

The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind.

The Bible, of course, had been teaching this principle for centuries, as seen in Solomon's quotation which was given at the outset of the chapter.

William James further stated:

Believe that life is worth living, and your belief will create the fact.

There is power in believing. What you believe, in keeping with reality, has a way of happening. Anybody who starts thinking he is strong, will find strength; that he can bear what is placed upon him, will hold up; that he can overcome, will triumph.

But the opposite is just as true. Think negatively and your life will be shrouded with gloom and despair.

One negative sickly man said, "I always expect the worst and I have never been disappointed yet."

But a vibrant vivacious man with a healthy outlook said, "I always expect the best and have never been disappointed; though I do not always obtain it to the fullest, I always receive at least a measure and am greatly blessed in the expectation."

The difference was in their thinking.

Thinking makes you what you are. Negative thinking is self-destructive. Positive thinking is self-creative. Think happiness and you will be happy. Think misery and you will be miserable.

One pessimistic thinker said, "When I feel good, I always feel bad; because I know I am going to feel worse later."

But the optimistic thinker says, "When I feel bad, I always feel good; because I know I am going to feel better later."

Your thinking makes a world of difference in how you feel.

Happiness, it seems, has no logic. It is not to be found in the facts of our lives, but rather in the thoughts we entertain relative to those facts.

Learn to say, "I can" and a new world of sunshine will beam upon you. The apostle Paul mastered this art of positive thinking. He said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). He knew no burden would be placed on him he could not bear and no difficulty would arise he could not handle - that is, with the Lord's help. Positive thinking gave him the unconquerable spirit and the heroic life. It was his philosophy that no man is

beaten unless his thoughts are beaten, that this is where man wins or loses. Thus he could say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 5:8, 9).

"I can" discounts present and future difficulties. Worry is the art of appropriating today's and tomorrow's troubles to present misery; but happiness is the accomplishment of discounting today's and tomorrow's troubles to present joy. "I can" is not a mere fanciful statement, but the most practical principle in creating a happy and worthwhile life. It will work. It worked for Paul. It enabled him to find happiness not in his circumstances but in his attitude.

A war prisoner who had been confined for several days to solitary imprisonment stated that he made his own sunshine. He said that he knew the dangers of being locked in total darkness for a long time, that it could drive him out of his mind. So he devised his own plan for making sunlight. He manufactured it in his own mind. He spent several minutes every day remembering the sunlight he had enjoyed in past years. Though it did not tan his body, it did warm his soul and bless him. In a dungeon, he found sunshine in his thoughts.

Optimistic and unshaken thinking is the power to open new worlds to us: a world of opportunity, a world of usefulness, a world of health, a world of happiness and many others. The entrance into them has always been through the avenue of positive thinking.

Columbus, under the power of positive thinking, sailed westward in search of a new world. His companions, victims of negative thinking, wanted to turn back; but this man of history, this man with a strong will forged into iron by positiveness, prevailed over their fears and, lo, a new world appeared on the horizon for man to occupy.

The worlds which make life worth living can be occupied only through optimistic resolute thinking. If you are dissatisfied with the little world your thoughts have created and pulled in around you, then change your thinking and a new one will open up.

Positive thinking will keep you from grumbling, which is a form of emotional sickness. All grumblers are disciples of negation. The complainer has his mental gears crossed. Before he can go forward, he just automatically shifts into reverse. His negative thinking is a habit which destroys zestful living. He has not learned that in order to have the hen's egg, he must be willing to bear the hen's cackle. He sees the bad which is sickening instead of the good which is invigorating. A window, to him, is not something to let light in, but rather something to get dirty.

How much more revealing life would be if he could view it with the attitude of Alphonse Karr, who said:

Some people are always grumbling because roses have thorns. I am thankful that thorns have roses.

Thinking with wings will lift you out of range of the slings and arrows of little offenses. It will protect you against countless wounds inflicted by a thoughtless, impolite and even cruel society. It will give you a character too big to carry a chip on your shoulder. What contrary thinkers suffer in offenses, winged thinkers are spared. Those who are quickly irritated by little nettles will find their days miserable and their health broken. Bigness of thought is the best remedy for it.

Little minds are too much hurt by little things; great minds are quite conscious of them, and despise them.

—La Rochefoucauld

You ask: "But how do we change our mental and emotional condition of despondency into an assured healthy-minded state? How do we learn to think positively? How do we put wings on our thoughts? Like all of life's greatest endeavors, it cannot be accomplished in an instant. The cure is not so much in observing easy rules as in following basic principles which remove the underlying causes of unhealthy thinking, as seen in the following:

1) Examine yourself in all honesty. Take a good look at yourself. Has negation destroyed your confidence? Are you afraid to think positively? Has it caused you to die a thousand deaths?

Cowards die many times before their deaths:
The valiant never taste of death but once.

—Shakespeare

Ask yourself: "Am I the person I wish to be? I was born a pleasant happy baby - what have I grown into?"

If the picture you see of yourself is that of a frustrated, balky, dissatisfied personality, do not blame others. That within itself would be the negative attitude. Start in to correct it by blaming yourself. Do not try to justify your attitude with the alibi: "I could think with wings, if it were not for . . ." — remember everybody has the problem of circumstances.

2) Desire the best even though it is challenging. A strong desire will mould your thinking. A husband was asked, "How is your wife?" He replied, "Oh, she's been enjoying ill health for a long time." Her being sick was more enjoyable than living up to duties. Some people do not desire to be positive thinkers, for it reminds them of responsibilities. It is easier to be negative. They get certain perverted satisfaction out of expecting the worst and waiting for it to happen. Some call it the piety of submission; others, the patience of suffering; and some others, the approach of practicality. But it is none of these. It is rather the sacrifice of better days upon the altar of easygoingness.

3) The assurance that we have the Lord's help will give us the determined will. It did for the apostle Paul. He could say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). A new outlook comes from the realization that the Lord is on our side. This banishes fear and gives us the courage to get on with our work. Our weakness joined with God's power is strong enough to conquer. While many profess to believe, they live in a state of practical unbelief. They forget that God exists. They forget that He cares. They forget that He aids.

