve months than all the unbelievers in religion have done for the race in a century. No permanent help comes from secular sources to a man who is morally weak, and who seeks to be always strong. Their horizon is too narrow and dark and sombre. It is Christian people who build our hospitals, and who work among the criminal and lost, and who reclaim our cities' slums from poverty and disease and intemperance. A tree is always known by its fruit.

We are, besides, as much creatures of hope as of sight. We cannot help looking before as well as after. We anticipate and conjecture and see visions. Who will say we have no right to do so? It is natural for us to peer into the darkness, to stretch lame hands of faith and to wonder what the darkness holds for us. The saving element in human life is the living hope that never dies,



## A Young Man's Ideal

or dies but rarely, in the heart. We feel we were not born for death. For say what you will about the assertions of individuals here and there against immortality, there is something within us all that refuses to be bounded and held in by the grave. Even George Eliot was, like many others, better than her dreary agnosticism, and she could not help writing what are probably the best lines in all her poetry :

O may I join the choir invisible,  
Of those immortal dead who live again  
In deeds made better by their presence.

There is no message of hope for you and me, except from one who can without fail change hope into a certainty, and that is God, immortal and invisible. A mere moral life affords no sufficient scope for the full play of such emotions of hope and anticipation and belief, which contain within themselves the power of an endless life. Religion, therefore, is both necessary and natural.

I have said all this because if a young man's religion is to mean anything valuable to him, and to the world in which he lives, it will be a religion firmly based on faith in God, assured of His constant love in Jesus Christ, and revealing to him such a wide range of life that he will feel that he must be, and act, and think, and live, as belonging to God, and to a larger world than he sees, and pledged to His honour and service. It will therefore be a strong religion ; a religion of con-



## A Young Man's Religion

victions; of courage and insight. There will be nothing weak or unmanly or selfish about it. It will be virile, based on clear, well-founded belief, and always growing into winsome beauty.

Young men are nowadays very disposed to seek the graces of life rather than the strong things of life. It is true they sometimes want massive virtues, but they do not want the faith that makes those virtues massive. They are apt to scorn tenacity of spiritual belief, and a sturdy conscience and a sure close grasp of things unseen. They want the adornments, but are not particularly solicitous about the solid groundwork of religious character and steadfastness. And they want them because it is too much the habit of our time to dwell on the surface of truth, and not to dig deep into the needs and energies of the soul; to seek for the pleasant and beautiful things which the world offers so plenteously, and to win them easily, and not to lay straight and strong the principles of self-denial and devotion and the service of God. But I need not say that it is the men of conviction who are always the men of power. If you would be strong morally and spiritually you must have strong certainties embedded within your soul. The beautiful things in your life will grow out of the strong things that make up the soil of your beliefs and hopes. The foundations of the everlasting hills were laid before the grasses grew upon their summits. On

## A Young Man's Ideal

the tops of the pillars in Solomon's temple, we are told, there was lily work. God loves the strength of the pillar, but He loves the flower work as well. The bridge across the Forth, when seen from a little distance, is a thing of beauty, but its beauty depends on the strength of the foundations which hold it, and which take firm grip of the solid earth. In all God's methods strength comes first.

Life for every young man is a prolonged and serious battle. What should mark his religion as he stands up before the onset and danger of the world's temptations and difficulties? The power of a faith that conquers. Religion cannot be much worth to him if it is not helping him to win. The tragedies of life are its defeats, as the glories of life are its spiritual triumphs. Those who are victorious are those whose natures are completely under the command of God. In our own time we have splendid examples of victorious faith in the case of many young men at our Universities—and let me say it is often not an easy thing for a young man to keep himself completely loyal to Christ among his fellow-undergraduates—in the higher circles of society; in the professions and trades and humbler ranks; who, with all a young man's zest in life, its mirthfulness and sports, have willingly allowed their manhood to be completely mastered by Christ. And it is that positive religion which I commend to you young men—mind and body and spirit

## A Young Man's Religion

dominated, and that willingly, by Jesus Christ. Some people are only partially Christian. Their intelligence is Christian, but their will is selfish. They are familiar with Christian truths and ideas, but out in the rough and tumble of the world, in the ways of business and society, their life shows no strong Christian principles. A young man's religion should permeate his nature and cover every section of his life. His being should not be a kingdom divided against itself, one part given to God, another to reckless and stupid pleasure, and another to debasing and unchristian feeling. If his religion be a thing of the heart and the mind, it will also be a thing of the will and conscience and understanding and emotion. One needs to repeat this continually, because young men sometimes say, "Oh, bother religion! it is all restraint, and limitation, a hemming in of one's wishes and instincts, a curbing of legitimate likings and passions and habits!" Do you believe that religion produces these effects? If you do, you are wrong, and you have quite mistaken the nature and function of religion. The man who boasts that he has his motor car under his complete control, has his boasting falsified when he steers it into a ditch. It was built to go safely, and if he had been a skilful driver it would have gone safely. You were made to go straightly, not crookedly, along the roadway of this life, your

## A Young Man's Ideal

powers and faculties were designed for fullest exercise and activity, and you were competent to travel at your best, and to travel easily, without the slightest risk of a fall into any moral slough or danger, and to fulfil well the purpose of your being. You should allow God to make the best of you, and to show you that the wisest self-control is self-cultivation and self-expansion, and may I not say, self-abandonment to Him. That is religion, and religion of that kind means victory, because it makes you more than a match for all your foes. A young man is spiritually crowned when he can say, as many can say, I have won myself, I have won the world, I have won Christ.

Have you conquered yourself in the sense that you own the lordship of Christ, and that the strength of the world lies beneath your feet? We have all met people who had the ability to become musicians and artists, but somehow were not able to master their power to be the one or the other. The capacity was in them, but they were not willing to use it. The untrained hand could not write out the thought that was in the brain, the untrained ear could not catch the melody that was somewhere in the soul. The work was not done because the workman had not made ready his tools. In how comparatively few people and especially young men, do you find any habit of self-mastery. How few let their purposes run steadily on clear and defined lines,



## A Young Man's Religion

and have their hand always on the gate that shuts out wicked and wasting thoughts ; few in whom the entire moral and spiritual nature is obedient to the dictates of divine law, and marshalled and directed by the constant will of God. Is it safe to be unskilled in the use of weapons that win victories, and that lie within the armoury of the soul, waiting to be used ?

The more early you begin this battle the more surely is it won. Hercules in the legend, while yet an infant in the cradle, strangles the serpent sent to slay him. That is symbolical of the strength of youth that becomes habituated to the battle, and trains itself for victory. For the lad who, when a lad, can strangle serpents will be able to destroy monsters in his manhood, and with no difficulty. If in your young years you have learned to take hold of the mighty grace of God, and have resolved never to let temptation overcome you, it is not likely that in later days you will have lost that "self-reverence, self-knowledge, self-control," which always surely lead life to sovereign power. Habitual resistance and mastery must become the warp and woof of every young man's character, if he values his life, and the work he has to do in it. Youth-time is a very plastic period, and it only comes once to every individual, and its habits and actions measure the worth of personality. You will gain a moral victory more easily when you are fifteen years of age than



## **A Young Man's Ideal**

you will do at twenty, and more easily at twenty than at thirty, and as you grow the easier will be your conquest if your religious faith be sincere and strong. When Samson was a youth he could defend himself with courage against wild beasts, and had no fear when he slew lions that beset him, but when he grew heedless and stained his life and weakened his will, he could achieve no such feats, he could only toil as an eyeless drudge in his foemen's mill. David, when a shepherd lad among the hills, could defend his flock from prowling wild beasts, but when he let himself be contaminated with lust and indolence, the crown fell from his head, and some of his own household became conspirators against him. Who has not been defeated? The best of us is scarcely saved. Yet the defeats in the life of a young Christian man should be much fewer than the victories. Victory should be his normal achievement. The past road of his life should be marked by a succession of moral and spiritual gains. His intelligent apprehension of Christ's presence with him in every temptation and difficulty should assure him that he will not fail. Life is not meant to be wasted. The heart of a young man should not be the home of the least despair and fear. It is true that life has always its severe aspects. Its social arrangements, its business responsibilities and duties, often contain and conceal hard tests of your fidelity and strength of character, but as your conviction

## A Young Man's Religion

of the truth of Christ's love for you personally deepens you will become conscious that power from Him is flowing into your whole being that makes you a conqueror, and more than a conqueror, an ally and comrade with Him who is the Captain of your salvation. And that conviction of Christ's personal love should be a ruling passion in you. A young man, in these soft indifferent days needs enthusiasm in his religion, a fire of ardour and conviction that will keep his spiritual optimism at white heat. The old Greek story tells us that Orpheus sang his songs of praise to the gods so devoutly that he never heard the notes of the witching evil music that sounded alluringly round him. The only way, I believe, in which a young man can be sure of victory amid the subtle snares and seductive temptations that beset him in these days, is by having in his soul the melody of a passionate enthusiasm for Christ. When Christ asks you to take up a cross, He knows what you are, and what by His help you yet can be. He Himself endured the cross, despising the shame, for very love of the joy that was set before Him, and you must learn to do it too in His spirit. By that road lies victory. Are you winning in the battle? Are you losing nothing in character, in faith, in loyalty and hope, but steadily, surely, gaining ground, and recovering what you may have lost? "I have written unto you, young men, because ye

## A Young Man's Ideal

are strong, and the word of God abideth in you, and ye have overcome the wicked one."

Service is another feature that should mark the religion of a young man. It is a proof that you have overcome yourself, when you are thinking of the well-being of others and working for it. We are not parts of this varied human world in order to make ourselves complete in independence of others. Life touches life always for good or ill. If a young man is a Christian he must not only have an enthusiasm for Christ, but an enthusiasm for humanity. He has his own distinctive work laid out for him to-day, and he cannot miss seeing it, but he may miss doing it. It is urgent and inviting. The young man of the present hour is to be envied, not for his hope, for we ought to grow more hopeful as we grow older; not for his courage, for we ought to be braver after many years have tested us; not for his enthusiasm, for enthusiasm is only another word for the presence and power of God in the soul, and there ought to be more of that presence and power in the soul of an old man than a young man. No, not for these is he to be envied, but for his opportunities of helping to raise the world nearer to the knowledge and life of God. Do not say that the former days were better than these for the exhibition of Christian strength and usefulness. There never have been better times than the present, in which to prove your Christian

## A Young Man's Religion

zeal and heroism. Yes, I am sure, it would have been a grand thing to have lived in the first Christian century, and to have travelled with St. Paul over the provinces and cities of Asia Minor and Greece, preaching the glorious gospel and braving all dangers in the task ; it would have been worth our while to have lived in the days of Luther, and to have taken part in the battle of the mind and soul against the hosts of the mighty wicked church of that day that tried cruelly to crush both ; it would have meant much to our faith to have lived in the days of slavery, and to have had a great share in breaking the bonds that held the oppressed ; but it seems to me that, standing as you are now, amid the early years of the twentieth century, and looking out on the problems that are already loudly calling for their answer, there never has been for young men a century in human hope and need so grand and inspiring as the present century. The battle for the establishment of the kingdom of God on this earth is keen and fierce, and voices are eagerly calling for recruits. It may be yours if you will to have no small share in the larger labour that has yet to be wrought for this world's happiness. The world is not yet near to the gladness that God means it to have, and you must help to bring it near. As you watch its life rolling round you in swift dark currents, can you say that it is right, or safe, or hopeful ? Is there no oppression, injustice, uncleanness,



## **A Young Man's Ideal**

drunkenness, thriftlessness, ruinous gambling, drinking, sweating? Are there wretched dwellings, abounding poverty, crowded slums, ignorant, vicious men and women, and starving children? Should these things be after "the splendid passion of a thousand years"? That is the problem, or part of it, as you face it to-day. Is it not serious? God's kingdom must be built on the destruction of all these moral conditions. Will you help? You will remember perhaps, that in your football team there was an unwritten understanding, that while it was a necessary thing to have brilliant individual players, the game was won, however, by a skilful combination and arrangement of all, and not by each one playing for his own hand. It is so in the gigantic task of overcoming these appalling miseries of the world, and the drawbacks to its happiness. You young men must play the game together, and you must win the game together. The forces of evil in the land are mighty, the forces of God must be mightier still. Christ leads on in this warfare: who follows in His train?

We are most like to God when we serve our fellows. God loves to serve, and He is always serving His weak, sinful world. And Christ pleased not Himself, but laid down His life for the brethren. The only true life is the life of service. Will you live it? The surrender of self to Jesus Christ is the inevitable test of the value which you



## A Young Man's Religion

put upon yourself. If you are letting your life drift into indolence and moral nervelessness ; if you never have a thought about doing the will of God and training yourself for a worthy place in His kingdom, if you are allowing even one day to pass with the feeling that it matters nothing, or very little, whether you are consciously and deliberately God's servant or not, whether you are submissive to His providence, obedient to His will, restful in His promise, eager and glad in His fellowship, or not, then you have profaned your nature, you have abused your time, you have cramped and stunted your life, you have lost your soul. Your life will only become as great as the idea and mission in which you invest it is great. The lives that have wrought great deeds for righteousness, that have scattered the darkness with the light of God's truth, and have helped to give the world wider freedom, and juster laws, that have shielded little children, and made clean and safe places for their feet, have been imperfect, weak, fettered by misgivings and fears, defeated often by their own mistakes, humiliated always by their own sins, blinded by ignorance, sometimes doubtful whether it was worth their while continuing in such service, yet they obtained a good report through faith and perseverance, and they overcame their difficulties in the strength of Christ. Will you be of that number ? A Christian is one whose whole being is

## A Young Man's Ideal

in the possession of God, and who is anointed with the passion of placing the world in safety at His feet. He is one who has taken the evil of the world for the business of his life and towards which everything else is merely incidental. And Christian virtue is goodness on fire. Yes, we want enthusiasm in our religion. The Apostles wrote and worked at white heat. Wherever they went they seemed bent on turning the world upside down. They were quite calm, but their calmness was that of a holy passion. They carried on their labour with their hearts at perfect peace, but their peace was something the world could neither give nor take away. And Christ never promised them any other kind of peace, and so, whether they lay at midnight in gloomy prisons, or stood in the midst of a fiery furnace, or were thrown to wild beasts, they never lost their quiet convinced soul. And it is this baptism of moral passion, this conversion of one's whole being into an energy of service for the Redeemer's sake, that makes character distinctly Christian. It is the character that cannot, and dare not, take its ease in the face and need of the world. No Christian young man can be at peace with present social conditions, and at the same time have peaceful fellowship with God. To be content with the world as it is is his severest condemnation.

