

owed Philemon or any wrong that he had done him.

To make the appeal more weighty, Paul reminds Philemon that he is willing to do this, although Philemon owed unto Paul his own self.

THE GROWING POWER OF PERSUASION

There is one thought in Paul's letter to his friend that is especially worthy of note at this time. "Wherefore," he writes to Philemon, "though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee."

Paul waives the right to enjoin and, for love's sake, endeavors to persuade.

This choice brings us face to face with the two powers that have been employed throughout history, viz.: Force and persuasion. We find this difference in method running all through society.

Force is the antithesis of brotherhood.

Christ everywhere emphasized the idea of entreaty instead of command. He sought to reconcile brother with brother. In one striking case He said that the sacrifice should be left at the altar until reconciliation was effected with the brother who has aught against the one offering the sacrifice. "Agree with thine adversary quickly" is His advice along the same line.

We have seen this spirit growing, even in our own time. A century ago men fought duels over trivial questions of honor; even Christians felt justified in taking human life because of words said, possibly in anger. Now every State has a law against dueling and one need not claim to be a prophet to predict that dueling will one day be abolished throughout the entire world.

In business the relations between employer and employee are improved just in proportion as persuasion is substituted for arbitrary methods.

The capitalist used to say, "There is nothing to arbitrate. I will conduct my business as I please." If this is still sometimes heard it is not spoken so loudly because the capitalist sees that he is conducting more than his own business when he fixes the condition and determines the hopes of thousands who work for him. And so the spirit of brotherhood leads the employee to resort to every available means of reconciliation before he suggests an interruption of work.

I have only applied this in a few directions; it is capable of universal application, and it will be applied increasingly as the spirit of Christ pervades society and molds institutions to conform to His precepts.

FORCE AND LOVE FACE TO FACE AT WASHINGTON

Just now we see an illustration of this principle exhibited in a forum upon which the eyes of the world are turned. The two principles, force and love, that met in the trial of Christ before Pilate, again stand face to face in the Disarmament Conference.

Selfishness prefers force to persuasion; the diplomacy of the world has been built upon force; it has spoken through ultimatums that veiled threats of violence. The result has very naturally been the exciting of hatred and the begetting of force. The history of the human race has been written in blood because nations resorted to force rather than to persuasion.

The hope excited by the Disarmament Conference, now in session, rests entirely upon the substitution of persuasion for force. If two nations are hostile and force is to be the instrument to be used, there must be as much force as conditions may require; hence, the rivalry in armaments. When nations choose the policy of persuasion battleships can be scrapped and armies reduced, because persuasion has other and more potent weapons.

The proposition presented by Secretary Hughes for destroying more than half the battleship tonnage of the three leading naval nations and a holiday of ten years breathes the spirit that animated Paul when he wrote to Philemon, "I might enjoin thee, yet I rather beseech thee." President Harding laid the foundation for the sweeping reductions proposed when he announced that the American people wanted "less of armaments and nothing of war." He spoke still more fundamentally when, at the burial of the unknown soldier, he concluded his great speech with the Lord's Prayer.

It was a scene worthy to be remembered when the highest official in the United States invoked the blessing of the Supreme Being and, in the words that Christ Himself proposed, led a nation in prayer. This speech, published in every tongue, in every land, brought the Lord's

Prayer into the thought of more people than had ever before read it on one day since the Saviour uttered it.

THE ONLY ENDURING WAY

Truly, the religion of Christ has a claim upon mankind when it is broad enough to prescribe rules for every day in a human life, for every problem that has to be solved, and for every emergency that may arise. Wonderful gospel! It is so simple that a slave can understand it, and yet so sublime that the greatest and the noblest can look up to it and be controlled by it, no matter in what walk or occupation.

He is "The Way," and the only way. The smallest and most helpless nation can find instruction and comfort in the words of Christ, and the most powerful cannot afford to ignore them.

Many nations in the past thought their governments were eternal. They put their faith in implements of warfare, but they are dead. Their wreckage can be seen all along the pathway of the human race. Only one kind of government can endure, and that is the kind that is built upon the teachings of the Prince of Peace.

In the sixth verse, ninth chapter of Isaiah, the prophet describes the Messiah that was to come and gave Him, among other titles, the "Prince of Peace." The seventh verse contains a truth even more important: it says, "Of the increase of this government and peace there shall be no end." And it gives the reason for its permanence and its growth. It is to rest on justice.

Individuals have been learning the value of Christ's persuasive methods, and now it seems as if the world were about to adopt a plan whose foundation is Brotherhood and whose end is Peace.

MENACE OF DARWINISM

If Bryan had been elected president, on his first or second attempt, a great teacher might have been lost to the world. For then he could not have taken to the platform. There would indeed have been a chance that, as an ex-president, he would have been called to a college presidency or professorship. Then his wonderful voice and ready pen would have placed him where he belongs, among the greatest instructors of the multitude in the things that pertain to righteousness and right living.