You can overcome your paralyzing negation by filling your mind with several positive Scriptures and by quoting them freely.

Phil. 4:19
2 Cor. 4:8, 9
Psa. 46:1
Psa. 37:5
Psa. 121:8

4) Create a mental image of yourself as a capable and cheerful, likeable and vigorous person. Mental images have a tendency to develop into actual images. Healthy thinking will produce healthy feelings. See yourself as a ray of sunshine – not a gathering storm. It is the fog within that stops us rather than the storm without. Clear your mind with positive thinking.

5) Practice affirming good and pleasant forecasts. Tell yourself every morning: "This is going to be a wonderful day. God and I shall see to it. If solvable problems arise, I shall solve them; if not, I shall bear them and even then the unpleasant shall bless me."

As you approach new circumstances, develop the habit of saying, "This is going to be great." You may miss once in awhile, but the record will sustain the optimistic view; and think how much more exuberant your life will be.

6) Learn from the past—all wise people do. It will tell you that most storms you feared never struck; and that most lions you saw in the forests were only playful kittens; and that nearly every experience which hurt you at the time proved later to be a blessing in disguise.

I have seen marvelous things – too much to doubt.

7) Next, be thankful for what you have. Thank God every day for your blessings. Practice expressing your gratitude. "Be ye thankful" (Col. 3:15).

Count your blessings and you will be surprised how well off you are -- too well off to live in the shadows cast by negative clouds.

Gratitude and affirmation just go together. As you become more thankful, you will become more committed to seeing the best.

By thinking with wings, you can hitch your life to a star – star of hope, hope for the present, hope of the future. You can maintain an attitude which will lend hope to the future, though there are no visible signs at the present to support it. This hope can be a strong power in shaping your life. Believe that good will someday, somehow, come from your labors. Here is the eloquent expression in verse of the principle that good comes from good, which lends hope to our hearts – which makes for health of mind and body:

I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of a song?

Long, long afterward, in an oak
I found the arrow, still unbroken;
And the song, from beginning to end,
I found again in the heart of a friend.

–Longfellow

It was an experience for me to listen to a man who came to my office as he talked of the positive power of faith. He came not seeking the answers to life's problems but rather to discuss with me the answers he had already found through faith. His face beamed with confidence and joy. It was refreshing just to look at him.

He took a little Bible from his pocket and said, "I owe all my success, happiness and health to this book. I wouldn't have made the grade without it. I was a good clerk in a store, but I was tormented on the inside. I had ambitions to have a store of my own, but I was shackled with inferiority. I had restricted myself with self-created limitations of doubt. Ambition pulled me one way and misgivings pulled me another. It resulted in my becoming sick with tattered nerves. I had the right diagnosis of my case, but I did not have the right cure; and this only added to my tensions. In my desperation, I went through the Bible and underscored the verses I thought would help me the most in overcoming my problem of doubt and defeatism. Then I memorized certain ones. I said them every day. At first, they seemed like empty words, but later they gradually began to take on meaning and to become an integral part of me. They changed my whole outlook on life and brought happiness to my troubled spirit."

These are the passages that gave him new dimensions for living:

Matt. 9:29

Mk. 9:23

–Rom. 4:20

–2 Cor. 5:7

–Heb. 11:8

He added, “I once did not believe enough to succeed and be happy. Now it is different.”

Faith had transformed him into a positive, warm and victorious person.

What we believe or doubt has an important effect on health and happiness. No person can long maintain a well mind and sound body without some sort of faith. Doubt is a negative power which has brought defeat, gloom, restlessness and wretched health to the millions it has victimized. It is a physiologically accepted fact that when faith breaks down, the nervous system oftentimes does too.

Life does not seem worth living if it is only a listless and purposeless existence that consists of little more than the following of one day after another. On the other hand, our days can be a thrilling experience if they are lived in a faith which gives life a purpose and a destiny.

God gave each of us a mind which is his “thought factory;” there his thoughts are turned out. As to whether man’s thoughts are positive or negative depends upon what he believes or disbelieves; and these thoughts determine his happiness or dismay. “For as he thinketh in his heart, so is he” (Prov. 23:7). This is how simple it is: Have doubt, fail and be unhappy; or believe, succeed and be happy. Believe in God, yourself and others, and results will start happening. Your belief becomes your thermostat which allows you to warm up or cool off, be optimistic and cheerful or pessimistic and sorrowful relative to the daily challenges of life. What you believe can change your whole personality and outlook on life. Faith gives life a zest. Oliver Wendell Holmes said:

It’s faith in something and enthusiasm for something that makes life worth looking at.

The world is filled with frustrated, insecure and fainting lives who will never find steadiness, peace or security apart from faith. If you are weighted down by negation and frustration, faith will give you wings to rise above your self-made woes.

No person’s life can take on the harmony and happiness of one-directional living without faith in someone or something. No scattered life can be brought into focus in a maze of doubts and disbeliefs. As we believe, we pull ourselves together into an integrated being.

The disorganized personality is the victim of negative attitudes, created by doubts and fears. The cure for it is faith. Faith is the remedy for anxiety, self-pity, self-depreciation, inferiority, pessimism, apathy and fear. Faith will give you strength to "hitch your wagon to a star;" for it is a positive power that gives driving force.

We need faith in God. As we believe in the Supreme Being, we become fortified and encouraged to handle the trials and vicissitudes of life. Thus it is understandable that as religious life decreases neurosis increases. Jung has said:

Side by side with the decline of religious life, the neuroses grow noticeably more frequent.

Life has its problems. Every heart knows its own threat of despair and needs the faith which wards it off. Every back knows its own burdens and needs the confidence which makes the load lighter. Every eye has a limited view and needs to behold Him who can see the road from the beginning to the end. We need this faith lest we faint.

