DEVIL WORSHIP

the Pessimism of Jesus-Who are the Op timists-A Great Book-A Sermon by Rev. Herbert S. Bigelow

Cincinnati, O., Dec. 6.-"Optimistic Pessimists." At the Vine Street Congregational church, today, the pastor, Herbert S. Bigelow, borrowed a title from a new book and chose for a text the parable of the mustard seed.

Mr. Bigelow said in part:
"Optimistic Pessimism," is the title
of one of the chapters of a book of great merit which has just come from the press. The title of this book is "Ethics of Democracy" and its author is Louis F. Post, the editor of the Chicago Public. I have long regarded Mr. Post as a writer on politico-economic subjects without a peer among American journalists. His book is a

OPTIMISTIC PESSIMISM.

In this chapter on Optimistic Pessimists, Mr. Post objects to the habit of regarding all fault-finders as pessimists, and all applause-makers as optimists. Much that is called pessimism is a protest against evil. Much that is called optimism is "devil-worship." The function of these 'happygo-lucky, lotus-eating" optimists, says the author, seems always to have been to sing about accomplished progress while good-naturedly obstructing further progress.

It is only the men who have great love for the world and a profound faith in the power of truth who will throw themselves into the unequal contest against the forces of unrighteousness. These men who are optimistic enough to oppose evil are often decried as pessimists by those "spurious and frivolous" optimists who do nothing but applaud, and, as the author says, whose applause is always ex post facto.

ANTI-MONOPOLY AGITATORS. The people who dignify their mental and spiritual indolence by the name optimism, and who denounce as pessimists those who condemn evil, "seldom reflect that it is those they call grumblers and fault-finders the people who 'rail,' as they would put it, at community evils-the anti-monarchy Sam Adamses and Patrick Henrys, the anti-slavery Garrisons and Beechers, the anti-monopoly agitators of our own time-who compel the world to move onward and upward."

WAS JESUS A PESSIMIST? There is no character in history which furnishes a better example than the Nazarene of this optimistic pessimism of which Mr. Post has written. An arraignment of the respectable, pious and ruling elements of society, such as we find recorded in the 23d chapter of Matthew, must have seemed to the Pharisee class viciously pessimistic. Yet, who of the world's teachers has had so great faith in the divinity of human nature and the omnipotence of love and the supremacy of truth? Was he a pessimist? If so, he was an optimistic pessimist, one of the most hopeful antagonists of evil that the world has seen.

The parable of the mustard seed reyeals to us the philosophy from which Jesus drew his abounding optimism.

Truth was to him like unto a grain of mustard seed, "which, indeed, is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of heaven come and lodge in the branches thereof."

Jesus spoke this parable to men who had become imbued with the truth he taught. But they were humble men. They were only a handful against the world, and they were altogether without honor in their time.

"Yes," said Jesus, "it may seem to you to be a forlorn hope. You despair because you compare your feebleness with the world's strength. If that were the contest, there would be no hope. You forget the all-important factor, namely, the vitality of the truth."

TRUTH A THING THAT GROWS. Truth is not a burden that must be upheld by the hands of men. It is a seed that you put in the ground. It is a thing that grows. A man might as well try to manufacture an oak from an acorn as to overcome by his own might the power that is arrayed against the truth. But he can sow the seed. And it is as vain for men to contend against the growing truth as it would be for them to try to put the oak back into the acorn.

For those who keep their religion tucked away in a snug little church; for those to whom Christianity is a creed and not a deed, a dream and not a battle, this parable will have little significance.

But this parable is pregnant with hope for those who find their religious endeavor in service for humanity.

OPEN CANNON MOUTHS. The men who have sided with the truth which the power of their day has frowned upon and before which

ignorance has trembled; the men who, in advance of their fellows, have stood on the skirmish line, looking with blood-bespattered faces into open cannon mouths; the men who, with hope deferred, have waited for prejudices to melt and passions to subside; the men who have tolled on in patience, while year after year the fickle multitude has been thrown into paroxysms of joy over the defeat of that truth which was its only salvation; the men who have made war upon the hoary customs and legal crimes by which the race has been held in bondage; these are the men who must find comfort in the parable. For the parable declares to them that they are not alone; that the truth they plant is sending its roots into the ground even while its misguided foes dance upon what they take to be its grave; that the same power which brings the oak out of the acorn is working in silence and working mightily for the triumph of the just cause.

THE GOOD TIME COMING. The true optimist is the man who fights the wrong with good neart because he knows he is but contending for the recognition of eternal laws, and because with the eye of faith, he can see the future grandeur of his humble truth. What inspires him is the assurance of the good time com-ing when the thoughts of down-trodden men will soar on high, and the heavens resound with the mighty shouts of the sons of God, rejoicing in their new-found freedom.

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