

EARNEST DESIRE FOR GREATEST GIFTS IS NEED OF MAN

Virtues and Graces Are Essential to Do That Which He Is Sent in World to Do, Says Dr. Dyott.

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But desire earnestly the greater gifts.
And, moreover, a most excellent way show
I unto you. I Corinthians xiii. 12. (R. V.)

WE can afford to do without some things. We cannot afford to do without certain other things if we are to make the most of life.

Privileges, more than real privation, gives to life ample and divine meaning. The privileged life consists of having, being and doing. It is not, however, merely to have material things. It is quite possible for one to have an abundance of things without abounding in that which is more than things.

"A man's life consisteth not in the abundance of things which he possesseth," but things which he possesses cannot hurt him, if the greater gifts are his. In fact, he must have, in order to be, positive virtues and graces make the man, complete, who refuses to be an unending, blinding, his stars.

It is necessary for one to have the virtues and graces making him a complete man in himself, in order that he may do that which Rev. Luther R. Dyott, which he was sent into the world to do. Then the essentially and completeness of being should render the equivalent in that which one does. Human deeds do not match human needs because human beings are not all that they ought to be. We may be gifted in many desirable respects, but our lives are lamentably lacking, if we have not the greater gifts and know nothing of the most excellent way.

Connection Is Essential.
Hence, a fundamental need is that which will enable us to establish the connection with the greater gifts. Here we find the right sort of desire and its dominant function.

Before speaking, more specifically, of the greater gifts and the way par excellence, let us look at a significant word used at the beginning of this text. It is a Greek word, translated "covet" in the authorized version. We "desire" in the revised version. We adopt the latter translation because it is nearer the meaning of the original. Directly we shall see the true meaning of that much misunderstood motive tendency, belonging to the emotional nature, which is commonly called desire. Some persons who have essayed to study the science of the inner life, and the interlacing of the physiological and the psychological, have held misleading notions about this mysterious fact of life. They have regarded it as an imperfect volition, or as a volition short of its power. Inhibition, as an integral part, has seemed inevitable. They have thought that an object, or an end, set before the consciousness, had no realization on the part of the person desiring it because the volition was short of its power.

Desire Connects With Volition.
These ideas were wrong. We know they were. We all know that desire, as a feeling of life, can connect with volition, and that it is under certain favorable conditions, sufficiently strong to impel us to action. This applies in a general way to all sorts of desires, natural or acquired.

A desire may be fairly good, or it may be bad. When good, its function is to relate itself to that which is better, and thus increase the possessor's

worth and qualifications for service to others. When blended into a promiscuous compound of good and evil, it sometimes struggles to deterge itself through that saving rinduum of good which was paramount at the beginning but became stained amid the lower levels of its movements. The stream which was clear and clean on the bosom of the mountain may be muddy along its silted bed and fecund of foreign matter amid its lower levels. So with the soul and its desires.

Give the soul a chance to be active in positive good. Let it increase in depth and breadth and volume and movement toward God. Let it mean more in bearing spiritual converse between God and man. The danger is not so much in its size and activity as it is in smallness, shallowness and stagnation.

Desire Not Necessarily Sinful.
Sin is not ours until it enters our desires, but our desires are not, of necessity, sinful. It is not that we desire, but that we do not desire God's greater gifts. We impoverish ourselves because we do not see the most excellent way for our lives. Then we suffer of our littleness. So do others.

When our desires are not at all good, our inmost nature needs a change which is quite beyond human power of itself alone to bring to pass. Civilization, culture and good environment cannot do for the human race, that which most needs to be done, and must be done in human lives, if we are to know the summum bonum of life, and the greatest possible good to the greatest possible number.

In some respects civilization has broken down. Culture can no longer depend upon its thin veneer. It has about worn through. Religion itself has not accomplished all that it was intended to do. Civilization needs a new meaning. Culture waits to hide itself in its better products. In religion we may yet have to look to our twice-born men for a better expression of a spiritualized Christianity. Our up-to-date life and theological facts and fables have not outgrown the necessity of individual conversion to Almighty God. We need to individualize the masses. Many church members, and not a few clergymen, need to be converted to God thoroughly, if our religion is to be something more than a form of godliness, denying the power thereof. When the habitual desires of the heart are not good, it is not ours to "eat the bread of him that hath an evil eye," neither to desire his dainties, for "as he thinketh within himself so is he." It is ours individually to pray, "Create within me a clean heart, O God; and renew a right spirit within me."

When one's desires are habitually evil, one's life is essentially evil. When one's desires are habitually good, one's life is essentially good. We are as bad as our habitual desires, and no worse. We are as good as our habitual desires, and no better. It is quite possible, however, for one whose desires are not altogether good to have a better desire invade his nature and to long for that which is better than himself, but the answer to the desire could not prove an unmitigated good without the regeneration of his own soul.