The Psalmist was a man who had experienced some close calls in life. Looking back over the way he had come, he said, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living" (Psa. 27:13). His heartwarming statement describes the ups and downs of millions – they, too, would have fainted if it had not been for their faith. But on they went - fair weather and foul, good roads and bad - singing Paul's triumphant song of confidence:

I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

--2 Tim. 1:12

Feeling that their lives were in harmony with God's law, those victors experienced a heartening harmony within. Believe in God and conform to His laws - then it will be easier for you to think success, believe in success and be a success; to be adjusted and happy. Jesus laid down this philosophy of life in His great Sermon on the Mount. He said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33).

A young lady who was a college student left the campus as soon as her class was dismissed and came to my office. As she walked in, she uncontrollably broke down and cried. She tried to talk but could not for the tears. When she regained partial composure, she sobbed out this story: "I have lost my faith, my faith in God, my faith in others, my faith in self. I don't know which way to turn." Her faith had been shattered and as a result she was several dangling loose ends. She needed to be pulled together and tied together as a unified being. Disbelief had torn her up; therefore faith could harmonize her. And it did. It took a few sessions, and she regained her faith, health and former outlook on life.

One of several things discussed with her is this syllogism:

Something cannot come from nothing (admitted fact).
But something is (admitted fact).
Therefore, something always was.

Now what is that something that always was? That self-existent power? That first cause from which everything else has come? Cold, lifeless, dead matter? Or God, the Eternal Spirit? God can be accepted as the self-existent First Cause, for which we say "God" all things are possible; but for matter - now that is different - to be self-existent it would have to be a god itself. So the Bible opens with the only reasonable explanation of creation: "In the beginning God created the heaven and the earth" (Gen. 1:1).

We have never heard of a happy atheist. Their statements testify to their despair. For instance:

Voltaire, a brilliant literary man of France, said, "Strike out a few sages, and the crowd of human beings is nothing but a horrible assemblage of unfortunate criminals, and the globe contains nothing but corpses . . . I wish I had never been born." A dismal view of life!

Anatole France, another literary genius of France, admitted: "If you could read in my soul, you would be terrified . . . There is not in all the universe a creature more unhappy than I. People think me happy. I have never been happy for one day, not a single hour." A sad state!

H. G. Wells, one of the most noted men of modern times, stated, "God, who was once the consolation of our brief life, and our refuge in bereavement and suffering, has apparently vanished from the scene." In his autobiography, he said: "I cannot adjust my life to secure any fruitful peace . . . Here I am at sixty-five still seeking for peace . . . that dignified peace . . . is just a hopeless dream." It could have been different.

We have seen the value of possessing the faith to pray:

Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil:
For thine is the kingdom, and the power, and the glory, for ever.
Amen.

-Matt. 6:11-13

Man needs God's material blessings and forgiveness. It is essential that man forgive others. Each needs to rid himself of all bitterness and hate. Ill will often causes ill health.

Our keyed up nerves can be calmed in the belief that God can effect the principle that *right* makes *might* and that right will eventually win.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.

–Abraham Lincoln

With that conviction, it becomes easy for us to live in the peace-giving philosophy that nothing good we do is ever wasted, that life's blossoms which may seem unfulfilled will someday, somewhere, bloom again.

Somewhere, for God is good,
Life's blossoms, unfulfilled,
Must spring from dust and gloom
To perfect bloom.

–Ira D. Coolbrith

There is tremendous optimism in the belief that if today is dark, tomorrow will be brighter.

Beware of desperate steps. The darkest day,
Lived till tomorrow, will have passed away.

–Cowper

Man's nature and requirements are such that he can never have a feeling of security, peace and happiness without the faith so beautifully expressed in the immortal Twenty-third Psalm:

"The Lord is my shepherd" – assurance which gives frail man strength and optimism.

"I shall not want" – my life shall be richly blessed.

"He maketh me to lie down in green pastures" – He gives me rest.

"He leadeth me beside the still waters" – His leadership gives me peace and tranquility.

"He restoreth my soul" – He renews my internal strength.

"He leadeth me in the paths of righteousness for His name's sake" – God is God and for His own name's sake He will lead me in the good paths.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil" – there is nothing to fear, not even death; for He is with me and will comfort me.

"Thou preparest a table before me in the presence of mine enemies" – he is bigger than my enemies and will provide for me.

"Surely goodness and mercy shall follow me all the days of my life" – I shall not be forsaken of God's goodness and mercy.

“And I will dwell in the house of the Lord forever” – if this is not true, then all of God’s work will end in failure without the accomplishment of one permanent thing; so it is too necessary not to be true.

Death is not the end of life – just a transition. It is this faith which gives satisfaction and deep meaning to life’s every day. And when loved ones pass over on the other side and leave us here searching for a ray of light along the distant shore, it is this faith which dries our tears and heals our bleeding hearts.

For my loving dead I will not bind
My soul to grief - death cannot long divide;
It is my belief that death is like a rose which finds
A crevice in the garden wall, passes through and
blossoms on the other side.

It is this faith that keeps our hearts from being troubled. Jesus said, “Let not your heart be troubled: ye believe in God, believe also in Me” (Jno. 14:1).

Faith in people is another prerequisite of the good and pleasant life. Our relationship with others is cemented and enriched by faith - our faith in them and their faith in us. It makes each a part of the other.

If you think the whole world is nothing but an assortment of depraved crooks, your natural reaction will be to withdraw. As you withdraw from people, they will naturally withdraw from you. As you see, doubts about others bring on either separations from or conflicts with them. In either case, it tends to make life unpleasant. The best therapy for this difficulty is to believe in people and accept them. Most people are basically good - as good as we are - not perfect, but neither are we. If we mark off our list every person who is imperfect, we shall have no one left.

We have helped some people who later turned against us, but faith in mankind is not shaken. There was one Judas out of twelve apostles, but Jesus never lost faith in and appreciation for the people. When we buy a bag of apples or potatoes, we occasionally get a rotten one, but we still believe in apples and potatoes. It is better to get a rotten one occasionally than to do without them altogether. We had rather believe in all and be disappointed by a few than to believe in none. The law of averages has sustained my faith in the human family. Most people will come through, if they have half a chance.