I have been speaking of some of the features of religion that should be very apparent in a

## A Young Man's Religion

young man's life to-day. If the glory of a young man is his strength, that strength can be seen in a life of strenuous victoriousness and service. He can win, and he can work, and there is no captain and no master like Christ. The call of His cross sounds appealingly through the centuries, growing sweeter every year, articulate with longing and prayer and hope. We sometimes say that at the final day of judgment things will be fixed in their eternal place, but the judgment day that affects your life and mine is here now. Our attitude to the evils of our time reveals God's judgment on the quality of our lives. By His own ministry and death of sacrifice, and by His continual intercession on high, Christ pleads with us to share in the work of His redemption. To do that may mean to travel along a broken and difficult path, full of obstacles and alarms, but if we lose not our faith, we shall win the victory that is eternal, and that God gives to all faithful, persevering souls. It is characteristic of a young man that he be generous and large hearted. He willingly spends for the happiness of others. And his nature will not allow him to make religion a thing of selfish enjoyment, a private luxury and not a public trust. The more he keeps, the more he loses, and the more he gives away, the more he has. What splendid self-expenditure and chivalry and heroism you can show in these days for Christ, and be all the richer in your faith and

## A Young Man's Ideal

prayerfulness by doing it. I would not urge you so earnestly to this form of life were it other than the life of Christ, but because it is His, you are on safe ground. At the end of one of his campaigns Napoleon had a medal struck to commemorate his victories, and to reward his soldiers. On one side of the medal was inscribed the place of the battle, and on the other side the words "I was there." The soldiers forgot all their former pain and hardships in the pride of wearing that medal. That they wore it was a proof that they had fought with the great Napoleon. That old fight between good and evil, which has raged long in the world, is being carried on still, and whether we will or not, we have all to take sides. On which side have you enrolled yourself? Some day, far hence, when you are old, you will perhaps review your history and your deeds. Do you think that then when you speak of the long weary fight for right, and purity, and God, and religion, and the spiritual security and well-being of the world, you will be able to say, "I was there, I fought in the good fight, and I overcame, by the side of my Captain, Christ"?

If, as I have been trying to show, a young man's religion should express itself in these ways, and be firmly based, and healthily spiritual, something greater than a commendable morality, it can only be so in the measure in which the element of prayer enters into life. A religion without prayer



## A Young Man's Religion

can never be genuine, and practical, and personal, and elevating. As we touch God we live in the truest sense. Through the gate by which all the saints of God in any age have gained strength we must go. The world about us changes, but the great needs of life remain unaltered. If we are to be made holy we must ask no one else than God to make us so. If conscience and mind and heart are to be restful, we must seek that blessing from the Father, who seeth in secret. No one, least of all a young man, can dispense with prayer. Every day the inner life requires nourishment. Your courage and hope and self-denial have to be replenished from hidden sources. The whole being needs to be habitually placed in rightful poise, amid the things that engage your working and your unoccupied hours. The body has its meal times, the soul must have its times of prayer. While it is true that we can pray anywhere, and at any time, and need neither bend the knee, nor close the eyes, in order to speak to God, it is more valuable than we think, to have hours and places which we deliberately consecrate to prayer. There are many things that occur in the course of the day which harass and distract us, and our soul needs to be steadied and held in balance. The inward eye becomes dim with the daily dust of business and care, and then the spirit is very apt to get out of focus, and we fail to see life in true perspective. We recover ourselves, and have



## A Young Man's Ideal

the joy of the heavenly vision again, when we spend a few moments with God alone.

The religious life is one long act of prayer. As we know God more intimately, through the love of our heart and the experiences of our life, prayer ceases to be an act by becoming the natural attitude and atmosphere of our life. We are always with God; He is always with us. The work we do, however menial it may be, is done for Him, with the consciousness that His eye is on it, and so all our life comes to be communion with Him, and all things that lie upon our heart and mind are told to Him with the frank confidence of children. No one can explain all that that friendship really means for him who has it. There are thousands of young men in the world to-day who know something of what it means for them, and they are what they are in true Christian manliness and usefulness, because their life is reverently hid with Christ in God. They may not say much about it—indeed no one does—but that is the secret, if it is a secret, of all their goodness. They have gained a wise discernment of what is safest and best for them by conversing with God, and have grown quick to recognise His presence in all the duties of their life, and to hear the silent utterances of His voice everywhere. “If you will let Him walk with you,” says Phillips Brooks, “in your streets, and sit with you in your offices, and be with you in

## A Young Man's Religion

your homes, and teach you in your churches, and abide with you as the Living Presence in your hearts, you, too, shall know what freedom is, and while you do your duties be above your duties, and while you own yourselves the sons of men know you are the sons of God." And I would urge upon young men never to lose the habit of prayer, for to lose that is to lose a goodly custom of the soul, and the soul is poorer by the withdrawal and discontinuance of a spiritual usage. Plead in your daily prayer with God until your growing earnestness, your deeper contrition, your sunnier peace, your calm and settled joy, assure you that He is touching you, that His hand is laid upon the harp strings of your soul, and is calling forth the sweetest music in your disposition and career. The grace of heaven will come down in daily benediction upon you, and will show itself in the living issues of your inner life, in firmer faith, in more resolute will, and in more winsome patience. Pray to the Father in secret, tell Him all that is in your mind and heart, and your religion will radiate the glory and gladness of God, and what you learn in that secret place will make you stronger to do His will and work in public.

"Live as long as you may," says Southey, "the first twenty years are the longer half of life." Do you wonder why? It is because these are the years of crowding impressions about many events, and novel experiences, and widening

## A Young Man's Ideal

knowledge, when there is fullest liberty to seek, and fullest leisure to enjoy. We all perform the journey of life in different ways, in different moods, and with hopes that vary as the weather. Some march like warriors girt in valiant armour and quite ready for any battle ; some saunter as if they were treading on velvet lawns and as if every day were a summer day ; and some slowly toil, as if on Alpine pathways, against driving storms of difficulty and through mists of doubt, over sharp troubles, jaded and chilled. But, however it be with any one of us, it is always true that he only performs that journey best whose soul in youth follows hard after God, whose guide from the first is Christ, and whose end is eternal fellowship with Him.

“ Whosoever shall confess me before men, him will I also confess before my Father who is in heaven.” Christ does not disguise from us the nature of Christian discipleship. He never conceals from His followers the object of His mission, or the responsibilities they incur in attaching themselves to Him. They are to confess Him, though there may be grave risks in doing it. We know what has happened since these words were first spoken. The Church has grown, and is conquering. This present time calls for heroes and saints as loudly as any former time has done. Religious convictions, firmly held, will do much to rightly shape our civilization and make God's kingdom visible.

## A Young Man's Religion

It is indeed difficult for a young man to be always consistent and true in declaring himself on the side of Christ. He is often troubled with a moral timidity which looks not unlike a worthy modesty. He dislikes to appear as if he were assuming a superiority of character which he does not possess. A frank genial young man is averse to posing as good. It is not that his desires are evil, but that he hates pretence. He does not care that a strain should be put upon his good intentions. And thus many a youth hesitates to become a Christian out of fear of what others will say. The opportunity comes and goes while he is hesitating and calculating. And so evils perpetuate themselves among us, not because they are wanted, but because they become fixed habits and ways from which no one of us is bold enough to break free. If there were more courage, there would be more young men ranged in the hosts of Christ. For, remember, that God, who might have arranged it otherwise, has made the vindication and diffusion of His truth rest on human effort. A faith which is not made to live in the eyes and experiences of others will soon shrivel up the soul that holds it. Your spiritual beliefs grow dormant and die if you say nothing about them. If Christ's followers are not to confess His name, who are? If it is not their duty to show by the spirit in which they live, the nature and power of God's love within them, whose duty is it? Anything which makes



## A Young Man's Ideal

religion a second interest in life makes it no interest. God wants the first place in our heart and thought and why should we be ashamed to say that He has it? You will be a nobler man if you give Him your manhood and confess Him bravely and openly. To the last the gospel of Christ will always contain that grave serious note which does not spoil its generous harmonies, but gives them a deeper stronger meaning. It will still keep insisting that if we do not take up our cross and follow Him we cannot be His disciples. The real question of life is never a question about strength and outward success, about popularity and position. It is always a question of love to God and devotion to His service, and the cultivation of an obedient nature that will willingly be His temple. His word continually is, Make your life fruitful; save it from uselessness. What good thing are you doing that is likely to last and, perhaps, make your memory blessed for long? Any person can do ordinary things, because the current of the home-life, the practice of the neighbourhood in which he lives and the trend of public opinion assists him, helps him forward, and makes the work easy. But do you accomplish anything for God that costs you something? Are you tilling and cultivating your moral and spiritual life with some sacrifice and thought? Any little thing done for Him, and done because you love Him, will be multiplied by Him into a wondrous



## A Young Man's Religion

greatness. I think it will be a great surprise to thousands in the final day of reckoning, to learn of the magnificent results that issued from their apparently feeble services to God and their fellows. Young men who build truly, build better than they know. You are perhaps asking, as you stand on the threshold of your years, Where will life take me, and what will life give me? It will give back to you what you bring to it in purpose and resolve, only with ampler returns. A young man whose religion has its roots in Christ, and its motive and power drawn from Him, will not feel this life irksome, and without a reward. It will bring him more than he sees, and the other life larger and better disclosures than he dreams. If, therefore, in your heart there is hope that in the future you will be found in the banqueting-hall with other guests who love their Lord, while these days last, and there is work to be done, take up the cross—yours and His—and follow Him with steady step; witness here a good confession before many witnesses; defend His interests; hold His honour dear; be loyal to His claims and His will; love His truth; show His spirit; and in the end of the day He will acknowledge you, and set you at His side for ever.



A CATALOGUE OF THEOLOGICAL,  
ILLUSTRATED AND GENERAL BOOKS  
PUBLISHED BY JAMES CLARKE & CO.,  
13 & 14, FLEET STREET, LONDON, E.C.

CLASSIFIED ACCORDING TO PRICES,

WITH INDEX OF TITLES AND AUTHORS AT THE END.

NEW BOOKS AND NEW EDITIONS MARKED WITH AN ASTERISK.

**10/6 Net****THE POLYCHROME BIBLE**

A New English Translation of the Books of the Bible. Printed in various colours, showing at a glance the composite nature and the different sources of the Books. With many Notes and Illustrations from Ancient Monuments, &c. Each volume is the work of an eminent Biblical scholar of Europe or America, and the whole work is under the general editorship of PAUL HAUPT, of Johns Hopkins University, Baltimore, assisted by HORACE HOWARD FURNESS.

"Really one of the greatest and most serious undertakings of our time. It has been planned on the grandest scale. It is being produced in magnificent style. . . . The various books are entrusted to the ablest scholars that are alive."—*Expository Times*.

**The Book of Ezekiel.** Translated by the Rev. C. H. TOY, D.D., LL.D., Professor of Hebrew and other Oriental Languages, and Lecturer on Biblical Literature in Harvard University. 208 pp. (89 pp. translation and 119 pp. notes). With nine full-page Illustrations (including a Map of Western Asia and 102 Illustrations in the Notes. Cloth, gilt top, 10s. 6d. net.

"They [Joshua and Ezekiel] will be of great use to the careful student. . . . The books include the best results of the higher criticism."  
—*Birmingham Daily Post*.

*For other Volumes in this Series see page 3.*

**7/6**

**J. Guinness Rogers, D.D.: An Autobiography.** Demy 8vo, Photogravure Portrait and Illustrations, 7s. 6d.

"The reminiscences of Dr. Guinness Rogers go back over nearly eighty years. It is hard to open the book anywhere without coming on something of interest."—*Manchester Guardian*.

**A History of the United States.** By JOHN FISKE, Litt.D., LL.D. For Schools. With Topical Analysis, Suggestive Questions and Directions for Teachers, by FRANK ALPINE HILL, Litt.D., formerly Headmaster of the English High School in Cambridge, and later of the Mechanic Arts High School in Boston. With 180 Illustrations and 39 Maps. Crown 8vo, half leather, gilt top, 7s. 6d.

**Henry Barrow, Separatist; and the Exiled Church of Amsterdam.** By F. J. POWICKE, Ph.D., Author of "John Norris" and "Essentials of Congregationalism." Medium 8vo, 7s. 6d. net.

## 6/- Net

## THE POLYCHROME BIBLE

**The Book of Joshua.** Translated by the Rev. W. H. BENNETT, M.A., Litt.D., Professor of Old Testament Languages and Literature at Hackney and New Colleges, London, formerly Fellow of St. John's College, Cambridge. 94 pp., printed in nine colours (43 pp. translation and 51 pp. notes, including an illustrated Excursus on the Tel-el-Amarna Tablets and a List of Geographical Names). Eleven full-page Illustrations (one in colours) and 25 Illustrations in the Notes. Cloth, gilt top, 6s. net.

**The Book of Judges.** Translated, with Notes, by G. F. MOORE, D.D., Professor of Hebrew in Andover Theological Seminary. 98 pp., printed in seven colours (42 pp. translation, 56 pp. notes). Seven full-page Illustrations (including a Map in colours and 20 Illustrations in the Notes). Cloth, gilt top, price 6s. net.

*For other Volumes in this Series see page 2.*

## 6/-

By S. R. CROCKETT

**Vida; or, The Iron Lord of Kirktown.** Large crown 8vo, cloth boards, gilt top, 6s.

"Not a dull page in it. . . . Remarkably exhilarating and well knit. . . . Never done anything better."—*The Standard*.

**Kid McGhie.** Large crown 8vo, cloth boards, gilt top, 6s.

"As smart and as pat as ever."—*The Times*.

"Admirers of Mr. Crockett will not be disappointed in 'Kid McGhie.'"—*The Daily Chronicle*.

**The Loves of Miss Anne.** Large crown 8vo, 416 pp., cloth, gilt top, 6s.

"A fine rousing story, comedy and tragedy being admirably co-mingled, and there are some excellent studies of character. A bright, breezy, well-written book, with clever descriptions of country life."—*Birmingham Post*.

**Flower-o'-the-Corn.** Large crown 8vo, 464 pp., cloth, gilt top, 6s.

"Mr. Crockett once more shows his skill in weaving an ingenious plot."—*The Times*.

"The narrative moves briskly, and secures the banishment of dulness with the frequency of adventure."—*Newcastle Daily Leader*.

"Fertile of incident."—*Daily Mail*.

**Cinderella.** Illustrated. Crown 8vo, cloth, 6s.

"A decidedly pleasing tale."—*St. James's Gazette*.

"Most animated from beginning to end."—*Dundee Advertiser*.

"Will assuredly not lack a kindly welcome on its merits."—*Bristol Mercury*.

**Kit Kennedy: Country Boy.** With Six Illustrations. Crown 8vo, cloth, gilt top, 6s.

"Mr. Crockett has never given better evidence of originality and dramatic power. . . . There is no doubt that 'Kit Kennedy' will add to his reputation and popularity."—*Manchester Guardian*.