Whatever may be said of the political and economic doctrines for which William Jennings Bryan has stood, the principles of peace, of temperance, of domestic economy, of social order, of morality and of religion which he has presented to the ears of millions in the press, have been as seed that is yielding, and will continue to yield, long after his generation has passed, an abundant harvest of blessing to humanity.

"The Menace of Darwinism," an essay or lecture by William Jennings Bryan, has reached me in the form of a little coverless pamphlet. What the Great Commoner, as he is fitly called, does to the so-called scientists who monkey with man, in this effort, leaves nothing but a grave in Oblivionland. By quotations and comparisons he shows that Darwin was a great guesser, whose guesses did not match each other; that the best scientific minds of the age condemned his hypotheses, denying them the dignity of theories; that Darwinism has corrupted the fountains of learning and blighted the minds of learners without number, and that, as clearly the traced inspiration of Nietzsche, it was a primary cause of the world war with all its desolations and aftermath of distress.

For well-informed people the demolition of Darwinism may be regarded in the light of super-erogation. As a scientific philosophy it has long ago been discarded. Yet now and then, as Mr. Bryan gives recent instances of, it crops out as a basic doctrine even in pulpit utterances. More frequently by partly educated people it is taken for granted as an undisputed truth, to point a moral or prop an argument. If it were not for these sorrowful facts, I should regard Mr. Bryan's assault on the Darwinism works in the same way as the Indian did the trick of a white hunter to do him out of a wild goose. He had brought the bird down with a long shot, but while the goose was still fluttering in midair, another shot rang out. When the Indian reached the spot a pale-face gunner was picking up the goose. "Ugh!" the red man disgustfully exclaimed, "white man shoot 'm dead goose!"

Alive or dead when struck by the Bryan petard, Darwinism has given occasion for one of the strongest gospel sermons ever delivered. "Without religion," Mr. Bryan says at the outset, "one can play a part in both the physical

and the intellectual world, but he cannot live up to the possibilities which God has placed within the reach of each human being." In his eloquent peroration these burning words appear:

"God beckons man upward and the Bible points the way; man can obey and travel toward perfection by the path that Christ revealed, or man can disobey and fall to a level lower, in some respects, than that of the brutes about him. Looking heavenward, man can find inspiration in his lineage; looking about him, he is impelled to kindness by a sense which binds him to his brothers. Mighty problems demand his attention; a world's destiny is to be determined by him. What time has he to waste in hunting for 'missing links' or in searching for resemblances between his forefathers and the ape? In His Image—in this sign we conquer."—National Magazine.

THE DANGER OF RECKLESS TEACHING

"School—go slow," is a familiar sign to motorists. It is a recognition of the fact that in such a locality most of the caution must come from the grown-ups inside the car and a minimum from the children on the street. Similarly, we are told, every man who has the moral responsibility of training the juvenile mind owes it to his surroundings to go slow in the matter of teaching and setting an example. He must so comport himself that the child may not get hold of any false philosophy; he must teach and explain fundamental religious truths so that the child may have constructive moral principles to guide him through the complexities of life. It is for the parent, preacher, and teacher, says The Continent (Presbyterian) to supply "all the caution, all the safeguards, all the protection." If they leave it to each student to look out for himself, they are like the drivers who dash by a school in recess time, remarking that the public highway is to drive on and that children must look out for themselves. Teachers may defend the things they do as a personal right; but in the presence of the plastic soul and mind it is advised that they go slow, else the youthful and untrained mind may place a wrong interpretation on the habits of teachers and be molded to a false idea.

"In presence of some problems of education the safeguards have to be furnished from the teacher's desk, not from the schoolroom floor. In ethics and philosophy and economics, students do not come to a teacher with well-balanced minds; he must furnish the balance instead. And if he is loose-minded, scatter-brained, wild-eyed, he can hardly fail to leave them disorganized in their own thinking and often in their personal conduct. If he dashes about, joyously exulting over the sound of breaking china and falling idols, and expecting young minds to make their own reconstruction, he is merely playing the fool. In the moral court of the world he would be convicted as guilty of the ruin that follows.

"The application of the warning in the matter of teaching religious truth is almost too obvious for comment. There seems to be a peculiar satisfaction among some teachers in pulpits and Sunday-schools and institutions in destroying the accepted opinions of their students, with the specious plea that destruction may occur before constructive ideas can get room to grow. The plea is plausible, but it overlooks the fact that the soul must dwell somewhere during reconstruction and that these disinherited souls are not hardened to the exposure forced on them. No man has any right to try to rebuild faith unless he knows how to maintain the values of the old in the production of the new. Hardened souls may endure the tearing down of their assumed shelter, but the man who will tear down an orphan asylum without making provision for the protection of childhood, though too foolish to be called a murderer, has much to answer for."—Literary Digest.

Several more Republican congressmen are letting it be known that they may not ask for re-election because they have found it impossible to live on the salaries paid to members. The number is likely to greatly increase the longer and the more closely the returns from the November elections are scanned by the membership.

Four hundred million dollars a year is the saving to the American people covered by the Hughes naval program for the United States as presented for adoption to the limitation of arms conference. That is large enough to even interest a member of the four billion dollar congresses we have been having of late.