Man also needs faith in himself. Faith in self gives one the power to shape his life and destiny rather than be a piece of weak and helpless putty moulded by what he calls fate.

Men at some time are masters of their fates,
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.
–Shakespeare

Faith switches on the power of human energy. It gives you the “I’m-positive-I-can” attitude. Paul said, “I can do all things through Christ which strengtheneth me” (Phil. 4:13). Faith reverses the defeat tendencies and shifts the person into forward motion. It generates the power of positive thinking. Faith means many wonderful, positive things: a shield against frustrations, fears and worries; a healing balm for sorrow; a stimulant for success, satisfaction and happiness.

When you believe that with the help of God and others you *can*, the *how* just naturally develops later. No matter how intelligent you may be, you are destined to failure and unhappiness unless you become confident. Confidence allows your mind to work for you rather than against you. In most cases, our brains are big enough - the trouble is our faith is too small. We may lack initiative because first of all we lack faith.

Whatever your personal mountain is, faith will give you power either to remove it or climb it. It gives you internal strength to subdue, to obtain, to quench, to escape and to wax valiant. The Bible, in speaking of some of the brave and heroic characters of the Old Testament, pays one of the most remarkable tributes to the power of faith:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

—Heb. 11:33, 34

The sacredness of human life means no human being is ordinary; so that can climb higher than ordinary heights if you have faith. You can believe yourself into greatness or you can believe yourself into failure. If your nerves are edgy and snappish, it may be due to your belief that you are a failure while at the same time you possess an inner urge to succeed which refuses to be quieted. It has pulled you both ways. The cure is found in believing in yourself. Failure in most cases is not due to circumstances but to the individual. When the mental view is colored with failure, then failure follows.

Self-trust is the first secret of success.

—Emerson

Let me tell you about the two happiest persons we have ever known. They have been great inspirations and joys to us. Several years ago, they passed beyond the land of the living. Or did they? For much of them still remains. To live in hearts that appreciate you is not to die. One was a man. The other was a woman.

The man’s house was called the House of Happiness. He was a wealthy farmer, a big land owner, a power in the church and a leader in the community. He was respected for his fairness and righteousness. His wisdom caused

distressed and troubled people to seek him. His love made despairing people feel warm in his presence. He was popular. Occasionally someone who envied him would say hard things about him and start rumors about him, but it never rattled him. He had a large family consisting of a lovely, hard-working wife and eight children. At different intervals during the years, he took into his home and reared nine orphans. When children in the area were orphaned, everybody knew that was a place they could go - his home. He received no outside support in their upbringing. It was strictly a labor of love. There were children's diseases and many other problems all the time, but the remarkable thing is he got satisfaction and joy out of solving them. Ministering to their every care was the outlet of a powerful drive within him, controlled and guided by love. His heart was as big as Texas.

The woman was a city dweller with modest means, but she was a radiant glow of happiness. She had very little of what the world thinks is essential to happiness, but what they do not know is she had an abundance of the one quality most essential to happiness - love for God and man. While she was poor in this world's goods, she was rich in faith and love. She lived in a small apartment. She had no car. She had none of the fineries of life. She worked as a saleslady in a dry goods store to help make a living. Her domestic life was unpleasant, but she found happiness within a heart of love. That is where it is always found if ever found. This happy lady taught a Sunday School class of sixth grade children. She gave herself completely to those children and they loved her. They would sit with her at church. They followed her and held her hands as she walked down the sidewalk. She took them home with her for dinner or to the parks every Sunday. They would sing, read the Bible and pray together, and together they would help the sick and other unfortunate people. She never had a bad child long, for he or she would soon melt under her spell of love. She called those children her Spirit Lifters, for she said that they lifted her spirit. But you and I know who lifted her spirit - she did by loving them. She lifted herself by lifting others. It always works that way. It did for her and it will for you.

The man was rich and the woman was poor; so the poised life is not dependent on wealth, rank or station.

It's no in titles nor in rank;
It's no in wealth like Lon'on bank,
To purchase peace and rest.

Then where is it obtained? In the big unselfish heart of love. Though their stations in life were different, there was one thing they had in common - love - and it was the beautiful and fragrant flower which grew in the heart of each and bloomed in the lives of others. Each gave self.

Not what we give, but what we share
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and ME.
-Lowell

The Bible admonishes man to live on the high and happy level of love:

But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another.

—1 Thess. 4:9

Be kindly affectioned one to another.

—Rom. 12:10

As we develop and manifest the qualities of love - patience, kindness, generosity, humility, courtesy, unselfishness, good temper, forgiveness, guilelessness and sincerity - we find that our spirits are lifted to new heights of joy.

Love lifts our spirits. The way we feel toward others has a decided effect upon the way we feel about life in general. You cannot relax mentally if you have a tempest of antipathy raging in your mind. When we are at "outs" with others, we have a tendency to be restless, depressed and unhappy. And what is the cure? Another pill? No! A pill will afford some temporary relief but will not effect a cure. There must be something better than medicine and there is - love. Love lifts us to new heights of joy. Life is a series of enchantments when lived free of the sordid and ugly traits of malice, envy, jealousy, unforgiveness and retaliation.

Love is the most revolutionary word. Love changes the world for man by changing his attitude. There can never be a changed world for you unless you change your attitude. Change your feelings toward human beings. People deny themselves of peace because of inner conflicts. Peace will come if you change yourself on the inside from conflict to harmony. Treat others like you wish to be treated. Your life will be happy and satisfying if you live it in the beautiful and refined realm of goodness, self-forgetfulness and concern for others. But fill your heart with animosity and your life will be ugly and miserable. Sweet water does not flow from a bitter spring.

Love has a unique way of returning itself. This is given as one of the reasons for our loving God. "We love Him, because He first loved us" (1 Jno. 4:19). Both love and hate have a way of giving and receiving in kind. Hate others and they will hate you. Love others and they will love you - that is, if they are untwisted, rational people. So it is a law of life: he who would be loved must love.