6/-

- \***The House of the Secret.** By KATHARINE TYNAN, Author of "For Maisie," "Her Ladyship," &c. Large crown 8vo. Illustrated. Cloth boards, 6s.
- \***Anne Killigrew.** By DUNCAN STUART. Large crown 8vo. Illustrated. Cloth boards, 6s.
- Faces in the Mist: A Romance of Reality.** By JOHN A. STEUART, Author of "The Minister of State," "Wine on the Lees," &c. Large crown 8vo. Illustrated. Cloth boards, 6s.
- The City of Delight: A Love Drama of the Siege and Fall of Jerusalem.** By ELIZABETH MILLER. Large crown 8vo. Illustrated. Cloth boards, 6s.
- Sidelights on New Testament Research.** Being the Angus Lectures delivered in 1908 by Rev. J. RENDEL HARRIS, M.A., Litt.D. Crown 8vo, cloth boards, 6s.
- The Web of Circumstance.** A New Novel. By ISABEL BURGIN. Large crown 8vo, cloth boards, illustrated, 6s.
- The Heart of Jessy Laurie.** By AMELIA E. BARR, Author of "The Bow of Orange Ribbon." Large crown 8vo, cloth boards. Illustrated. 6s.
- The Rise of Philip Barrett.** By DAVID LYALL, Author of "The Land o' the Leal," &c. Crown 8vo, bevelled boards, gilt top, 6s.  
"The book is remarkable for the arresting interest of all, or nearly all the characters. Altogether Mr. Lyall is to be congratulated on an interesting story."—*Aberdeen Free Press.*
- A Popular History of the Free Churches.** By C. SILVESTER HORNE, M.A. Crown 8vo, 464 pp. and 39 full-page Illustrations on art paper. Art vellum, gilt top, 6s.  
"A vigorous and interesting book by an enthusiastic believer in the Puritan spirit and the need of religious equality."—*The Times.*
- The Black Familiars.** By L. B. WALFORD, Author of "Stay-at-Homes," &c. Large crown 8vo, cloth boards, 6s.  
". . . 'Black Familiars' is among the most able and attractive books of a very productive season."—*St. James's Gazette.*
- Friend Olivia.** By AMELIA E. BARR. Crown 8vo, cloth boards, 6s.
- A Rose of a Hundred Leaves.** By AMELIA E. BARR. Crown 8vo, cloth boards, 6s.
- Through Science to Faith.** By Dr. NEWMAN SMYTH, Author of "The Place of Death in Evolution," "Old Faiths in New Lights," "The Reality of Faith," &c. Large crown 8vo, cloth, gilt top, 6s.  
"We commend Dr. Smyth's work to the attention of all thoughtful readers."—*Liverpool Mercury.*
- The Rights of Man.** A Study in Twentieth Century Problems. By LYMAN ABBOTT, D.D. Crown 8vo, cloth, 6s.  
"This is one of his best books. It is good throughout."  
—*Expository Times.*

## 6/-

**America in the East.** By WILLIAM ELLIOT GRIFFIS, formerly of the Imperial University of Japan, Author of "The Mikado's Empire," "Corea, the Hermit Nation," &c. Crown 8vo, cloth, gilt top, with 19 Illustrations, 6s.

"We need hardly say that there is much that is interesting in the book."  
—*Spectator*.

**Rev. T. T. Lynch: A Memoir.** Edited by WILLIAM WHITE. With Portrait. Crown 8vo, cloth, 6s.

**Memorials of Theophilus Trinal.** By T. T. LYNCH. Crown 8vo, cloth, 6s.

**The Mornington Lecture.** By T. T. LYNCH. Thursday Evening Addresses. Second Edition. Crown 8vo, cloth, 6s.

## 5/-

**The Making of Personality.** By BLISS CARMAN, Author of "The Kinship of Nature," &c. Large crown 8vo, cloth boards, 5s.

**Faith and Verification.** With Other Studies in Christian Thought and Life. By PRINCIPAL E. GRIFFITH-JONES. Large crown 8vo, with Photogravure Portrait, cloth boards, gilt top, 5s.

**The Private Relationships of Christ.** By T. VINCENT TYMMS, D.D., Author of "The Mystery of God," "The Christian Idea of Atonement," &c. Large crown 8vo, cloth boards, gilt top, 5s.

"Altogether charming. To pass to it from musty problems of metaphysics and the desperate conjectures of criticism is like passing from the stuffy atmosphere of a sick-room to the breezy freshness of a summer morning."—*Westminster Gazette*.

**Theology and Truth.** By NEWTON H. MARSHALL, M.A., Ph.D. Large crown 8vo, cloth boards, gilt top, 5s.

"The book is masterly both in constructive power and in exposition. . . . It is a book which ought to be widely read."—*Aberdeen Free Press*.

PROFESSOR GARVIE says: ". . . Cordial congratulations to the author for his valuable contribution to the solution of one of the most important and urgent problems of the day."

**Cartoons of St. Mark.** By R. F. HORTON, M.A., D.D. Third Edition. Crown 8vo, cloth, 5s.

"Certainly reproduce to a degree attained by few preachers the vivid picturesqueness of the Gospel."—*The Manchester Guardian*.

"This is, we think, the best book Dr. Horton has written."

—*The British Weekly*.

**The Growing Revelation.** By AMOBY H. BRADFORD, D.D. Crown 8vo, cloth, 5s.

**The Incarnation of the Lord.** A Series of Discourses tracing the unfolding of the Doctrine of the Incarnation in the New Testament. By CHARLES AUGUSTUS BRIGGS, D.D., D.Litt. Large crown 8vo, cloth extra, gilt top, 5s.

"A scientific and stimulating examination of the New Testament data on the Incarnation. It will fully sustain Dr. Briggs's reputation with those English readers who know his previous works."—*The Christian World*.

**4/6 Net**

**J. B. Paton, M.A., D.D., Educational and Social Pioneer.**  
By JAMES MARCHANT. Large crown 8vo, Photogravure Portrait, and Illustrations on Art paper, cloth boards, gilt top, 4s. 6d. net.

**The Life and Letters of Alexander Mackennal, B.A., D.D.**  
By D. MACFADYEN. Large crown 8vo, Photogravure Portrait, and Illustrations on Art Paper. Bound in Art Vellum. 4s. 6d. net.

**4/6**

**The Christian World Pulpit. Half-Yearly Volumes,** cloth boards, 4s. 6d.

"A notable collection of the utterances of Protestant preachers on a wide variety of subjects which many people will rejoice to ponder at leisure."  
—*The Glasgow Herald.*

**4/-**

\***The Rosebud Annual for 1911.** The Ideal Book for the Nursery. Four coloured plates and one-half of the pages in colour. Handsome cloth boards, 4s. Coloured paper boards, varnished, 3s.

"A veritable treasury of the best of good things."—*Liverpool Mercury.*

**Social Salvation.** By WASHINGTON GLADDEN. Crown 8vo, cloth, 4s.

**Tools and the Man.** Property and Industry under the Christian Law. By WASHINGTON GLADDEN. Crown 8vo, cloth, 4s.

**Ruling Ideas of the Present Age.** By WASHINGTON GLADDEN. Crown 8vo, cloth, 4s.

**Higher on the Hill.** A Series of Sacred Studies. By ANDREW BENVIE, D.D., Minister of St. Aidan's, Edinburgh. Crown 8vo, cloth, 4s.

**3/6 Net**

\***The Transfigured Church.** By J. H. JOWETT, M.A., D.D., Author of "The Passion for Souls," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

\***The Art of Exposition.** By H. JEFFS, Author of "The Art of Sermon Illustration," "Practical Lay Preaching," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

\***Heavenly Visions.** Studies in the Book of Revelation. By Rev. CHARLES BROWN, Author of "Letters of Christ," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

\***Life and the Ideal.** By J. BRIERLEY, B.A., Author of "Ourselves and the Universe," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

**3/6 Net**

- \*Westminster Sermons.** By Canon H. HENSLEY HENSON, of S. Margaret's, Westminster. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- \*Religion and Miracle.** By GEORGE A. GORDON, D.D., Author of "Through Man to God," "The Christ of To-day," &c. Crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- \*The Winning of Immortality.** By FREDERIC PALMER, Author of "Studies in Theologic Definition." Cloth boards, gilt top, 3s. 6d. net.
- \*Christian Certitude: Its Intellectual Basis.** By E. DIGGES LA TOUCHE. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Aspects of the Spiritual.** By J. BRIERLEY, B.A., Author of "Sidelights on Religion," "Ourselves and the Universe," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Life in His Name.** By DAVID M. M'INTYRE, Author of "The Hidden Life of Prayer," &c. Handsomely bound in cloth boards, gilt edges, with headband and marker, 3s. 6d. net.
- Interludes in a Time of Change: Ethical, Social, Theological.** By JAMES MORRIS WHITON, Ph.D. (Yale), Author of "Divine Satisfaction," "Gloria Patri," &c. Cloth boards, gilt top, 3s. 6d. net.
- Modern Theories of Sin.** By W. E. ORCHARD, D.D. Thesis approved for the Degree of Doctor of Divinity in the University of London. Demy 8vo, cloth boards, gilt top, 3s. 6d. net.
- Evangelical Heterodoxy.** By J. MORGAN GIBBON, Author of "The Epistle to the Galatians." Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The Christian of To-Day.** A Brief Description of His Thought and Life. By ROBERT VEITCH, M.A., Author of "The First Christians," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The Right Hon. H. H. Asquith, M.P.** A Biography and Appreciation. By FRANK ELIAS. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The Art of Sermon Illustration.** By H. JEFFS, Editor of *The Christian World Pulpit*. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The First Things of Jesus.** By JOHN REID, M.A., of Inverness, Author of "Jesus and Nicodemus: a Study in Spiritual Life." Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Sidelights on Religion.** By J. BRIERLEY, B.A., Author of "Our City of God," "Ourselves and the Universe," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.



**3/6 Net**

- Messages of Hope.** By GEORGE MATHESON, D.D., LL.D., F.R.S.E., Author of "Thoughts for Life's Journey," &c. Handsomely bound in cloth boards, gilt edges, 3s. 6d. net.
- Jesus: Seven Questions.** By J. WARSCHAUER, M.A., D.Phil., Author of "The New Evangel," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The Evolution of Old Testament Religion.** By W. E. ORCHARD, B.D. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- The Church and Modern Life.** By WASHINGTON GLADDEN, D.D., Author of "Who Wrote the Bible?" &c. Cloth boards, gilt top, 3s. 6d. net.
- My Belief.** Answers to Certain Religious Difficulties. By R. F. HORTON, M.A., D.D., Author of "Cartoons of St. Mark," &c. Large crown 8vo, cloth boards, 3s. 6d. net.
- The Story of Congregationalism in Surrey.** By E. E. CLEAL. Demy 8vo, 464 pages, 46 Illustrations on art paper and Map, cloth, bevelled boards, 3s. 6d. net.
- Thoughts for Life's Journey.** By GEORGE MATHESON, D.D., LL.D., F.R.S.E., Author of "Leaves for Quiet Hours." Handsomely bound in cloth boards, gilt edges, 3s. 6d. net.
- A Working Woman's Life.** The Autobiography of MARIANNE FARNINGHAM. Large crown 8vo, cloth boards, 3s. 6d. net.
- The Gospel of Grace.** By J. D. JONES, M.A., B.D., Author of "Christ's Pathway to the Cross," &c. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.
- Jesus and His Teaching.** By ERICH VON SCHRENCK, Mag. Theol. Translated by J. WARSCHAUER, M.A., D.Phil. Crown 8vo, cloth boards, 3s. 6d. net.
- The Atonement in Modern Thought.** A Theological Symposium. By Professor AUGUSTE SABATIER, Professor HARNACK, Professor GODET, Dean FARRAR, Dr. P. T. FORSYTH, Dr. MARCUS DODS, Dr. LYMAN ABBOTT, Dr. JOHN HUNTER, Dr. WASHINGTON GLADDEN, Dean FREMANTLE, Dr. CAVE, Dr. R. F. HORTON, Rev. R. J. CAMPBELL, Principal ADENEY, Rev. C. SILVESTER HORNE, Rev. BERNARD J. SNELL, and Dr. T. T. MUNGER. Cheap Edition. Large crown 8vo, cloth boards, 3s. 6d. net.
- "This interesting work. . . . Among the writers are men of great distinction. . . . Deserves careful attention."—*The Spectator*.
- A Voice from China.** By GRIFFITH JOHN, D.D. Edin., Hankow. Large crown 8vo, cloth boards, 3s. 6d. net.



**3/6 Net**

**The Inward Light.** By AMORY H. BRADFORD, D.D., Author of "The Growth of the Soul," &c. Large crown 8vo, cloth boards, 3s. 6d. net.

"A work of real spiritual and intellectual power."—*Dundee Advertiser*.

**The Story of the English Baptists.** By J. C. CARLILE. Large crown 8vo, 320 pages, 8 Illustrations on art paper, 3s. 6d. net.

**The Courage of the Coward.** By C. F. AKED, D.D., Author of "Changing Creeds and Social Problems." Crown 8vo, cloth boards, with Photogravure Portrait, 3s. 6d. net.

**The First Christians; or, Christian Life in New Testament Times.** By ROBERT VEITCH, M.A. Crown 8vo, cloth boards, gilt top, 3s. 6d. net.

**3/6**

By J. BRIERLEY, B.A. ("J. B.")

**Religion and Experience.** By J. BRIERLEY, B.A., Author of "The Eternal Religion," &c. Cheap Edition. Crown 8vo, cloth boards, 3s. 6d.

"This book is quite worthy to be placed alongside of Mr. Brierley's best work."—*Daily News*.

**The Eternal Religion.** By J. BRIERLEY, B.A., Author of "Ourselves and the Universe," &c. Crown 8vo, cloth boards, 3s. 6d.

"Well written and helpful."—*The Times*.

**The Common Life.** By J. BRIERLEY, B.A., Author of "Problems of Living," &c. Crown 8vo, cloth boards, 3s. 6d.

"A book which every minister ought to possess."—*British Weekly*.

**Problems of Living.** By J. BRIERLEY, B.A., Author of "Ourselves and the Universe." Crown 8vo, cloth boards, 3s. 6d.

"These beautiful and charming essays."—*Hibbert Journal*.

**Ourselves and the Universe: Studies in Life and Religion.** By J. BRIERLEY, B.A. Tenth Thousand. Crown 8vo, cloth, 3s. 6d.

"We have not for a long time read a brighter, cheerier, or wiser book."—*Daily News*.