God's greater gifts are realized when our desires and motives are good. We are never positively good until we are actively willing to do what we can about our becoming better and then helping to make the whole world better, according to our ability and opportunity. This is a big enterprise, but nothing less than this is the greater desire, and it is in harmony with the will of God.

One of the most appalling things in

the world today is the fact that so many persons who seem good, and are so regarded, are nevertheless, so impervious to a wholesome discontent. They are altogether too well-satisfied with the smaller gifts when they might have the greater gifts, which now they do not even earnestly desire. Not that they are satisfied with what they have. Far from this. Most persons seem chronically unhappy. Some are aggressively miserable.

Moreover, the ranks of the malcontent are not becoming thin for the want of new recruits. Demagogues are busy ever in inflaming the passions of those whose credulity, in this respect, is their bane. They are blind followers of the blind.

Then we have the sophists, who propose reforms (?) and offer expedients instead of remedies. Some, whose thoughts have never touched the bottom of any of our modern problems, write books, and magazine articles, and deliver addresses and appear pathetically sure of their unfailing solutions (?).

Varied "Reforms" Offered.
One comes with a panacea for poverty. Another with a new religion. Still another feels quite at home as an iconoclast. One is quite sure, in his own opinion, as to what caused the wholesale murder now in progress, known as the most horrible war in the history of the human race. Another knows what will cause it to cease. One tells us in lugubrious language that America is not a "Pill's Paradise," and vehemently advocates "preparedness." Another thinks that we need not prepare even for self-protection. In the meantime, confusion becomes worse confounded. Not a thing is mentioned without some one springing forward to tell us just what to do about it. Have you noticed how most of them leave out God and his way of doing things?

Gifts Have Limitations.
All of these things, and more that might be mentioned, show the necessity of the great gifts. The world imperatively needs that which is more than the natural gifts of men, improved and valuable though these may be. Exceptional and conspicuous lives, rendering real service to humanity, are not lightly to be esteemed, even when such service bears no acknowledged relation to the distinctly spiritual. But all such gifts have their marked limitations, and the greater needs of men plead for something more than natural gifts, and whatever may be done with them, when they are at their best. The best in one place may not be equal to the good in another. Again, what might be called the smaller gifts in relation to the spiritual realm, bearing on our whole life, cannot write no plus ultra over our necessary progress.

Lives finding no superlatives anywhere, ultimately lodge in dreary mediocrity, and have a hard time in paying the penalty resolutely imposed from that which they ought to be. A few favorite gifts, good as they may be, are not wholly equal to the vast and divine demands of our total humanity. The greater gifts are not the luxury of the few, but the necessity of all. All persons should have them. All can have them when they will. The elect of God can never be confined to the select of man.

Real religion is the most democratic and comprehensive thing in the world. Spirituality is not cornered by the saints. It holds an indefeasible franchise for imperfect mortals, while all should know the charm of the greater gifts, without which life remains incomplete, imperfect, and pitifully, yes, tragically, lacking in that which is

waiting to give it real meaning, power and success.

What are these greater gifts? They are mentioned in the context. Parenthetically we should here bear in mind that the inspiration of the Bible does not extend to its division into chapters and verses. Mistakes have been made in this respect. One is found here. The last verse of the chapter from which our text is chosen should be the first verse of the following chapter, in which the writer reaches a climax by speaking of the greater gifts and then designates the greatest of them all. The verse meant reads as follows:

"But now abideth faith, hope, love—these three—and the greatest of these is love."

So the greater gifts are faith, hope and love, while love is the greatest fact, as a superlative in life, when faith and hope are real and vital and true enough to afford love its rightful place in passing from a greater gift up to the greatest of all. Reality is, therefore, the primal thing which gives value to faith, hope and love. Faith is real, not because it has credulity, not only because it is given to activity, but only when it is transmitted from God to man, and it remains the same thing in man that it is in God.

Paul shows that one may cherish a professed faith in its personal application and achievements. Hear what he says about it:

"If I have all faith, so as to remove mountains, but have not love, I am nothing. If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

Faith Is Not Enough.

It is not enough that one have faith, even when it is animated unto achievement, munificence or martyrdom. It must be the real thing in order to rate as a greater gift. It is real when it is filled with the love which comes in it, when faith itself comes from God. Then we have the same faith God that he has in himself, knowing that he can never fail. Then we have the same faith in ourselves that God has in us, knowing that he never ceases to believe in us and will never relinquish his property rights in us. We are never so bad as to prevent God from seeing some good in us. In the worst person there is still something that God can save. Faith in God is correlative to faith in ourselves, and the converse of this is equally true. A real faith is a greater gift. Faith is real when it has the love of God in it. Moreover, when faith is real we have the same faith in humans of all sorts—good, bad and indifferent men, women and children—that he has.