Love is a thermal power. It is a quality of warmth. It warms the heart and gives life new meaning. If there is a coldness in your heart which makes your life frosty or indifferent, replace it with love. Love is the glowing flame within the heart which beams upon others, warms them and casts a delightful radiance that invigorates our whole society.

Love will give you a magnetic attraction. Love is the force which draws God to man, man to God, and man to man. It is the pull that holds our world together.

The most powerful therapeutic agent in the world is love. Jesus laid down one of the greatest psychological principles in achieving peace and health in His admonition to love: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

Two farmers became bitter enemies because of a fence which separated their farms. That fence was made of wood and wire and could be pulled down easily. But there was another fence erected between them much harder to remove than one of wood and metal - the barrier of hate. At first, it harassed their peace of mind. Then it upset their production. Next it sickened their bodies.

Finally one of them called on his minister and spoke of the fence and his neighbor. After a while, the preacher said, "You don't like him . . ." "Like him!" he stormed out, "he's a stinkin' skunk with no principles." The minister proceeded: "George, that fence out there on the farm is really not very important, but that one in your heart is. Unless you overcome this animosity, it is going to destroy your living, your health and your soul."

"The thing for you to do is to pray for your neighbor every night. Ask God to bless him and his farm. Ask God to help you get hate out of your heart." Naturally he objected. But after much reasoning, he agreed that he would try. That night he prayed: "Dear God, I promised the preacher I would pray for that dirty excuse for a man. You know how I feel about it, that I have mixed feelings, that I want him to be blessed and I don't want him to be blessed; but if you think it best, bless him as well as me." The next night it was easier; and the next, still easier. In time, they became the best of friends, built a new partnership fence between their farms, increased the harvests on their farms and regained their poise and health. When they tore down that fence which ran through their hearts, a new life opened up for them.

Our native urges can be angels of mercy or devils of destruction, depending upon their control by love or hate. Our native emotional drives like pugnacity, sensitiveness, acquisitiveness, curiosity, gregariousness and assertiveness are virtues provided they are controlled by love. But ill will transforms them into vices. We cannot neglect, suppress or expel these basic, emotional elements of nature. We are going to do something with them, good or bad, so let us give them outlet through love.

Combativeness is one of the emotional drives nature has provided us. It equips us for struggle. If it were eliminated, we would be ruined. The pugnacious spirit is essential to victory. The person with no fight in him is powerless. Thank God for pugnacity! That is, if it is controlled by love. But pugnacity guided by hate changes man into a nervous, restless, erupting volcano

of anger, unfairness, envy, retaliation and quarrelsomeness. Combateness is not to be despised, for it is essential; but be sure love guides it.

Sensitiveness is another endowment of nature. Sensitiveness enables us to recognize excellency. It is a virtue to see merit, but the twisted and perverted form of it is envy. Sensitiveness well used makes happiness possible, but misused it tortures the heart. The hypersensitive person carries a chip on the shoulder and is quick to take offense. Sensitiveness is a good trait; so if there is a problem relative to it, the solution is not in emotional suppression but in emotional redirection.

Normal people are curious. It is first seen in infancy and later manifested through all adulthood. If properly controlled, it leads to achievement; if not, it spurs one to dig up evil and spread gossip. If affection is in the heart, curiosity drives you to greater joy and usefulness.

When good will is the controlling factor, all our impulses are put to doing good and this is happiness.

Doing good is the only certainly happy action of a man's life.

—Sir Philip Sidney

But how can love be multiplied within us? Both love and hate are living things and living things can grow and multiply or famish and die. Human beings are not born with rancor; they acquire it. Love dies on what hate thrives. Watch yourself. Love feeds on itself and so does hate. Cultivate the characteristics of love and love will grow. Here are twelve attributes of love, as given in the Bible, 1 Cor. 13:4-8:

Patient	“Love suffereth long.” Is passive, calm, understanding and will wait for the summons.
Kind	“And is kind.” Is active, energetic and helpful because it has a heart.
Unenviable	“Love envieth not.” Has the feeling of bigness when others have it good.
Humble	“Love vaunteth not itself, is not puffed up.” Is not proud and swaggering; boasts not, struts not.
Mannerly	“Doth not behalf itself unseemly.” Makes you a lady or a gentleman - prepares you to mix with all classes of society for love is polite and courteous.
Unselfish	“Seeketh not its own.” Thinks of others; finds it “more blessed to give than to receive.”

Slow-tempered	“Is not provoked.” Has composure, slow to ruffle; can be angered, but not quickly; a pleasure to deal with for it is not touchy.
Guileless	“Taketh not account of evil.” Does not hurt people; never makes capital of others’ faults; pleases the best construction on things.
Sincere	“Rejoiceth not in unrighteousness, but rejoiceth with the truth.” Rejoices not in comparing self with inferior persons and false standards; rejoices in comparing self with truth. Buys the truth and sells it not.
Forbearing	“Beareth all things, believeth all things.” Conceals and hides; knows the art of silence as to others’ faults which, without it, would annoy and vex; believes the best and searches for good.
Hopeful	“Hopeth all things, endureth all things.” Desires and expects difficulties to be cleared up that the conduct of others may be made to appear proper and pure; does not give up on people; puts up with people.
Abiding	“Love never faileth.” Is adaptable to all circumstances and to all worlds in which we may be placed and still continues.

Love identifies itself with another - another’s accomplishments and failures, joys and sorrows - as seen in the above-stated analysis. When love is strong enough like in a romantic or parental relationship, the emotion is so powerful and unifying that it can best be described in the hyperbole of “one soul in two bodies.” This was Mrs. Browning’s description of it:

THE WIDEST LAND

Doom takes to part us, leaves thy heart in mine
 Without pulses that beat double. What I do
 And what I dream include thee, as the wine
 Must taste of its own grapes. And when I sue
 God for myself, He hears that name of thine,
 And sees within my eyes, the tears of two.