**Studies of the Soul.** By J. BRIERLEY, B.A. Seventh Edition. Crown 8vo, cloth, 3s. 6d.

DR. HORTON says:—"I prefer this book to the best-written books I have lighted on for a year past."

**Our City of God.** By J. BRIERLEY, B.A., Author of "Ourselves and the Universe," &c. Cheap Edition. Crown 8vo, cloth boards, 3s. 6d.

"We say without hesitation that this is a most inspiring work."—*Westminster Gazette*.

For other books by J. Brierley see pages 6 and 7.

## 3/6

- The Pearl Divers of Roncador Reef, and Other Stories.** By LOUIS BECKE, Author of "Tom Wallis," &c. Large crown 8vo, cloth boards. Illustrated. 3s. 6d.
- Fragments of Thought Gathered on Life's Journey.** By C. H. BETTS. Large crown 8vo, cloth boards, 3s. 6d.
- A Gamble with Life.** By SILAS K. HOCKING, Author of "To Pay the Price." Large crown 8vo, bevelled boards, 3s. 6d.  
One of the best stories written by this popular author.
- Gloria Patri; or, Our Talks About the Trinity.** By J. M. WHITON. Cloth, 3s. 6d.
- God's Greater Britain.** Letters and Addresses by JOHN CLIFFORD, M.A., D.D. With Two Portrait Groups, one showing Dr. Clifford and party "in miner's attire." Crown 8vo, cloth, 3s. 6d.  
"It should be in the hands of all thinking men."  
—*East Anglian Daily Times.*
- The Christ that is To Be: A Latter-Day Romance.** By Sir J. COMPTON RICKETT, M.P. New Edition. Demy 8vo, cloth, 3s. 6d.
- His Rustic Wife.** By Mrs. HAYCRAFT, Author of "A Lady's Nay," &c. Cloth boards, 3s. 6d.  
"A fresh and very capable story."—*Newcastle Daily Leader.*
- Family Prayers for Morning Use, and Prayers for Special Occasions.** Compiled and Edited by J. M. G. Cloth, pott quarto, 3s. 6d.  
"We cordially recommend the volume to all who share our sense of the value of family religion."—*Willesden Presbyterian Monthly.*
- Industrial Explorings in and around London.** By R. ANDOM, Author of "We Three and Troddles." With nearly 100 Illustrations by T. M. R. WHITWELL. Crown 8vo, cloth, 3s. 6d.
- Preaching to the Times.** By Canon HENSLEY HENSON. Crown 8vo, cloth extra, 3s. 6d.  
"Sound sense and scholarly solidity."—*Dundee Courier.*
- The Dutch in the Medway.** By CHARLES MACFARLANE, Author of "The Camp of Refuge," &c. With a Foreword by S. R. CROCKETT. Crown 8vo, cloth, 3s. 6d.
- The Quickening of Caliban.** A Modern Story of Evolution. By Sir J. COMPTON RICKETT, M.P., Author of "Christianity in Common Speech," &c. Large crown 8vo, cloth, 3s. 6d.
- Nineteen Hundred? A Forecast and a Story.** By MARIANNE FARNINGHAM, Author of "The Clarence Family," &c. Crown 8vo, cloth boards, 3s. 6d.  
"A pleasant and entertaining story and picture of life."  
—*Methodist Recorder.*

**3/6****EMMA JANE WORBOISE'S NOVELS**

Crown 8vo, uniformly bound in cloth, 3s. 6d. each.

<b>St. Beetha's.</b>	<b>Millicent Kendrick.</b>
<b>Violet Vaughan.</b>	<b>Robert Wreford's Daughter.</b>
<b>Singlehurst Manor.</b>	<b>Joan Carisbroke.</b>
<b>Overdale.</b>	<b>Sissie.</b>
<b>Grey and Gold.</b>	<b>Esther Wynne.</b>
<b>Mr. Montmorency's Money.</b>	<b>His Next of Kin.</b>
<b>Chrystabel.</b>	

**AMELIA E. BARR'S NOVELS**

Crown 8vo, cloth extra, 3s. 6d. each.

<b>The Beads of Tasmer.</b>	<b>A Border Shepherdess.</b>
<b>A Sister to Esau.</b>	<b>Paul and Christina.</b>
<b>She Loved a Sailor.</b>	<b>The Squire of Sandal Side.</b>
<b>The Last of the MacAllisters.</b>	<b>Between Two Loves.</b>
<b>Woven of Love and Glory.</b>	<b>A Daughter of Fife.</b>

*For other books by this Author see pages 4 and 18.***THE MESSAGES OF THE BIBLE**

Edited by FRANK KNIGHT SANDERS, Ph.D., Woolsey Professor of Biblical Literature in Yale University, and CHARLES FOSTER KENT, Ph.D., Professor of Biblical Literature and History in Brown University. Super royal 16mo, cloth, red top, 3s. 6d. a vol. (To be completed in 12 Volumes.)

- I. THE MESSAGES OF THE EARLIER PROPHETS.
- II. THE MESSAGES OF THE LATER PROPHETS.
- III. THE MESSAGES OF ISRAEL'S LAW GIVERS.
- IV. THE MESSAGES OF THE PROPHETICAL AND PRIESTLY HISTORIANS.
- V. THE MESSAGES OF THE PSALMISTS.
- VIII. THE MESSAGES OF THE APOCALYPTICAL WRITERS.
- IX. THE MESSAGES OF JESUS ACCORDING TO THE SYNOPTISTS.
- X. THE MESSAGES OF JESUS ACCORDING TO THE GOSPEL OF JOHN.
- XI. THE MESSAGES OF PAUL.
- XII. THE MESSAGES OF THE APOSTLES.

Volumes VI. and VII. will appear at intervals.

"Such a work is of the utmost service to every student of the Scriptures."  
—*The Dundee Advertiser.*

**3/- Net**

- \***Church Questions of our Time.** By J. B. PATON, M.A., D.D., Author of "The Unemployable and Unemployed," &c. Crown 8vo, cloth boards, 3s. net.
- The Personality of Jesus.** By CHARLES H. BARROWS. Large crown 8vo, cloth boards, 3s. net.
- Poems.** By MADAME GUYON. Translated from the French by the late WILLIAM COWPER, with a Prefatory Essay by D. MACFADYEN, M.A. Fcap. 8vo, handsomely bound in leather, 3s. net.
- Quiet Hints to Growing Preachers in My Study.** By CHARLES EDWARD JEFFERSON, Pastor of Broadway Tabernacle Church, New York. Small crown 8vo, cloth, 3s. net.

**3/-**

- \***The Rosebud Annual for 1911.** The Ideal Book for the Nursery. Four Coloured Plates and one-half of the pages in colour. Coloured paper boards, varnished, 3s.; cloth boards, 4s.  
"A rich fund of enjoyment for the nursery."—*Aberdeen Free Press.*
- School Hymns, for Schools and Missions.** With Music Compiled by E. H. MAYO GUNN. Harmonies Revised ELLIOT BUTTON. Large Imp. 16mo, 3s.

**EMMA JANE WORBOISE'S NOVELS.**

Crown 8vo, cloth extra, 3s. each.

**Heartsease in the Family**      **Maud Bolingbroke**      **Helen Bury**

*For other books by this Author see pages 11 and 17.*

**2/6 Net**

- \***Life's Beginnings.** Wisdom and Counsel for Daily Guidance. Printed on India paper and handsomely bound in leather, round corners and gilt edges, boxed, 2s. 6d. net (uniform with "The Pilot"). Also in silk grain cloth, 1s. 6d. net.  
A choice selection of extracts from the greatest writers of both the past and the present age, and carefully arranged under subjects for each day of the year. As a book of help and guidance for those just entering on life it will fill a long-felt want.
- \***The True Christ, and other Studies in "Whatsoever things are true."** By W. L. WALKER, Author of "The Spirit and the Incarnation," "The Teaching of Christ," &c. Crown 8vo, cloth boards, 2s. 6d. net.
- \***A Young Man's Ideal.** By WILLIAM WATSON, M.A., Author of "Prayer," &c. Crown 8vo, cloth boards, 2s. 6d. net.
- \***Modern Minor Prophets.** Edited, with a Chapter on "Lay Preaching and its By-Products," by H. JEFFS, Author of "The Art of Sermon Illustration," "Practical Lay Preaching and Speaking to Men." Crown 8vo, cloth boards, 2s. 6d. net.



**2/6 Net**

- \*Christ and Everyday Life.** By EDWARD INCREASE BOSWORTH, Dean of Oberlin Theological Seminary. Fcap. 8vo, India paper, cloth boards, round corners, 2s. 6d. net.
- \*Fifty Years' Reminiscences of a Free Church Musician.** By E. MINSHALL. Crown 8vo, Photogravure Portrait, 2s. 6d. net.
- \*The Ministry of the Modern Church.** By C. SILVESTER HORNE, M.A. Cheap Edition. Crown 8vo, cloth boards, 2s. 6d. net.
- Problems of Immanence.** Studies Critical and Constructive. By J. WARSCHAUER, M.A., D.Phil., Author of "The New Evangel," "Jesus: Seven Questions," &c. Crown 8vo, cloth boards, 2s. 6d. net.
- Sculptors of Life.** A Book for Young Men and Young Women. By THOMAS YATES. Crown 8vo, cloth boards, 2s. 6d. net.
- The Education of a Soul.** By CHARLES H. BETTS, Author of "Fragments of Thought." Crown 8vo, cloth boards, 2s. 6d. net.
- Songs of Joy and Faith.** Poems by MARIANNE FARNINGHAM. Crown 8vo, cloth boards, 2s. 6d. net.
- An Impregnable Faith.** A Modern Pilgrim's Progress from Scepticism through Morality and Religious Optimism to Jesus Christ and the "Good Kingdom." By Rev. DAVID MELVILLE STEWART. Crown 8vo, cloth boards, 2s. 6d. net.
- A Lifted Veil.** A Novel. By J. G. STEVENSON. Cheap Edition. Crown 8vo, 4 Illustrations, cloth boards, 2s. 6d. net.
- Things Most Surely Believed.** By J. D. JONES, M.A., B.D., Author of "The Gospel of Grace," &c. Crown 8vo, cloth boards, 2s. 6d. net.
- Lyrics of the Soul.** A Book of Poems. By MARIANNE FARNINGHAM, Author of "Harvest Gleanings," &c. Crown 8vo, cloth boards, gilt edges, 2s. 6d. net.
- Conquering Prayer; or, The Power of Personality.** By L. SWETENHAM, Author of "Religious Genius." Crown 8vo, cloth boards, 2s. 6d. net.
- The Immanence of Christ in Modern Life.** By FREDERICK R. SWAN. With Introduction by J. BRIERLEY, B.A. Crown 8vo, cloth boards, 2s. 6d. net.
- The New Evangel: Studies in the "New Theology."** By Rev. J. WARSCHAUER, M.A., D.Phil. Second Edition. Crown 8vo, cloth boards, 2s. 6d. net.  
"May be studied with advantage."—*Spectator*.
- Health in the Home Life.** By HONNOR MORTEN, Author of "A Complete Book of Nursing," "How to Treat Accidents and Illnesses," &c. Crown 8vo, art leather cloth, 2s. 6d. net.
- Ungilded Gold; or, Nuggets from the King's Treasury:** Selected Passages from the Bible, arranged for Daily Devotional Reading (uniform with "The Pilot"). 384 pages, leather boxed, 2s. 6d. net; also silk grain cloth, gilt lettering, red edges, 1s. 6d. net.



**2/6 Net**

**The Poems of Mackenzie Bell.** New and Revised Edition. Crown 8vo, cloth, gilt extra, 2s. 6d. net.

**Practical Lay-Predaching and Speaking to Men.** By H. JEFFS (Editor of "The Christian World Pulpit"). Crown 8vo, cloth boards, 2s. 6d. net.

**The Challenge, and Other Stories for Boys and Girls.** By Rev. J. G. STEVENSON, Author of "The Christ of the Children." 4to, cloth boards, 240 pp. Eight Illustrations. 2s. 6d. net.

**Leaves for Quiet Hours.** By GEORGE MATHESON, F.R.S.E., D.D., LL.D., Author of "Words by the Wayside," &c. New and cheap edition. Handsomely bound in cloth boards, with chaste design in gold, and gilt edges, 2s. 6d. net. Leather, 4s. net.

**The Pilot.** A Book of Daily Guidance from Master Minds. Contains nearly 2,000 of the choicest extracts systematically arranged for every day of the year. Printed on India paper and handsomely bound in leather, with round corners and gilt edges, 2s. 6d. net.

"A book of real daily value."—*Sheffield Telegraph.*

*Her Majesty the Queen has graciously accepted a copy of this book.*

**My Neighbour and God.** A Reply to Robert Blatchford's "God and My Neighbour." By W. T. LEE. Crown 8vo, cloth boards, 2s. 6d. net.

**Liberty and Religion.** By P. WHITWELL WILSON, Author of "Why We Believe," &c. Crown 8vo, cloth boards, 2s. 6d. net.

**Why We Believe.** Papers on Religion and Brotherhood. By P. WHITWELL WILSON. Crown 8vo, cloth boards, 2s. 6d. net.

**A Popular History of the Free Churches.** By C. SILVESTER HORNE, M.A. Cheap Edition. Crown 8vo, 464 pp. and 8 full-page Illustrations on art paper. Cloth boards, 2s. 6d. net.

**The New Testament in Modern Speech.** An idiomatic translation into everyday English from the text of "The Resultant Greek Testament." By the late RICHARD FRANCIS WEYMOUTH, M.A., D.Lit., Fellow of University College, London, and formerly Head Master of Mill Hill School, Editor of "The Resultant Greek Testament." Edited and partly revised by ERNEST HAMPDEN-COOK, M.A., formerly Exhibitioner and Prizeman of St. John's College, Cambridge. New and revised Edition. Cloth boards, 2s. 6d. net. Thumb Index, 3s. 6d. Leather, 4s. net. Also on Oxford India paper, 3s. 6d. net. Leather, 5s. net. Persian morocco, yapp, leather lined and silk sewn, round corners, red under gold, 8s. net. Turkey morocco, limp, 8s. 6d. net.

**2/6 Net**

**A Young Man's Religion and his Father's Faith.** By N. MCGHEE WATERS. Small crown 8vo, cloth boards, gilt top, 2s. 6d. net.

"It is an earnestly religious and well-written work."—*The Scotsman*.

**The Resultant Greek Testament.** Exhibiting the Text in what the majority of Modern Editors are agreed. By the late RICHARD FRANCIS WEYMOUTH, D.Lit. Cloth boards, 2s. 6d. net.