One of the most stimulating and encouraging things in the world is the unflinching confidence which some persons have in people generally, and their unhesitating desire to help in doing good at all times.

Christianity Is Practical.

Practical and applied Christianity is not quite conspicuous by its absence. In this great church we might find hundreds of instances to ratify and confirm this statement. Let your attention now be called to just one, illustrative of many.

A few days ago a public school teacher, belonging to this church, told her pastor about a youth attending one of our high schools, who was eking out his physical existence on an allowance of 50 cents per week for food. He told this teacher of his physical hunger, and how great was his craving for something more to eat when passing the door of those who were cooking in the same house where he had a little room, and he inhaled the odor of that which was so savory, but did not let

his needs become known to those who lived on the lower floor. His teacher told her pastor. The pastor related the facts to a gentleman who, also, belongs to this church. This man, who is always doing good in his own unostentatious manner, promptly advised the pastor to send the boy to him. Then followed a position in this gentleman's establishment, where the boy can work after school, and on Saturdays, so that our young friend no more suffers of hunger, and is radiant with joy, hope and enthusiasm.

This gentleman has the greater gift; and although it is put to severe tests frequently in dealing with all sorts and conditions of human beings, he continues to grow in optimism. Optimism is health. Pessimism is disease. We are well when we have the greater gift of real faith, which compels us to do things with the love of God in our hearts.

Hope May Be False.

This greater gift joins itself to another in its cumulative processes. It is hope. Again we should make a distinction. It is not just any sort of hope. There is such a thing as a false hope which, if depended upon, will some day break, and throw the one who depends upon it into calamity. Our hope is true when it comes from the God of all hope—that is, of all real hope. Real hope finds its soul in the love of God, and manifests its genuineness in the spirit of Christ. When it is this, one has a reason concerning the hope that is in him, and is ever ready to do what the apostle suggests, namely this:

"Always ready to give answer to every man that asketh you a reason concerning the hope that is in you." When the love of God is in this greater gift, we are able to demonstrate the vastness of its province as it moves in love, and "hath all things" in keeping with the character of God. It is the prerogative of this greater gift to compel us never to doubt, never to despair, no matter what our lot may be. The cares and burdens of life cannot crush us. Disappointment does not belong to us. Defeat is not known to us. We no longer hope against hope, but in the face of all that opposes hope, we remain invincible, and we kindle the fire in a faltering brother's heart.

Never give up! It is wiser and better always to hope than once to despair; fling off the load of doubt's creaking fetter.

And break the dark spell of tyrannical care. Never give up or the burden may sink you—Providence kindly has mingled the cup. And in all trials and troubles bethink you. The watchword of life must be "Never give up."

You never will if you have the right sort of hope, because with it you will regulate and direct your life according to the will of God, and then do your best. Whatever is, is best, when we are doing the best we can. Our hope points toward the future which will be the will of God, and then do your best. The best is yet to come in spite of the incidental failures of men. God is not only in his heaven, but he is on earth, and on our side of our problems when we are willing to have him. The transcendent gives place to the imminent, and theory yields to practice. In the life of a person whose heart is filled with the hope of God, and his hope is a greater gift.

Love Is Life of God.

Then comes love, the greatest of these three. Why? Because, as we have seen, it makes the other two what they should be. There are many other reasons why it is greatest of these three. They may be summarily comprehended in this one statement, namely: Love is the life of God. All of his attributes, all of his plans, all

of his purposes, all of his power, all of himself, must be found in his un-failing love. "Love never faileth." God's love, no matter where it appears, is the one thing that no one wishes to miss off from the stage in the great play of life. Paul designates it as one of the greater gifts, and before he can catch another breath, he accords it the superlative degree belonging to it. Ours are the greater gifts when the love of God is in our hearts. Then we cannot be destitute of faith and hope or anything else that is required to give meaning and emphasis to individual life, and to all other lives.

Now, we have already seen the availability of these greater gifts. Two things remain to complete this message, namely: First, to stir up the desire to possess them, if we know that they are not in our lives at all, or being in us, they have never been allowed to have their place in us, and their expression through us. It is easy for us to know. Consciousness and results, or the want of results, bear witness here. The primary datum of all knowledge is in experience. Religion is an experimental fact when it is real. There is no real religion without an experience of these greater gifts. We are what we are, no matter what we may seem or profess to be. Profession is no substitute for possession. That wholesome discontent already mentioned as one of the great needs of many religious persons should stir the depths of all who are not living causative and prolifically fruitful lives.