Love is the best, the strongest and the most rewarding attribute man is capable of cultivating. Man was made to love, for he was fashioned in the image of God who is love (1 Jno. 4:16). It is the silver cord that binds when everything else breaks; the outstretched hand that lifts us up when we fall; the soothing balm for the pain when fickle and thoughtless people press down upon our brow envy’s crown of thorns; the instrument that pulls out the nails when enemies crucify us on a cross of hate; the golden stairway to ecstasy’s heights which give a panorama of life like nothing else will; the rainbow in the eye which transforms life’s every storm cloud into a gorgeous hue, and no matter

which way the storm blows, there is still beauty to behold and man's spirit is lifted.

The sweetest joy in life is found in loving and in being loved. We may suffer loss of health which weakens us, disease which pains us, sorrow which wounds us, disappointment which staggers us, business failure which bankrupts us, enmity which annoys us and betrayal which bleeds us; but as long as there is love, life is worth living.

Love is a story without an end, because "love never faileth."

"But now abideth faith, hope, love, these three; and the greatest of these is love" (1 Cor. 13:13).

One of the most necessary conditions of happy living and sound health is an untroubled conscience. Happiness comes through the feeling of peace: peace with one's self, peace with one's record and peace with one's God.

"For our rejoicing is this, the testimony of our conscience," so declares the Bible (2 Cor. 1:12). The witness of a good conscience brings many joyful satisfactions into man's turbulent heart. It provides him peaceful earnestness for today and pleasant anticipations for tomorrow. There is no rest like the peace in the house of one's own conscience.

There is no pillow so soft as a clear conscience.
--French Proverb

There is something within man of his own making which can either tranquilize or disturb him. It is a good or bad conscience. Conscience, even though it sometimes hurts, is very necessary; for without it man would be devoid of that faculty which brings his greatest joy - his own approbation. Without conscience, man would not be man.

If man does what he thinks is right, that something within him called conscience approves and, in so doing, gives him a feeling of self-respect and peace. But if he knowingly does wrong, there is that internal witness which blames and tortures him. Man's doing right harmonizes and unifies him on the inside, but his doing wrong scatters and frustrates him. A guilty conscience lashes the soul as the waves do the shore, with all the unrest and turbulence of the splashing breakers. Thus conscience has the power to make us happy or unhappy, well or sick.

Daniel Webster said: "There is no evil we cannot face or flee from but the consequences of duty disregarded. A sense of obligation pursues us ever. It is omnipresent like the Deity. If we take to ourselves wings of the morning and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery."

Conscience revives memory and brings up the ills of yesterday. In a strange way, it prods the processes of memory. It brings the past before man in perfect revelation. Conscience quickens the mind relative to unforgiven sins and stains and colors one's whole life. Authors, deeply impressed with this goading power of memory, has depicted it in the most descriptive terms. For instance, Walter Scott, in telling of a foul murder in a castle, stated that the blood so deeply stained the floor that, though the servants scrubbed and scrubbed, the dully red stains still oozed up through the oaken planks. This was his way of saying that man's evil deeds, unforgiven and uncleansed, continue to stain through the very fiber and substance of the soul.

The guilty conscience makes cowards and defeatists of all persons. The smitten conscience fears and dreads without real cause. The person with a fearful conscience is so afraid that he sees his shadow as a stalking enemy to destroy him; every kitten as a lion to devour him; every bush a tree from which he may hang; and every hill as an unclimbable mountain. He is like the man traveling in a wagon who said to a passerby, "How much more of this hill is there?" "Hill, nothing! Man, your hind wheels are off," was the reply.

A nagging painful conscience has such psychosomatic influences that it can drive a person into complete disintegration. Shakespeare dramatized this fact in Lady MacBeth's illness. When the physician was asked about her illness, he replied:

No so sick, my lord,
As she is troubled with thick-coming fancies,
That keep her from her rest.

The physician was then asked:

Canst thou not minister to a mind diseas'd,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?

It is a recognized scientific fact that conscience can make one sick. One cannot rest when his soul is disturbed with the horrors of guilt. There is no comfort for him who lays his head on a pillow of thorns. An ill conscience can make a person ill in mind and body.

One of the many persons who has come to my office with a tormenting conscience was a religious lady in her late thirties. Her trouble was an overstimulated conscience. You say, "I didn't think anyone can be too conscientious." That is right, but a conscience can function beyond the purpose for which it was intended. Conscience is a voice which warns us beforehand lest we commit a wrong or cries out and condemns us later in our guilt.

If we do wrong, it is the necessary duty of conscience to censure and indict us, but when repentance has been produced and God's forgiveness has been granted, it is this assurance that should take the hurt from man's conscience and give him happier days. After conscience has worked on its sufferer until a change has been wrought, then there is nothing to be gained by its continuing to torture its possessor. It then ceases to be an asset and becomes a detriment. The cloud of yesterday's sin, dispersed by God's grace but mentally re-gathered by man and held over him by his reluctance to forgive himself, keeps his life in the shadows.

This lady stated that she was troubled grievously because her prayer life was becoming more meaningless every day. But her waning prayer life was not the cause of her worry; it was rather a symptom. The cause reached down deeper. There was a whisper within which bothered her. Another voice was with her as Coleridge said:

I looked to heaven, and tried to pray;
But before ever a prayer had gusht,
A wicked whisper came, and made
My heart as dry as dust.

--*The Ancient Mariner*

The woman was a believer in God and had been a faithful member of the church for years, but a sin committed in her youth was haunting her. God had forgiven her years before and she had become a woman of accomplishment, excellence and trustworthiness. For years, she had been happy in her church life, but a mistake long since pardoned had for months harassed her. Of course, it was maladjustment which needed therapeutic approach - not censure but diagnosis. We should always make a distinction between cause and effect. Censuring the effect will not remove the cause.

We felt sure this reoccurrence of guilty feelings had its origin in a marital relationship that was not all to be desired, which she had refused to admit even to herself. She had chosen to dig up the past and place the blame there rather than to face up to the present problem in her marriage.