**Job and His Comforters.** By J. T. MARSHALL, M.A., B.D. Crown 8vo, cloth boards, 2s. 6d. net.

**Harvest Gleanings.** A Book of Poems. By MARIANNE FARNINGHAM, Author of "Girlhood," &c. Crown 8vo, cloth boards, 2s. 6d. net.

"A delightful sheaf of little poems. They are messages of love, of comfort, of sympathy, of hope, and of encouragement."—*Northampton Herald*.

**Morning and Evening Cries.** A Book of Prayers for the Household. By Rev. J. G. GREENHOUGH, M.A. Crown 8vo, cloth boards, 2s. 6d. net.

**Sunday Morning Talks with Boys and Girls.** By Rev. F. H. ROBERTS. Crown 8vo, cloth boards, 2s. 6d. net.

"They have the marks of simplicity, directness, and charm."

—*Baptist Times*.

**The Baptist Handbook.** Published under the direction of the Council of the Baptist Union of Great Britain and Ireland. Paper boards, 2s. 6d. net; cloth boards, 3s. net.

**2/6**

**The Good New Times.** By H. JEFFS, Author of "Practical Lay Preaching and Speaking to Men." Crown 8vo, cloth boards, 2s. 6d.

**The Rise of Philip Barrett.** By DAVID LYALL, Author of "The Land o' the Leal," &c. Cheap Edition. Crown 8vo, cloth boards, 2s. 6d.

**The Ten Commandments.** By G. CAMPBELL MORGAN, D.D. Pott 8vo, cloth, 2s. 6d.

**A Popular Argument for the Unity of Isaiah.** By JOHN KENNEDY, D.D. With an Examination of the Opinions of Canons Cheyne and Driver, Dr. Delitzsch, the Rev. G. A. Smith, and others. Crown 8vo, 2s. 6d.

**The Epistle to the Galatians.** By J. MORGAN GIBBON. The Ancient Merchant Lecture for January, 1895. Fcap. 8vo, cloth elegant, gilt top, 2s. 6d.

**The Earliest Christian Hymn.** By GEORGE S. BARRETT, D.D. Pott 8vo, cloth, gilt top, 2s. 6d.

**Nonconformist Church Buildings.** By JAMES CUBITT. Cloth limp, 2s. 6d.

**2/- Net**

- \*The Inner Mission Pamphlets.** By J. B. PATON, M.A., D.D.  
Volumes I. and II., cloth boards, 2s. net.
- The Church and the Next Generation.** By RICHARD ROBERTS,  
M.A. Crown 8vo, cloth boards, 2s. net.
- The Story of Joseph the Dreamer,** told by Himself, and Other  
Poems. By ALFRED CAPES TARBOLTON. Crown 8vo,  
cloth boards, 2s. net.
- The Judges of Jesus:** Judas, Annas, Peter, Caiaphas, Herod,  
Pilate's Wife, Pontius Pilate. By Rev. J. G. STEVENSON. Crown  
8vo, cloth boards, 2s. net.
- The Value of the Old Testament.** By BERNARD J. SNELL, M.A.,  
Author of "The Value of the Apocrypha," "Gain or Loss?"  
&c. Crown 8vo, cloth boards, 2s. net.
- The Purpose of the Cross.** By B. G. COLLINS. Crown 8vo,  
cloth boards, 2s. net.
- Atonement and Progress.** By NEWTON H. MARSHALL, M.A.,  
Ph.D., Author of "Theology and Truth." Crown 8vo, cloth  
boards, 2s. net.
- Authority and the Light Within.** By EDWARD GRUBB,  
M.A. Crown 8vo, cloth boards, 2s. net.
- Ideals for Girls.** By the Rev. H. R. HAWEIS, M.A., Author of  
"Music and Morals." New Edition, crown 8vo, handsomely  
bound in bevelled boards, gilt edges, 2s. net.  
A book that all parents should place in the hands of their daughters.
- The Glorious Company of the Apostles.** Being Studies in the  
Characters of the Twelve. By the Rev. J. D. JONES, M.A.,  
B.D. Cloth boards, gilt top, 2s. net.  
"Many think that a readable sermon is a contradiction in terms. Let  
them read these pages and discover their mistake."—*Examiner*.
- The Model Prayer.** A Series of Expositions on the Lord's  
Prayer. By Rev. J. D. JONES, M.A., B.D. New Edition,  
cloth boards, gilt top, 2s. net.  
"Mr. Jones brings a cultured mind, a well-stored memory, and a gift  
of spiritual insight to the illustration of the Lord's Prayer."  
—*Sunday School Chronicle*.

**2/-**

- Simple Cookery.** Comprising "Tasty Dishes" and "More  
Tasty Dishes." Over 500 Tested Receipts. Crown 8vo, cloth  
boards, 2s.  
A book that should be in every household.
- My Baptism, and What Led to it.** By Rev. JAMES MOUNTAIN.  
Crown 8vo, cloth boards, 2s.
- Adrift on the Black Wild Tide.** A Weird and Strange  
Experience in Dreamland, and a Nautical Version of "The  
Pilgrim's Progress." By JAMES J. KANE, G.T. Chaplain, U.S.  
Navy. Cloth gilt, 2s.

**2/-**

- The Children's Paul.** A Life of St. Paul specially written for the Young. By Rev. J. G. STEVENSON, Author of "The Christ of the Children." 4to, cloth boards, 8 Illustrations on art paper, 2s.
- The Christ of the Children.** A Life of Jesus for Little People. By Rev. J. G. STEVENSON. Cheap Edition. 4to, cloth boards, 12 Illustrations, 2s.  
"It is the very loveliest life of Jesus for children ever written by a long way."—Rev. KINGSCOTE GREENLAND in *The Methodist Recorder*.
- Stories of Old Bible Stories Retold.** By C. D. MICHAEL, Author of "Noble Deeds," "Deeds of Daring," &c. Cheap Edition. 4to, 288 pp., cloth boards, 8 Illustrations, 2s.
- Early Pupils of the Spirit, and What of Samuel?** By J. M. WHITON, Ph.D. New Edition. Crown 8vo, cloth, 2s.
- The Religion of Jesus.** By J. ALLANSON PICTON, M.A., J.P. Crown 8vo, 2s.

**CLARKE'S COPYRIGHT LIBRARY**Crown 8vo, tastefully bound in cloth boards, **2s.**

- The Loves of Miss Anne.** By S. R. CROCKETT.  
**Kit Kennedy.** By S. R. CROCKETT.  
**Cinderella.** By S. R. CROCKETT.  
**Flower-o'-the-Corn.** By S. R. CROCKETT.  
**The Black Familiars.** By L. B. WALFORD.  
**Kid McGhie.** By S. R. CROCKETT.

**POPULAR EDITION OF  
EMMA JANE WORBOISE'S NOVELS**Crown 8vo, cloth boards, **2s.;** bevelled boards, **2s. 6d.**

- |   |  |
|---|--|
| <p><b>Abbey Mill, The.</b><br/> <b>Brudenells of Brude, The.</b><br/> <b>Canonbury Holt.</b><br/> <b>Chrystabel.</b><br/> <b>Emilia's Inheritance.</b><br/> <b>Esther Wynne.</b><br/> <b>Father Fabian.</b><br/> <b>Fortune's Favourite.</b><br/> <b>Fortunes of Cyril Denham, The.</b><br/> <b>Grey and Gold.</b><br/> <b>Grey House at Endlestone, The.</b><br/> <b>Heirs of Errington, The.</b><br/> <b>His Next of Kin.</b><br/> <b>House of Bondage.</b></p> | <p><b>Husbands and Wives.</b><br/> <b>Joan Carisbroke.</b><br/> <b>Lady Clarissa.</b><br/> <b>Margaret Torrington.</b><br/> <b>Millicent Kendrick.</b><br/> <b>Mr. Montmorency's Money</b><br/> <b>Nobly Born.</b><br/> <b>Oliver Westwood.</b><br/> <b>Overdale.</b><br/> <b>St. Beetha's.</b><br/> <b>Singlehurst Manor.</b><br/> <b>Sissie.</b><br/> <b>Story of Penelope, The.</b><br/> <b>Thornycroft Hall.</b><br/> <b>Violet Vaughan.</b><br/> <b>Warleigh's Trust.</b></p> |
|---|--|
- A Woman's Patience.**

For other books by this Author see pages 11 and 12.



**2/-****NEW SERIES OF COPYRIGHT BOOKS**Crown 8vo, cloth gilt, **2s.**

- \*Woven of Love and Glory.** By AMELIA E. BARR.  
**\*The Last of the MacAllisters.** By AMELIA E. BARR.  
**The Beads of Tasmer.** By AMELIA E. BARR.  
**A Morning Mist.** By SARAH TYTLER.  
**A Sister to Esau.** By AMELIA E. BARR.  
**The Debt of the Damerals.** By BESSIE MARCHANT.  
**A Town Romance; or, On London Stones.** By C. C. ANDREWS.  
**A Daughter of Fife.** By AMELIA E. BARR.  
**The Pride of the Family.** By ETHEL F. HEDDLE.  
**Unknown to Herself.** By LAURIE LANSFELDT.  
**The Squire of Sandal Side.** By AMELIA E. BARR.  
**The Bow of Orange Ribbon.** By AMELIA E. BARR.  
**The Scourge of God.** By J. BLOUNDELLE-BURTON.  
**The New Mrs. Lascelles.** By L. T. MEADE.  
**Miss Devereux, Spinster.** By AGNES GIBERNE.  
**Jan Vedder's Wife.** By AMELIA E. BARR.

**1/6 Net****THE "FREEDOM OF FAITH" SERIES**Fcap. 8vo, 128 pp., handsomely bound in Green Leather, with chaste design in gold. Price **1s. 6d.** net.

- The Simple Things of the Christian Life.** By G. CAMPBELL MORGAN, D.D.  
**The Wideness of God's Mercy.** By F. B. MEYER, B.A.  
**The Letters of Christ.** By Rev. CHARLES BROWN.  
**Christ's Pathway to the Cross.** By J. D. JONES, M.A., B.D.  
**The Crucible of Experience.** By F. A. RUSSELL.  
**The Passion for Souls.** By J. H. JOWETT, M.A.  
**The Value of the Apocrypha.** By BERNARD J. SNELL, M.A.  
**Inspiration in Common Life.** By W. L. WATKINSON, M.A.  
**Prayer.** By WILLIAM WATSON, M.A.  
**A Reasonable View of Life.** By J. M. BLAKE, M.A.  
**Common-sense Christianity.** By C. SILVESTER HORNE, M.A.

"There are precious things in every volume, and the Series deserves success."—*Dundee Advertiser.*

- Chats with Women on Everyday Subjects.** By EDITH C. KENYON, Author of "A Queen of Nine Days," &c. Crown 8vo, cloth boards, 1s. 6d. net.  
**Faith and Form.** An Attempt at a Plain Re-statement of Christian Belief in the Light of To-Day. By HENRY VARLEY, B.A. Crown 8vo, cloth boards, 1s. 6d. net.  
**The Invisible Companion, and Other Stories for Children.** By EDWARD W. LEWIS, M.A., B.D., Author of "The Un-escapeable Christ," &c. Crown 8vo, cloth boards, 1s. 6d. net.



**1/6 Net**

- \*The School of Calvary.** By J. H. JOWETT, M.A., D.D., Author of "The Passion for Souls," &c. Small crown 8vo, cloth boards, 1s. 6d. net.
- \*The Reasonableness of Jesus.** By FRANK Y. LEGGATT, M.A. Crown 8vo, cloth boards, 1s. 6d. net.
- \*The Making of Heaven and Hell.** By J. M. BLAKE, M.A., Author of "A Reasonable View of Life," &c. Small crown 8vo, cloth boards, 1s. 6d. net.
- \*Ideals in Sunday School Teaching.** By ALFRED H. ANGUS, B.Sc. With Foreword by J. H. JOWETT, M.A., D.D. Crown 8vo, cloth boards, 1s. 6d. net.
- \*Notes on the Life and Teaching of Jesus.** By EDWARD GRUBB, M.A., Author of "Authority and the Light Within." Crown 8vo, cloth boards, 1s. 6d. net; limp cloth, 1s. net.
- The Holy Spirit.** By R. F. HORTON, M.A., D.D. Cloth boards, 1s. 6d. net.
- The Faith of a Wayfarer.** By ARTHUR PRINGLE. Crown 8vo, cloth boards, 1s. 6d. net.
- Jesus or Christ?** By Rev. J. WARSCHAUER, M.A., D.Phil., Author of "The New Evangel," "Jesus: Seven Questions." Crown 8vo, cloth boards, 1s. 6d. net.
- A Baptist Manual of the Order and Administration of a Church.** By Rev. J. R. WOOD and SAMUEL CHICK. Crown 8vo, cloth boards, 1s. 6d. net.
- Manual for Free Church Ministers.** Compiled by Revs. G. P. GOULD, M.A., and J. H. SHAKESPEARE, M.A. A New and Revised Edition, containing an Order for the Solemnisation of Matrimony, an Order for the Burial of the Dead, and a Form of Service for the Dedication of Children, to which are added suitable Hymns. Crown 8vo, cloth boards, 1s. 6d. net; paste grain, round corners, gilt edges, 2s. 6d. net.
- Who Wrote the Bible?** By WASHINGTON GLADDEN, D.D., Author of "The Growing Revelation," &c. New and cheap Edition, 256 pages, cloth boards, 1s. 6d. net.
- Reasons Why for Congregationalists.** By Rev. J. D. JONES, M.A., B.D. Crown 8vo, cloth boards, 1s. 6d. net.
- Ungilded Gold; or, Nuggets from the King's Treasury.** Selected Passages from the Bible, arranged for Daily Devotional Reading (uniform with "The Pilot"). 384 pages, silk grain cloth, gilt lettering, red edges, 1s. 6d. net; leather boxed, 2s. 6d. net.
- Women and their Work.** By MARIANNE FARNINGHAM, Author of "Harvest Gleanings," "Women and their Saviour." Crown 8vo, cloth boards, 1s. 6d. net.