Pious Postponement Wrong.

Christians should be satisfied with no results out of keeping with the omnipotence of God. It is not right for any to content themselves with pious postponement of all that is immediately due on God's programme and to go along as if the world were a vast, unending sea. "Reckless as to God." To be sure they do, but he desires to give them to us. They are given to us when we offer them up, and the world is so full of opportunities. Life suffers of our smallness. Certainly we are not unmindful of the relative value of small things. We know that a wise prophet said, "Who hath despised the day of small things?" But it is also said in that very connection that the plummet is in the hands of Zerubbabel, beneath the all-seeing eyes of Jehovah, which run to and fro through the whole earth. This is not a small thing. Here the small is related to the great, and the great is not small.

In one of the thrilling stories told by Jesus we see the tragedy of the man with one talent. The sin of this man was that he remained a man with one talent until he was not man enough to enrich the common cause according to God's law of increase. We should use the greater gifts in relation to God's greatest cause, which is the cause of humanity in connection with the kingdom of heaven on earth.

Men are on earth to bring things to pass through the challenge of opportunity and the power of ability. One of the present-day sins is in the fact that so many of us do not awake with God's new day. We sleep until noon and then sit up, rub our eyes and ask, "Did something pass this way?" The greater gifts are the remedy here, as elsewhere.

Second—The next thing is to see the most excellent. "And, moreover, a most excellent way show I unto you." This does not merely mean a most ex-

cellent way for obtaining the greater gifts. They are ours for the asking when we are ready to receive them. The most excellent way is not only a most excellent way for those who are willing to excel in doing good in the matter of self-improvement; it is, in fact, Christ's way of doing things. Paul never could have said this before he met Jesus Christ. He was earnest enough before that, but after that his earnestness had a new direction and application.

Christ's way of doing things finds no equal anywhere else in the world. We should not only do things, but we should do them in his way and under the inspiration of his spirit. There is no real need of any more of our man-made creeds, clashing against one another. We do not need to dwell on the mysteries of religion and to theorize so much about unprofitable matters.

In its final analysis the religion that the whole human family needs is a simple but a supremely noble one, that found in just two things—being good and doing good. Being good for something, good for the thing that we were sent into this world to do, and then doing it. Our business with Christianity is "to proceed upon it" and to succeed with it. The most excellent way is available to all who are themselves willingly available to God and the best that he can give. The greater gifts should be used in the most excellent way.

When we give place to faith and hope and love, then shall we progress in the most excellent way, where the beginning is but the end can be only that which is best for us and others who are influenced by our lives.

Faith that today's deep sorrow, Sooth though the heart may be. As the tide is turned to the sea. Hope that the joy of living May come to the burdened soul, And the broken heart made whole. Love, so serene in its beauty, May enter the open door, And strengthening the chords of duty, Dwell there in peace, evermore.

MISTLETOE INJURES LARCH

Elimination of All Infected Trees Is Advised.

WASHINGTON, Jan. 25. — In the forest regions of the Northwest mistletoe is so abundant that the damage which it does assumes at times a serious aspect. Recent investigations of the United States Department of Agriculture have shown, for example, that the deterioration of the Western larch in the more open and exposed stands of the Whittman National Forest in the Blue Mountain section of Oregon is due to mistletoe.

Although not so valuable as yellow pine and Douglas fir, the larch, when free from mistletoe, produces large saw timber. Trees attacked in early life by the larch mistletoe, however, seldom produce a good grade of merchantable timber, and all infected trees show poor health and reduced diameter or height.

In a professional paper of the United States Department of Agriculture, Bulletin No. 317, it is recommended that, in making timber sales, all larches affected with mistletoe be cut, whether the trees are merchantable or not. The effect of thinning is to promote the development of the parasite in the crown. It is desirable, therefore, to cut all infected trees, so far as this is practicable, in lumbering operations.

SECOND HALF OF OLD ENGLISH ALPHABET HEREWITH SHOWN

TH TR TZ U V W X Y Z

SATIN, OUTLINE AND CAT-STITCH DETAILS

Last Saturday the first half of this Old English alphabet was published. Today the last half is shown. The large size letters are for marking lunch or tea cloths, napkins, towels, and other household linens. Both sizes may be combined for two- or three letter monograms. Use satin and outline stitches.

In using the printed design from the paper the directions are as follows: If the material is sheer, the easiest way is to lay it over the design, which will show through plainly, and draw over each line with a hard, sharp lead pencil. If your linen is heavy, buy a piece of impression paper—the kind that does not rub off—lay it on your material, place the design over it, and trace with a hard pencil. You will find the design neatly transferred.