After telling me that she had been taking treatments for three months and had made no improvement, she then asked me if I could help her.

The reply was: "You and I and God, all three of us, working together can help you. I want you to do two things:

"First, You tell yourself that you are a good wife and that with God's help you will become a better one, that you are going to do everything within your power to make yourself a more pleasant, helpful, enjoyable, cooperative, efficient and satisfying wife. Remember: woman was created to be a help meet for man - you live up to it.

"Second, you tell yourself: 'God has forgiven me and has blotted out every stain, and when God forgives sin, he remembers it no more forever;

therefore, I must put it behind me, too.’ And you read every morning and night the following Scriptures just as long as you feel a special need of assurance of forgiveness; and as you become stronger in the confidence that God has pardoned you, then you may begin to omit these particular readings:

Isa. 1:18
Isa. 43:45
Psa. 86:5
Psa. 103:12
Heb. 8:12

After the reading of the Scriptures and our commitment, we suggested: “Now let us bow our heads and pray that if there is any unpardoned sin in your life, God will forgive you; that the strength of His word may sustain you; and that you will learn to take Him at His word.”

We prayed.

Then we continued: “Come back next week and each week as long as the need exists for us to talk out your problems. In the meantime, if you become too depressed, call me briefly over the telephone.”

She called before the week passed for her appointment. We knew she would, for her burden was heavy and she needed to lay it on the heart of another for a little rest. After returning for a few weeks and calling at various intervals, she regained her composure, peace of mind and happiness. She found a new life of joy in new assurances based upon the promises of God. A clear conscience, cleansed and fortified by the assurance of God’s forgiveness, was better than medicine.

The question arose in Act V of *MacBeth* as to who should treat Lady MacBeth’s ailment. A physician was called in on the case. Listen to his opinion which is still the correct remedy for conscience-hurting people:

This disease is beyond my practice.
Foul whisperings are abroad!
Unnatural deeds breed unnatural troubles;
Infected minds to their deaf pillows will
discharge their secrets.
More needs she the Divine than the physician.
God, God forgive us all.

--Shakespeare

If the hurting conscience is not cured, it may become the causative force in its possessor’s becoming worse and hurting others. Persons with guilty consciences may project themselves by accusing others of the mistakes they have committed. But what a miserable way to live! It twists their minds and drives them into a form of sickness. In condemning their own sins in others, these unfortunate people find only a mock and temporary relief from their discomforts. The liar enjoys denouncing lying in others; the swindler feels more

upright by condemning swindling in his fellowman; and the gossiper feels cleaner by trying to find some fault in others.

Another woman whose past has its black marks has not purified her conscience, nor adjusted herself nor become a blessing to the world - this she would deny. Her having erred is not being criticized - that would be inhuman; "for all have sinned, and come short of the glory of God" (Rom. 3:23). But we are censuring her for allowing a hurting conscience to make her worse instead of better. While she has worn the mask of cheerfulness and good will, a storm has brewed. She is now self-sufficient. She could have been relieved of a suffering conscience and saved from the unholy life of a sin-searcher, gossiper and character-assassination. She could have been helped, but she never sought it.

The turn of the world means nothing to her; it's the adverse turns of people, whether real or presumptive, that give her the most satisfaction and the greatest joy. When she hears of some defect in the life of another, in feigned innocence with the most joyous joy, she becomes all ears; and then with the most delightful delight she becomes all tongue as she spreads it, not stopping to investigate whether it is true or false. Hurting others is of little consequence, for her great concern is to feel cleaner, bigger and more exalted. It has become pathological.

Psychologists call this "projection." The person projects himself by seeing his faults in others, but in so doing he actually condemns himself. The Bible says:

For wherein thou judgest another, thou condemnest thyself;
for thou that judgest doest the same things.

--Rom. 2:1

One's fault-finding is an index to his own personal problems. There is no surer way for a person to reveal his true self than in his habitual condemnations of others.

Hurting others is not their real intention;
Seeking relief from their own sins,
The sins of others they slyly mention.

A good conscience is so essential to the good life that the Bible includes it in the summation of God's commandment to man: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim. 1:5).

An uncondemning conscience is necessary to man's confidence toward God. "Beloved, if our heart condemn us not, then have we confidence toward God" (1 Jno. 3:1). This strengthens man for daily living.

An approbative conscience is also a prerequisite to man's confidence toward himself. "Happy is he that condemneth not himself in that thing which

he alloweth" (Rom 14:22); and if he has, blessed is he that clears his conscience by obtaining God's forgiveness. What you think of yourself is worth more than what others think of you. The testimony of an applausive conscience is better than a hundred character witnesses.

By achieving a restful conscience, you can have a God-given tranquilizer better than medicine.

The enjoyment of good days is not an accident; it is an achievement. The pleasant life is conditional and one of the conditions is the pursuit of peace. "For he that will love life and see good days . . . let him seek peace and ensue it" (1 Pet. 3:10, 11). Peace and pleasantness just go together in a cause and effect relationship in which each promotes the other; and the result is the enhancement of health. So if you want health and happiness, seek peace and pursue it.

Peace is found where it is lost - in human attitudes and behavior. Thus you may find the good life of peace in the good-natured disposition that pursues the following ideals and principles:

Be Forbearing. The Bible teaches this beautiful and clement, human and merciful disposition: "With all lowliness and meekness, with long-suffering, forbearing one another in love" (Eph. 4:2). Forbearance is an additive to peace within one's heart and thus within society. If you would achieve the tranquil life, be charitable. Remember that all temperaments are not the same, nor all the circumstances which surround people parallel. It is easy to say, "If I were So-and-So, I would do this or that." But if you were in that one's place, you might not know what to do - it is easy to talk.

It is to your advantage to make allowance for culture and circumstances, temper and training. Personal backgrounds are grounds for the more magnanimous spirit. Remember - many people have a self under surface that makes them better than you think; and under right influence those hidden qualities can be brought outside. This view keeps us from losing faith in humanity. It adorns out personalities with congeniality and loveliness.