**1/6 Net**

- \*The Inner Mission Leaflets.** By J. B. PATON, M.A., D.D. Two Series in one Volume, cloth, 1s. 6d. net.
- Sunny Memories of Australasia.** By Rev. W. CUFF. Crown 8vo, cloth boards. Portraits and Illustrations. 1s. 6d. net.
- Britain's Hope, Concerning the Pressing Social Problems.** By JULIE SUTTER, Author of "Britain's Next Campaign," &c. Cloth boards, 1s. 6d. net.
- Seven Puzzling Bible Books.** A Supplement to "Who Wrote the Bible?" By WASHINGTON GLADDEN. Cheap Edition. Crown 8vo, cloth boards, 1s. 6d. net.
- Burning Questions.** By WASHINGTON GLADDEN. Cheap Edition. Crown 8vo, cloth, 1s. 6d. net.
- Trial and Triumph.** By Rev. CHARLES BROWN. Crown 8vo, cloth boards, 1s. 6d. net.
- Reform in Sunday School Teaching.** By Professor A. S. PEAKE. Crown 8vo, cloth boards, 1s. 6d. net.
- The Forgotten Sheaf.** A Series of Addresses to Children. By Rev. D. J. LLEWELLYN. Crown 8vo, cloth boards, 1s. 6d. net.
- Let us Pray.** A Handbook of Selected Collects and forms of Prayer for the Use of the Free Churches. By C. SILVESTER HORNE and F. HERBERT DARLOW, M.A. Crown 8vo, cloth, 1s. 6d. net.
- "An interesting and fascinating volume."—*London Quarterly Review.*

**1/6**

- Storehouse for Preachers and Teachers.** A Treasury of Outline Texts and Sermons. By J. ELLIS, Author of "The Seed Basket," &c., &c. Cloth boards, 1s. 6d.
- Words by the Wayside.** By GEORGE MATHESON, D.D., LL.D., F.R.S.E., Author of "Leaves for Quiet Hours," "Thoughts for Life's Journey," &c. New Edition. Oblong, cloth boards, gilt top, 1s. 6d.
- Ancient Musical Instruments.** A popular Account of their Development, as illustrated by Typical Examples in the Galpin Collection at Hatfield Broad Oak, Essex. By WILLIAM LYND. Linen cover, 1s. 6d.; cloth, 2s.
- The Church and the Kingdom.** By WASHINGTON GLADDEN. Crown 8vo, cloth, 1s. 6d.
- "This most interesting little book is heartily welcome."  
—*Morning Leader.*
- Race and Religion.** Hellenistic Theology, its Place in Christian Thought. By THOMAS ALLIN, D.D. Fcap. 8vo, 1s. 6d.
- The Children's Pace;** and Other Addresses to Children. By Rev. J. S. MAVER, M.A., of Paisley. Fcap. 8vo, cloth, 1s. 6d.
- "Mr. Maver has produced one of the best books of the kind published for some time."—*Banffshire Journal.*

**1/6****SMALL BOOKS ON GREAT SUBJECTS**

Pott 8vo, bound in buckram cloth, 1s. 6d. each.

- The Christ Within.** By Rev. T. RHONDDA WILLIAMS.
- Old Pictures in Modern Frames.** By J. G. GREENHOUGH, M.A.
- The Taste of Death and the Life of Grace.** By P. T. FORSYTH, M.A., D.D.
- The Conquered World.** By R. F. HORTON, M.A., D.D.
- The Angels of God.** By JOHN HUNTER, D.D.
- Social Worship an Everlasting Necessity.** By JOHN CLIFFORD, D.D.
- Types of Christian Life.** By E. GRIFFITH-JONES, B.A.
- Faith the Beginning, Self-Surrender the Fulfilment, of the Spiritual Life.** By JAMES MARTINEAU, D.D., D.C.L. Second Edition. Sixth Thousand.
- How to Become Like Christ.** By MARCUS DODS, D.D. Second Edition.
- The Kingdom of the Lord Jesus.** By ALEXANDER MACKENZIE, D.D.
- The Way of Life.** By H. ARNOLD THOMAS, M.A.
- The Ship of the Soul.** By STOPFORD A. BROOKE, M.A.
- The Christian Life.** By W. M. SINCLAIR, D.D., Archdeacon of London.
- Character Through Inspiration.** By T. T. MUNGER, D.D.
- Infoldings and Unfoldings of the Divine Genius, in Nature and Man.** By JOHN PULSFORD, D.D. New Edition.
- The Jealousy of God.** By JOHN PULSFORD, D.D.
- Martineau's Study of Religion.** By RICHARD A. ARMSTRONG.
- The Supreme Argument for Christianity.** By W. GARRETT HORDER.

### 1/- Net

- \***At the Gates of the Dawn.** By F. B. MEYER, B.A., Author of "The Wideness of God's Mercy," &c. Fcap. 8vo, cloth boards, 1s. net; leather, round corners, 2s. 6d. net.
- \***The Comforts of God.** Lectures on the 14th Chapter of St. John. By R. GLOVER, D.D. New and Revised Edition. Cloth, 1s. net; leather, round corners, 2s. 6d. net.
- \***The Life, Faith and Prayer of the Church.** By J. B. PATON, M.A., D.D., Author of "Applied Christianity," &c. Cloth boards, 1s. net.
- \***Practical Points in Popular Proverbs.** By F. A. REES, Author of "Plain Talks on Plain Subjects." With an Introduction by the Rev. CHAS. WILLIAMS, of Accrington. Popular Edition. Crown 8vo, cloth boards, 1s. net.
- The Garrisoned Soul.** Meditations on "Peace, Perfect Peace," by C. E. P. ANTRAM. Fancy cloth, 1s. net.  
 "It is just the sort of book, chaste and beautiful, contents and binding alike, that would make a pretty present on a birthday or a Church festival. Its size and its type make it suitable also to send to an invalid. Indeed, its cheering chapters would to many such, we are sure, act like a tonic, and be an efficient co-worker with the physician."—*Sheffield Telegraph*.
- Do We Need a New Theology?** By HAROLD E. BRIERLEY. Fcap. 8vo, cloth boards, 1s. net.
- Women and their Saviour.** Thoughts of a Minute for a Month. By MARIANNE FARNINGHAM, Author of "Harvest Gleanings," &c. Cloth, 1s. net.  
 "These 'thoughts of a minute for a month of mornings' are the outpourings of an entirely unaffected piety."—*Glasgow Herald*.
- Reasons Why for Free Churchmen.** By Rev. J. D. JONES, M.A., B.D. Small 8vo, cloth boards, 1s. net.
- The Price of Priestcraft.** By HOWARD EVANS. Crown 8vo, paper covers, 1s. net; cloth, 1s. 6d. net.  
 "We wish for it a very large circulation. No one has served the cause of religious freedom better than Mr. Howard Evans by his labours in the Press and elsewhere."—*British Weekly*.
- Plain Talks.** By Rev. E. BAKER, of Capetown, Author of "Revivals of the Bible," "Return of the Lord," &c. Crown 8vo, paper, 1s. net.
- Christian Baptism: Its Significance and its Subjects.** By J. E. ROBERTS, M.A., B.D. Crown 8vo, cloth boards, 1s. net.
- Sunday Afternoon Song Book, with Tunes.** Compiled by H. A. KENNEDY and R. D. METCALFE. 1s. net. Words only, 12s. 6d. per hundred net.  
 "The airs have been selected and arranged under the editorship of Mr. R. D. Metcalfe, and add so much to the value of the collection that this edition will easily supersede all others and give the work a new popularity with choral societies and others interested in church music."  
 —*The Scotsman*.



## 1/-

- \*The Merry Animal Picture Book.** Pictures by HARRY B. NEILSON, J. A. SHEPHERD, and LOUIS WAIN, with Stories in Verse and Prose. Crown 4to, coloured paper boards, varnished, 1s.
- Holidays in Animal Land.** Pictures by HARRY B. NEILSON, J. A. SHEPHERD, and LOUIS WAIN. Coloured paper boards, varnished, 1s.
- Animal Playtime.** Pictures by J. A. SHEPHERD, LOUIS WAIN, HARRY B. NEILSON, &c., with Stories in Verse and Prose. Coloured paper boards, varnished, 1s.
- Animal Gambols.** Comical Pictures of Animals drawn by LOUIS WAIN, HARRY B. NEILSON, J. A. SHEPHERD and others, with Stories in Verse and Prose. Crown 4to, coloured, paper boards, varnished, 1s.
- Fireside Fairy Tales.** Full of Appropriate Pictures. Crown 4to, coloured paper boards, varnished, 1s.
- Outline Text Lessons for Junior Classes.** By GLADYS DAVIDSON, Author of "Kindergarten Bible Stories," &c. Fcap. 8vo, cloth boards, 1s.  
 "The book is simple and practical, and will be found suggestive and helpful by teachers."—*Sunday School Chronicle*.
- Golden Truths for Young Folk.** By J. ELLIS, Author of "The Seed Basket," "Tool Basket," "By Way of Illustration," &c. Crown 8vo, cloth boards, 1s.  
 "Useful, direct and easily understood set of talks to children."  
 —*British Weekly*.
- How to Read the Bible.** Hints for Sunday-school Teachers and Other Bible Students. By W. F. ADENEY, M.A., Principal of Lancashire College, Manchester, Author of "The Bible Story Retold," &c. New and Revised Edition. Nineteenth Thousand. Cloth boards, 1s.  
 "A most admirable little work. We know of no book which deals with this subject so clearly and adequately within so small a compass. It speaks of itself modestly as 'Hints for Sunday-school Teachers and other Bible Students,' but it is one of the very few manuals which are well worth the study of the clergy."—*The Guardian*.
- Health and Home Nursing.** By Mrs. LESSELS MATHER, Health Lecturer to the Northumberland County Council. Fcap. 8vo, cloth, 1s.  
 A book that should be in every household. Contains chapters on The Care of the Invalid, Homely Local Applications, Feeding the Invalid, Infection and Disinfection, Care of the Teeth, The Value of Foods, Influenza, its Causes and Prevention, Consumption, its Causes and Prevention, Digestion and Indigestion, Headaches, Home Nursing of Sick Children, What to do till the Doctor Comes, Habits in Relation to Health, The Health of the Town Dweller.



1/-

**A Religion that will Wear.** A Layman's Confession of Faith. Addressed to Agnostics by a SCOTTISH PRESBYTERIAN. Crown 8vo, cloth boards, 1s.

**Helps to Health and Beauty.** Two Hundred Practical Prescriptions by a Pharmaceutical Chemist.

"This little book contains two hundred practical prescriptions or formulæ for preparations for the hair, hands, nails, feet, skin, teeth, and bath, in addition to perfumes, insecticides, and medicaments for various ailments. As far as possible technical language is avoided, and the directions are clear and concise."—*Pharmaceutical Journal*.

**Morning, Noon and Night.** By R. F. HORTON, M.A., D.D. Fcap. 8vo, parchment cover with gold lettering, 1s.

"Deeply suggestive, and as earnest as its fancies are pleasing and quaint."  
—*Dundee Advertiser*.

**Wayside Angels, and Other Sermons.** By W. K. BURFORD, Minister of the Wicker Congregational Church, Sheffield. Pott 8vo, cloth, 1s.

**Tasty Dishes.** A Choice Selection of Tested Recipes, showing what we can have for Breakfast, Dinner, Tea and Supper. It is designed for people of moderate means who desire to have pleasant and varied entertainment for themselves and their friends. It is a book of genuine and tested information. New Edition. Thoroughly revised and brought up to date. 130th Thousand. Crown 8vo, 1s.

"No home ought to be without this timely, useful, and practical family friend."—*Brighton Gazette*.

**More Tasty Dishes.** A Book of Tasty, Economical, and Tested Recipes. Including a Section on Invalid Cookery. A Supplement to "Tasty Dishes." New Edition. Price 1s.

"Every recipe is so clearly stated that the most inexperienced cook could follow them and make dainty dishes at a small cost."—*Pearson's Weekly*.

"The recipes given have been carefully tried and not been found wanting."  
—*The Star*.

**Talks to Little Folks.** A Series of Short Addresses. By Rev. J. C. CARLILE. Crown 8vo, art vellum, 1s.

"No one who reads this book can reasonably doubt that Mr. Carlile is master of the difficult art of catching and sustaining the interest of young people. He is wise enough to dispense with the preacher's framework, texts, introductions, &c., and at once he arrests attention by a direct question or a brief story."—*Literary World*.

**Oliver Cromwell.** By R. F. HORTON, D.D., Author of "John Howe," "The Teaching of Jesus," &c., &c. Sixth Edition. Nineteenth Thousand. 1s.

"Worthy a place in the library of every Christian student."  
—*Methodist Recorder*.

## 1/-

**Rome from the Inside; or, The Priests' Revolt.** Translated and Compiled by "J. B." of *The Christian World*. Third Thousand. Fcap. 8vo, price 1s.

This pamphlet may be described in brief as a record of the new revolt in the French priesthood. Its contents are chiefly letters and addresses from priests and ex-priests. These, it will be recognised at once, are a testimony of the very first order as to what modern Rome really stands for in relation to spiritual life, to morality, and to intellectual progress.

**The Bible Definition of Religion.** By GEORGE MATHESON, M.A., D.D. Printed on deckle-edged paper, with red border lines and decorated wrapper, in envelope. Price 1s.

**The Awe of the New Century.** By R. F. HORTON, M.A., D.D. Fcap. 8vo, 1s. Decorated parchment cover and decorated margins to each page printed in colours. Gilt top. Each copy in envelope. Second Edition.

"A most impressive and delightful little book, displaying all the best qualities of the popular pastor of Hampstead."—*The Western Mercury*.

**The Sceptre Without a Sword.** By Dr. GEORGE MATHESON. In envelope. Pott 8vo, 1s.

"This is a very charming little book—both externally and internally."  
—*Ardrossan and Saltcoats Herald*.

**Our Girls' Cookery.** By the Author of "Tasty Dishes." Crown 8vo, linen, 1s.

"A most artistic-looking little volume, filled with excellent recipes, that are given so clearly and sensibly that the veriest tyro in the culinary art will be able to follow them as easily as possible."—*The Lady*.

**The Divine Satisfaction.** A Review of what should and what should not be thought about the Atonement. By J. M. WHITON. Crown 8vo, paper, 1s.

**Christianity in Common Speech:** Suggestions for an Everyday Belief. By Sir J. COMPTON RICKETT, M.P. Demy 8vo, 1s.

By MARY E. MANNERS

Crown 8vo, Linen Covers, 1s. each.

**A Tale of a Telephone, and Other Pieces.**

"Narrative pieces, suitable for recitation."—*Outlook*.

**The Bishop and the Caterpillar** (as recited by the late Mr. Brandram), and Other Pieces. Dedicated by permission to Lewis Carroll. Fourth Edition.

"The first two pieces are quite worthy of Ingoldsby, and that reverend gentleman would not have been ashamed to own them. The pieces are admirably suited for recitation."—*Dramatic Review*.

**Aunt Agatha Ann; and Other Ballads.** Illustrations by ERNOLD A. MASON and LOUIS WAIN.

"Excellent pieces for recitation from a popular pen."—*Lady's Pictorial*

1/-

## SMALL BOOKS ON GREAT SUBJECTS

(CHEAP EDITION)

Bound in red cloth, 1s. each.

- |   |   |
|---|---|
| <p><b>Social Worship an Everlasting Necessity.</b> By JOHN CLIFFORD, D.D.</p> <p><b>The Taste of Death and the Life of Grace.</b> By P. T. FORSYTH, M.A., D.D.</p> <p><b>The Conquered World.</b> By R. F. HORTON, M.A., D.D.</p> <p><b>The Christian Life.</b> By Archdeacon SINCLAIR.</p> | <p><b>The Ship of the Soul.</b> By STOPFORD A. BROOKE, M.A.</p> <p><b>Faith and Self-Surrender.</b> By JAMES MARTINEAU, D.D., D.C.L.</p> <p><b>Martineau's Study of Religion.</b> By RICHARD A. ARMSTRONG.</p> <p><b>The Kingdom of the Lord Jesus.</b> By ALEXANDER A. MACKENNAL, D.D.</p> |
|---|---|

6d. Net.

## SOCIAL QUESTIONS OF THE DAY

*Six Booklets by J. B. PATON, M.A., D.D.*

Price 6d. net.

1. **The Unemployable and the Unemployed.**
2. **Applied Christianity.**
3. **Counter-attractions to the Public-house.**
4. **Secondary Education for the Industrial Classes, &c.**
5. **Continuation Schools from a Higher Point of View.**
6. **How to Restore the Yeoman-peasantry of England.**

The six Booklets in case, price 3s.

**The Birthday of Hope.** By J. D. JONES, M.A., B.D. Illustrated. Printed on art paper, with fancy cover and ribbon, 6d. net. Padded white cloth, lettering in gold, boxed, 1s. 6d. net.

**The Ship's Engines. A Parable.** By the late T. CAMPBELL FINLAYSON, D.D. In vellum cover, 6d. net.

REV. J. H. JOWETT says :—" I am so glad you are issuing the article in the shape of the little booklet. I am sure it will be very helpful to many people, and will bring light and leading to many bewildered souls."

6d.

**England's Danger.** By R. F. HORTON, M.A., D.D. Price 6d.  
Contents : ROMANISM AND NATIONAL DECAY ; ST. PETER AND THE ROCK ; TRUTH ; PROTESTANTISM ; HOLY SCRIPTURE ; PURGATORY.

" Good fighting discourses. They contend that Roman Catholicism has ruined every country in which it prevails, and controvert the leading positions taken by Roman theologians."—*Scotsman*.

**6d.****CLARKE'S SIXPENNY SERIES**

Demy 8vo, Paper Covers.

- Margaret Torrington.** By EMMA JANE WORBOISE.  
**Between Two Loves.** By AMELIA E. BARR.  
**Studies of the Soul.** By J. BRIERLEY, B.A.  
**Violet Vaughan.** By EMMA JANE WORBOISE.  
**The Bow of Orange Ribbon.** By AMELIA E. BARR.  
**The Fortunes of Cyril Denham.** By EMMA JANE WORBOISE.  
**Jan Vedder's Wife.** By AMELIA E. BARR.  
**St. Beetha's.** By EMMA JANE WORBOISE.  
**A Daughter of Fife.** By AMELIA E. BARR.  
**Ourselves and the Universe.** By J. BRIERLEY.

**4d. Net**

- Holy Christian Empire.** By Rev. PRINCIPAL FORSYTH, M.A., D.D.,  
of Hackney College, Hampstead. Crown 8vo, paper cover,  
4d. net.

" Rich in noble thought, in high purpose, in faith and in courage. Every sentence tells, and the whole argument moves onward to its great conclusion. Dr. Forsyth has put the argument for missions in a way that will nerve and inspire the Church's workers at home and abroad for fresh sacrifice."  
—*London Quarterly Review*.

- The Unique Class Chart and Register.** By Rev. J. H. RIDDETTE. Specially arranged and absolutely indispensable for keeping a complete record of the scholars according to the requirements of the Meggitt Scheme of Sunday-school Reform. Linen cover, 4d. net.

**3d. Net**

- School Hymns, for Schools and Missions.** Words only. Compiled by E. H. MAYO GUNN. Cloth limp, 3d.; cloth boards, 6d.; music, 3s.

**2d. Net**

- The Sunday Afternoon Song Book.** Containing 137 Hymns. For use at "Pleasant Sunday Afternoons," and Other Gatherings. Compiled by H. A. KENNEDY, of the Men's Sunday Union, Stepney Meeting House. Twentieth Thousand, 2d.; music, 1s.

" Contains 137 hymns, the catholic character of which, in the best sense of the term, may be gathered from the names of the authors, which include Tennyson, Ebenezer Elliott, Whittier, G. Herbert, C. Wesley, Thomas Hughes, J. H. Newman, Longfellow, Bonar, and others. While the purely dogmatic element is largely absent, the Christian life, in its forms of aspiration, struggle against sin, and love for the true and the good, is well illustrated."—*Literary World*.



## Index of Titles

	PAGE		PAGE
Abbey Mill, The . . . . .	17	Christian Baptism . . . . .	22
Adrift on the Black Wild Tide	16	Christian Certitude . . . . .	7
America in the East . . . . .	5	Christian Life, The . . . . .	21, 26
Ancient Musical Instruments . .	20	Christian of To-day, The . . . . .	7
Angels of God, The . . . . .	21	Christian World Pulpit, The . . .	6
Animal Gambols . . . . .	23	Christianity in Common Speech . .	25
Animal Playtime . . . . .	23	Chrystabel . . . . .	11, 17
Anne Killigrew . . . . .	4	Church and Modern Life, The . . .	8
Apocalyptical Writers, The		Church and the Kingdom, The . . .	20
Messages of the . . . . .	11	Church and the Next Genera-	
Apostles, The Messages of the	11	tion, The . . . . .	16
Applied Christianity . . . . .	26	Church Questions of our Time . . .	12
Aspects of the Spiritual . . . . .	7	Cinderella . . . . .	3, 17
Asquith, The Right Hon. H. H.,		City of Delight, The . . . . .	4
M.P. . . . .	7	Comforts of God, The . . . . .	22
At the Gates of the Dawn . . . . .	22	Common Life, The . . . . .	9
Atonement and Progress . . . . .	16	Common-sense Christianity . . . . .	18
Atonement in Modern Thought,		Conquered World, The . . . . .	21, 26
The . . . . .	8	Conquering Prayer . . . . .	13
Aunt Agatha Ann . . . . .	25	Continuation Schools from a	
Authority & the Light Within	16	Higher Point of View . . . . .	26
Awe of the New Century, The . . .	25	Counter-attractions to the	
Baptist Handbook, The . . . . .	15	Public-house . . . . .	26
Baptist Manual of the Order		Courage of the Coward, The . . . . .	9
and Administration of a		Crucible of Experience, The . . . . .	18
Church, A . . . . .	19	Daughter of Fife, A . . . . .	11, 18, 27
Barrow, Henry, Separatist . . . . .	2	Debt of the Damarals, The . . . . .	18
Beads of Tasmer, The . . . . .	11, 18	Divine Satisfaction, The . . . . .	25
Between Two Loves . . . . .	11, 27	Do We Need a New Theology ? . . .	22
Bible Definition of Religion,		Dutch in the Medway, The . . . . .	10
The . . . . .	25	Earlier Prophets, The Messages	
Birthday of Hope, The . . . . .	26	of the . . . . .	11
Bishop and the Caterpillar, The . .	25	Earliest Christian Hymn, The . . . .	15
Black Familiars, The . . . . .	4, 17	Early Pupils of the Spirit . . . . .	17
Border Shepherdess, A . . . . .	11	Education of a Soul, The . . . . .	13
Bow of Orange Ribbon, The . . . . .	18, 27	Emilia's Inheritance . . . . .	17
Britain's Hope . . . . .	20	England's Danger . . . . .	26
Brudenells of Brude, The . . . . .	17	Epistle to the Galatians, The . . . .	15
Burning Questions . . . . .	20	Esther Wynne . . . . .	11, 17
Canonbury Holt . . . . .	17	Eternal Religion, The . . . . .	9
Cartoons of St. Mark . . . . .	5	Evangelical Heterodoxy . . . . .	7
Challenge, The . . . . .	14	Evolution of Old Testament	
Character through Inspiration . . . .	21	Religion, The . . . . .	8
Chats with Women on Every-		Exposition, The Art of . . . . .	6
day Subjects . . . . .	18	Ezekiel, The Book of . . . . .	2
Children's Pace, The . . . . .	20	Faces in the Mist. . . . .	4
Children's Paul, The . . . . .	17	Faith and Form . . . . .	18
Christ and Everyday Life . . . . .	13	Faith and Verification . . . . .	5
Christ of the Children, The . . . . .	17	Faith of a Wayfarer, The . . . . .	16
Christ that is To Be, The . . . . .	10	Faith the Beginning, Self-Sur-	
Christ, The Private Relation-		render the Fulfilment, of	
ships of . . . . .	5	the Spiritual Life . . . . .	21, 29
Christ Within, The . . . . .	21	Family Prayers for Morning Use . .	10
Christ's Pathway to the Cross . . . .	18	Father Fabian . . . . .	17



CATALOGUE OF BOOKS

29

	PAGE		PAGE
Fifty Years' Reminiscences of a Free Church Musician . . .	13	Infoldings and Unfoldings of the Divine Genius . . .	21
Fireside Fairy Tales . . .	23	Inner Mission Leaflets, The . . .	20
First Christians, The . . .	9	Inner Mission Pamphlets, The . . .	16
Flower-o'-the-Corn . . . 3,	17	Inspiration in Common Life . . .	18
Forgotten Sheaf, The . . .	20	Interludes in a Time of Change . . .	7
Fortune's Favourite . . .	17	Invisible Companion, The . . .	18
Fortunes of Cyril Denham, The 17,	27	Inward Light, The . . .	9
Fragments of Thought . . .	10	Israel's Law Givers, The Messages of . . .	11
"Freedom of Faith" Series, The . . . . .	18	Jan Vedder's Wife . . . 18,	27
Friend Olivia . . . . .	4	Jealousy of God, The . . .	21
Gamble with Life, A . . . . .	10	Jesus and His Teaching . . .	8
Garrisoned Soul, The . . . . .	22	Jesus or Christ? . . . . .	19
Gloria Patri . . . . .	10	Jesus: Seven Questions . . .	8
Glorious Company of the Apostles, The . . . . .	16	Jesus, The First Things of . . .	7
God's Greater Britain . . . . .	10	Jesus, The Messages of, Accord- ing to the Gospel of John . . .	11
Golden Truths for Young Folk . . .	23	Jesus, The Messages of, Accord- ing to the Synoptists . . .	11
Good New Times, The . . . . .	15	Joan Carisbroke . . . 11,	17
Gospel of Grace, The . . . . .	8	Job and His Comforters . . .	15
Grey and Gold . . . . . 11,	17	Joshua, The Book of . . . . .	3
Grey House at Endlestone . . .	17	Judges of Jesus, The . . . . .	16
Growing Revelation, The . . . . .	5	Judges, The Book of . . . . .	3
Harvest Gleanings . . . . .	15	Kid McGhie . . . . . 3,	17
Health and Home Nursing . . . . .	23	Kingdom of the Lord Jesus, The . . . . . 21,	26
Health in the Home Life . . . . .	13	Kit Kennedy: Country Boy 3,	17
Heart of Jessy Laurie, The . . . . .	4	Lady Clarissa . . . . .	17
Heartsease in the Family . . . . .	12	Last of the MacAllisters, The 11,	18
Heavenly Visions . . . . .	6	Later Prophets, The Messages of the . . . . .	11
Heirs of Errington, The . . . . .	17	Leaves for Quiet Hours . . . . .	14
Helen Bury . . . . .	12	Let us Pray . . . . .	20
Helps to Health and Beauty . . . . .	24	Letters of Christ, The . . . . .	18
Higher on the Hill . . . . .	6	Liberty and Religion . . . . .	14
His Next of Kin . . . . . 11,	17	Life and Letters of Alexander Mackennal, The . . . . .	6
His Rustic Wife . . . . .	10	Life and Teaching of Jesus, Notes on the . . . . .	19
History of the United States, A . . .	2	Life and the Ideal . . . . .	6
Holidays in Animal Land . . . . .	23	Life, Faith, and Prayer of the Church . . . . .	22
Holy Christian Empire . . . . .	27	Life in His Name. . . . .	7
Holy Spirit, The . . . . .	19	Life's Beginnings . . . . .	12
House of Bondage, The . . . . .	17	Lifted Veil, A . . . . .	13
House of the Secret, The . . . . .	4	Loves of Miss Anne, The 3,	17
How to Become Like Christ . . . . .	21	Lynch, Rev. T. T.: A Memoir . . .	5
How to Read the Bible . . . . .	23	Lyrics of the Soul . . . . .	13
How to Restore the Yeoman- peasantry of England . . . . .	26	Making of Heaven and Hell, The . . . . .	19
Husbands and Wives . . . . .	17	Making of Personality, The . . .	5
Ideals for Girls . . . . .	16	Manual for Free Church Minis- ters, A . . . . .	19
Ideals in Sunday School Teach- ing . . . . .	19	Margaret Torrington . . . 17,	27
Immanence of Christ in Modern Life, The . . . . .	13		
Impregnable Faith, An . . . . .	13		
Incarnation of the Lord, The . . .	5		
Industrial Explorings in and around London . . . . .	10		

	PAGE		PAGE
<b>Martineau's Study of Religion</b>	21, 26	<b>Practical Points in Popular</b>	
<b>Maud Bolingbroke</b>	12	<b>Proverbs</b>	22
<b>Merry Animal Picture Book,</b>		<b>Prayer</b>	18
<b>The</b>	23	<b>Preaching to the Times</b>	10
<b>Messages of Hope</b>	8	<b>Price of Priestcraft, The</b>	22
<b>Messages of the Bible, The</b>	11	<b>Pride of the Family, The</b>	18
<b>Millicent Kendrick</b>	11, 17	<b>Problems of Immanence</b>	13
<b>Ministry of the Modern</b>		<b>Problems of Living</b>	9
<b>Church, The</b>	13	<b>Prophetical and Priestly His-</b>	
<b>Miss Devereux, Spinster</b>	18	<b>torians, The Messages of</b>	11
<b>Model Prayer, The</b>	16	<b>Psalmists, The Messages of the</b>	11
<b>Modern Miner Prophets</b>	12	<b>Purpose of the Cross, The</b>	16
<b>Modern Theories of Sin</b>	7	<b>Quickening of Caliban, The</b>	10
<b>More Tasty Dishes</b>	24	<b>Quiet Hints to Growing</b>	
<b>Morning and Evening Cries</b>	15	<b>Preachers in My Study</b>	12
<b>Morning Mist, A</b>	18	<b>Race and Religion</b>	20
<b>Morning, Noon, and Night</b>	24	<b>Reasonable View of Life, A</b>	18
<b>Mornington Lecture, The</b>	5	<b>Reasonableness of Jesus, The</b>	19
<b>Mr. Montmorency's Money</b>	11, 17	<b>Reasons Why for Congrega-</b>	
<b>My Baptism</b>	16	<b>tionalists</b>	19
<b>My Belief</b>	8	<b>Reasons Why for Free Church-</b>	
<b>My Neighbour and God</b>	14	<b>men</b>	22
<b>New Evangel, The</b>	13	<b>Reform in Sunday School</b>	
<b>New Mrs. Lascelles, The</b>	18	<b>Teaching</b>	20
<b>New Testament in Modern</b>		<b>Religion and Experience</b>	9
<b>Speech, The</b>	14	<b>Religion and Miracle</b>	7
<b>Nineteen Hundred?</b>	10	<b>Religion of Jesus, The</b>	17
<b>Nobly Born</b>	17	<b>Religion that will Wear, A</b>	24
<b>Nonconformist Church Build-</b>		<b>Resultant Greek Testament,</b>	
<b>ings</b>	15	<b>The</b>	15
<b>Old Pictures in Modern Frames</b>	21	<b>Rights of Man, The</b>	4
<b>Oliver Cromwell</b>	24	<b>Rise of Philip Barrett, The</b>	4, 15
<b>Oliver Westwood</b>	17	<b>Robert Wreford's Daughter</b>	11
<b>Our City of God</b>	9	<b>Rogers, J. Guinness</b>	2
<b>Our Girls' Cookery</b>	25	<b>Rome from the Inside</b>	25
<b>Ourselves and the Universe</b>	9, 27	<b>Rosebud Annual, The</b>	6, 12
<b>Outline Text Lessons for</b>		<b>Rose of a Hundred Leaves, A</b>	4
<b>Junior Classes</b>	23	<b>Ruling Ideas of the Present</b>	
<b>Overdale</b>	11, 17	<b>Age</b>	6
<b>Passion for Souls, The</b>	18	<b>Sceptre Without a Sword, The</b>	25
<b>Paton, J. B., M.A., D.D.</b>	6	<b>School of Calvary, The</b>	19
<b>Paul and Christina</b>	11	<b>School Hymns</b>	12, 27
<b>Paul, The Messages of</b>	11	<b>Scourge of God, The</b>	18
<b>Pearl Divers of Roncador</b>		<b>Sculptors of Life</b>	13
<b>Reef, The</b>	10	<b>Secondary Education for the</b>	
<b>Personality of Jesus, The</b>	12	<b>Industrial Classes, &amp;c.</b>	26
<b>Pilot, The</b>	14	<b>Sermon Illustration, The Art</b>	
<b>Plain Talks</b>	22	<b>of</b>	7
<b>Poems. By Mme. Guyon</b>	12	<b>Seven Puzzling Bible Books</b>	20
<b>Poems of Mackenzie Bell, The</b>	14	<b>She Loved a Sailor</b>	11
<b>Polychrome Bible, The</b>	2, 3	<b>Ship of the Soul, The</b>	21, 26
<b>Popular Argument for the</b>		<b>Ship's Engines, The</b>	26
<b>Unity of Isaiah, A</b>	15	<b>Sidelights on New Testament</b>	
<b>Popular History of the Free</b>		<b>Research</b>	4
<b>Churches, A</b>	4, 14	<b>Sidelights on Religion</b>	7
<b>Practical Lay Preaching and</b>		<b>Simple Cookery</b>	16
<b>Speaking to Men</b>	14	<b>Simple Things of the Christian</b>	
		<b>Life, The</b>	18

CATALOGUE OF BOOKS

31

	PAGE		PAGE
Singlehurst Manor . . . . .	11, 17	Thornycroft Hall . . . . .	17
Sissie . . . . .	11, 17	Thoughts for Life's Journey . . . . .	8
Sister to Esau, A . . . . .	11, 18	Through Science to Faith . . . . .	4
Small Books on Great Subjects . . . . .	21, 26	Tools and the Man . . . . .	6
Social Questions of the Day . . . . .	26	Town Romance, A . . . . .	18
Social Salvation . . . . .	6	Transfigured Church, The . . . . .	6
Social Worship an Everlasting Necessity . . . . .	21, 26	Trial and Triumph . . . . .	20
Songs of Joy and Faith . . . . .	13	True Christ, The . . . . .	12
Squire of Sandal Side, The . . . . .	11, 18	Types of Christian Life . . . . .	21
St. Beetha's . . . . .	11, 17, 27	Unemployable and the Unemployed, The . . . . .	26
Storehouse for Preachers and Teachers . . . . .	20	Ungilded Gold . . . . .	13, 19
Stories of Old . . . . .	17	Unique Class Chart and Register . . . . .	27
Story of Congregationalism in Surrey, The . . . . .	8	Unknown to Herself . . . . .	18
Story of Joseph the Dreamer, The . . . . .	16	Value of the Apocrypha, The . . . . .	18
Story of Penelope, The . . . . .	17	Value of the Old Testament . . . . .	16
Story of the English Baptists, The . . . . .	9	Vida . . . . .	3
Studies of the Soul . . . . .	9, 27	Violet Vaughan . . . . .	11, 17, 27
Sunday Afternoon Song Book . . . . .	22, 27	Voice from China, A . . . . .	8
Sunday Morning Talks with Boys and Girls . . . . .	15	Warleigh's Trust . . . . .	17
Sunny Memories of Australasia . . . . .	20	Way of Life, The . . . . .	21
Supreme Argument for Christianity, The . . . . .	21	Wayside Angels . . . . .	24
Tale of a Telephone, A . . . . .	25	Web of Circumstance, The . . . . .	4
Talks to Little Folks . . . . .	24	Westminster Sermons . . . . .	7
Taste of Death and the Life of Grace, The . . . . .	21, 26	Who Wrote the Bible ? . . . . .	19
Tasty Dishes . . . . .	24	Why We Believe . . . . .	14
Ten Commandments, The . . . . .	15	Wideness of God's Mercy, The . . . . .	18
Theology and Truth . . . . .	5	Winning of Immortality, The . . . . .	7
Theophilus Trinal, Memorials of . . . . .	5	Woman's Patience, A . . . . .	17
Things Most Surely Believed . . . . .	13	Women and their Saviour . . . . .	22
		Women and their Work . . . . .	19
		Words by the Wayside . . . . .	20
		Working Woman's Life, A . . . . .	8
		Woven of Love and Glory . . . . .	11, 18
		Young Man's Ideal, A . . . . .	12
		Young Man's Religion, A . . . . .	15

Index of Authors

	PAGE		PAGE		PAGE
Abbott, Lyman . . . . .	4, 8	Barrett, G. S. . . . .	15	Brierley, H. E. . . . .	22
Adeney, W. F. . . . .	8, 23	Barrows, C. H. . . . .	12	Brierley, J. . . . .	6, 7, 9, 27
Aked, C. F. . . . .	9	Becke, Louis . . . . .	10	Briggs, C. A. . . . .	5
Allin, T. . . . .	20	Bell, Mackenzie . . . . .	14	Brooke, Stopford . . . . .	
Andom, R. . . . .	10	Bennett, W. H. . . . .	3	A. . . . .	21, 26
Andrews, C. C. . . . .	18	Benzie, Andrew . . . . .	6	Brown, C. . . . .	6, 18, 20
Angus, A. H. . . . .	19	Betts, C. H. . . . .	10, 13	Burford, W. K. . . . .	24
Antram, C. E. P. . . . .	22	Blake, J. M. . . . .	18, 19	Burgin, Isabel . . . . .	4
Armstrong, R. A. . . . .	21, 26	Bloundelle-Burton, J. . . . .	18	Campbell, R. J. . . . .	8
Baker, E. . . . .	22	Bosworth, E. I. . . . .	13	Carlile, J. C. . . . .	9, 24
Barr, Amelia E. . . . .	4, 11, 18, 27	Bradford, Amory H. . . . .	5, 9	Carman, Bliss . . . . .	5
				Cave, Dr. . . . .	8
				Chick, S. . . . .	19



	PAGE		PAGE		PAGE
Cleal, E. E. . . . .	8	Jeffs, H. 6, 7, 12,		Pulsford, John . . . . .	21
Clifford, John 10, 21,	26	14, 15		Rees, F. A. . . . .	22
Collins, B. G. . . . .	16	John, Griffith . . . . .	8	Reid, J. . . . .	7
Crockett, S. R. 3, . . . . .	17	Jones, J. D. 8, 13,		Rickett, Sir J. . . . .	
Cubitt, James . . . . .	15	16, 18, 19, 22, . . . . .	26	Compton . . . . .	10, 25
Cuff, W. . . . .	20	Jowett, J. H. 6, 18,	19	Riddette, J. H. . . . .	27
Darlow, F. H. . . . .	20	Kane, James J. . . . .	16	Robarts, F. H. . . . .	15
Davidson, Gladys. . . . .	23	Kennedy, H. A. 22,	27	Roberts, J. E. . . . .	22
Dods, Marcus 8, . . . . .	21	Kennedy, John . . . . .	15	Roberts, R. . . . .	16
Elias, F. . . . .	7	Kent, C. F. . . . .	11	Rogers, J. Guin-	
Ellis, J. . . . .	20, 23	Kenyon, Edith C. . . . .	18	ness . . . . .	2
Evans, H. . . . .	22	Lansfeldt, L. . . . .	18	Russell, F. A. . . . .	18
Farningham, Mari-		La Touche, E. D. . . . .	7	Sabatier, A. . . . .	8
anne, 8, 10, 13,		Lee, W. T. . . . .	14	Sanders, F. K. . . . .	11
15, 19, . . . . .	22	Leggatt, F. Y. . . . .	19	Schrenck, E. von . . . . .	8
Farrar, Dean . . . . .	8	Lewis, E. W. . . . .	18	Scottish Presbyte-	
Finlayson, T. Camp-		Llewellyn, D. J. . . . .	20	rian, A . . . . .	24
bell . . . . .	26	Lyall, David 4, . . . . .	15	Shakespeare, J. H. . . . .	19
Fiske, J. . . . .	2	Lynch, T. T. . . . .	5	Shepherd, J. A. . . . .	23
Forsyth, P. T. . . . .		Lynd, William . . . . .	20	Sinclair, Archdea-	
8, 21, 26, . . . . .	27	Macfadyen, D. . . . .	6	con . . . . .	21, 26
Fremantle, Dean. . . . .	8	Macfarlane, Charles . . . . .	10	Smyth, Newman . . . . .	4
Furness, H. H. . . . .	2	M'Intyre, D. M. . . . .	7	Snell, Bernard J. . . . .	
Gibbon, J. Morgan . . . . .		Mackennal, Alex-		8, 16, . . . . .	18
7, . . . . .	15	ander . . . . .	21, 26	Steuart, J. A. . . . .	4
Giberne, Agnes . . . . .	18	Manners, Mary E. . . . .	25	Stevenson, J. G. . . . .	
Gladden, Washington . . . . .		Marchant, Bessie . . . . .	18	13, 14, 16, . . . . .	17
6, 8, 19, . . . . .	20	Marchant, J. . . . .	6	Stewart, D. M. . . . .	13
Glover, R. . . . .	22	Marshall, J. T. . . . .	15	Stuart, Duncan . . . . .	4
Godet, Professor . . . . .	8	Marshall, N. H. 5, . . . . .	16	Sutter, Julie . . . . .	20
Gordon, George A. . . . .	7	Martineau, Jas. 21, . . . . .	26	Swan, F. R. . . . .	13
Gould, G. P. . . . .	19	Mason, E. A. . . . .	25	Swetenham, L. . . . .	13
Greenhough, J. G. . . . .		Mather, Lessels . . . . .	23	Tarbolton, A. O. . . . .	16
15, . . . . .	21	Matheson, George . . . . .		Thomas, H. Arnold . . . . .	21
Griffis, W. E. . . . .	5	8, 14, 20, . . . . .	25	Toy, C. H. . . . .	2
Griffith-Jones, E. 5, . . . . .	21	Maver, J. S. . . . .	20	Tymms, T. V. . . . .	5
Grubb, E. . . . .	16, 19	Meade, L. T. . . . .	18	Tynan, Katharine . . . . .	4
Gunn, E. H. M. 12, . . . . .	27	Metcalfe, R. D. . . . .	22	Tytler, S. . . . .	18
Guyon, Madame . . . . .	12	Meyer, F. B. 18, . . . . .	22	Varley, H. . . . .	18
Harnack, Professor . . . . .	8	Michael, C. D. . . . .	17	Veitch R. . . . .	7, 9
Harris, J. Rendel . . . . .	4	Miller, Elizabeth . . . . .	4	Wain, Louis . . . . .	23, 25
Haupt, P. . . . .	2	Minshall, E. . . . .	13	Walford, L. B. 4, . . . . .	17
Haweis, H. R. . . . .	16	Moore, G. F. . . . .	3	Walker, W. L. . . . .	12
Haycraft, Mrs. . . . .	10	Morgan, G. Camp-		Warschauer, J. . . . .	
Heddle, Ethel F. . . . .	18	bell . . . . .	15, 18	8, 13, . . . . .	19
Henson, Canon H. . . . .		Morten, Honnor . . . . .	13	Waters, N. McG. . . . .	15
Hensley . . . . .	7, 10	Mountain, J. . . . .	16	Watkinson, W. L. . . . .	18
Hill, F. A. . . . .	2	Munger, T. T. 8, . . . . .	21	Watson, W. . . . .	12, 18
Hocking, S. K. . . . .	10	Neilson, H. B. . . . .	23	Weymouth, R. F. . . . .	
Horder, W. Garrett . . . . .	21	Orchard, W. E. 7, . . . . .	8	14, . . . . .	15
Horne, C. Silvester . . . . .		Palmer, Frederic . . . . .	7	White, W. . . . .	5
4, 8, 13, 14, 18, . . . . .	20	Paton, J. B. . . . .		Whiton, J. M. . . . .	
Horton, R. F. 5, . . . . .		12, 16, 20, 22, . . . . .	26	7, 10, 17, . . . . .	25
8, 19, 21, 24, 25, . . . . .	26	Peake, A. S. . . . .	20	Williams, T. R. . . . .	21
Hunter, John 8, . . . . .	21	Pharmaceutical . . . . .		Wilson, P. W. . . . .	14
"J. B." of <i>The</i>		Chemist, A . . . . .	24	Wood, J. R. . . . .	19
<i>Christian World</i> . . . . .	25	Picton, J. Allanson . . . . .	17	Worboise, Emma . . . . .	
J. M. G. . . . .	10	Powicke, F. J. . . . .	2	J. 11, 12, 17, . . . . .	27
Jefferson, C. E. . . . .	12	Pringle, A. . . . .	19	Yates, T. . . . .	13