As we become older, our appraisal of mankind tends to summarize as follows:

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

-Richard Baxter

Apart from this view, we shall find ourselves erring in thinking too much of some and too little of others.

If you could only witness the terrible struggles passing in the heart of that one whose vivacity annoys you . . . if you could see the tears that are shed in secret, the vexation felt, you would indeed show pity. Love that person! Make allowances!

Forbearance is more than forgiveness. It puts the best construction upon everything, and, above all, never shows that some proceeding has wounded you. It speaks of one who has vexed you as follows: "She did not think, or she would have acted differently; she never meant to pain me; she perhaps was unable to do otherwise, and still suffers at the thought of displeasing me."

For a wounded heart, no remedy is so efficacious as forbearance.

In the pursuit of peace, go the second mile. The Prince of Peace said, "And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:41).

A good woman, who had to live with one of a trying temper, summed up her relationship with that person in this fashion:

- 1) I do everything to please her.
- 2) I fulfill all my duties with a smiling face, never revealing the trouble it causes me.
- 3) I bear patiently everything that displeases me.
- 4) I consult her on many subjects of which, perhaps, I may be the better judge.

Going the second mile requires unselfishness.

Another excellent woman wrote: "In my own family, I try to be as little in the way as possible, satisfied with everything, and never to believe for a moment that anyone means to mistreat me. If people are friendly and kind to me, I enjoy it; if they neglect me, or leave me, I am always happy alone. It all tends to my one aim, forgetfulness of self. I think the one thing that interferes more with peaceful associations than anything else is selfishness. The Bible says, 'Look not every man on his own things, but every man also on the things of others' (Phil. 2:4)."

Each of these women had fought the bravest battle, which is within one's self; and had won the most valiant victory, which is over selfishness.

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

Going the second mile requires meekness. The abundant and the delightful life of peace within yourself, which is the first prerequisite of peace with other, is promised to the meek. The Psalmist said:

But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

—Psa. 37:11

A delightful way to live - peace with self and peace with others; and meekness which goes the second mile helps to attain it.

Meekness is gentle, long-suffering and humble. It is not domineering, blustering or arrogant.

One of the greatest causes of strife is pride. The Bible says, "He that is of a proud heart stirreth up strife" (Prov. 28:2). When you get to the origin of strife in a school, club, church, or business, the chances are you will find wounded pride. Someone feels bypassed, overlooked, unacknowledged or unappreciated. His egotism has been deflated.

He that is proud eats up himself.
-Shakespeare

The distance from where you are to peace is more than a step - at least, a second mile. Whatever you have to do to trek the journey, do it; and you will be repaid a thousand fold.

Good will among associates is found in passing over another's transgressions. The Bible says:

The discretion of a man makes him slow to anger, and his glory is to overlook a transgression.

-Prov. 19:11

There is glory in passing over another's infraction. *Let it rest!* Ah! How many hearts on the brink of misgiving and disquietude have been made serene and happy by this simple suggestion.

Some proceeding has wounded you by its want of tact; *let it rest*; no one will think of it again.

A censorious or unjust sentence irritates you; *let it rest*; he who gave vent to it will be pleased to see it is forgotten.

A galling rumor has the splitting and torturous force to estrange you from an old friend; *let it rest*, and thus preserve your charity and peace of mind. Ten chances to one, it is not true anyway.

A suspicious look is on the point of cooling your affection; *let it rest*, and your own look of trust will restore that one's confidence.

Fancy! we who are so careful to remove the briars from our pathway lest they prick us, take such pleasure in collecting and piercing our hearts with the thorns we meet in our daily dealings with one another.

Life is so much sweeter when we let the bitter experiences rest.

Be forgiving. In the Lord's Prayer of example we are taught to pray:

And forgive us our debts, as we forgive our debtors.

—Matt. 6:12

How few there are who would dare address God each night in this manner: “Lord, deal with me as I have this day dealt with others; treat me as I treated those to whom I was harsh, and, from malice or a feeling of superiority, exposed their failings; others, to whom, from pride or dislike, I refused to speak - one I avoided, another I cannot like because she displeases me.”

And yet let us remember: “But if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Matt. 6:15). He who cannot forgive obstructs the road over which he himself must travel.

There can be no peace with others unless you forgive; because, sooner or later, you will feel that you have been wronged. Then there is the trouble which stirs within you and later breaks out of you.

But he who forgives ends the quarrel; then he finds calmness and concord, peace and pleasantness.

Forgiveness is both a tranquilizer and a stimulant; a tranquilizer which settles nerves and a stimulant which invigorates health.

I know a few persons who will never be well unless they learn to forgive. Each one of them has enough hate to make anybody sick.

Peace with self and with others comes in gracefully handling the little annoyances. Every day we are distressed by some one of those numberless little worries that inevitably meet us at every step.

The wound made in the heart may not be deep; but the constant pricks, each day renewed, embitter the character, destroy peace, create anxiety, and make our associates with others almost intolerable, which otherwise could be so sweet and peaceable.

Life is full of those little potential miseries, if we allow them to so affect us. Each hour brings its own threat to our tranquility.

Here are some of the little disturbances: An impatient word escapes our lips in the presence of someone in whose estimation we would like to stand well. Then we worry.

A subordinate does his work badly, fidgets us by his slowness, irritates us by his thoughtlessness; and his awkward blunders disorder us, and our display of anger later disquiets us.

A giddy child in his clumsiness breaks something of value and more so to us because of its connection. Then we are exasperated.

We are charged with a message of importance, and our forgetfulness makes us appear discourteous and ungrateful. Then we suffer days of vexation.

Someone we live with constantly finds fault, and shows no regard for our feelings or preferences. It needles us.

But you say, "How do we bear life's little vexations?"

In the first place, *expect them*. Remember that no life is exempt from them. Every life knows its own troubles and every heart suffers its own ache. Make them the subject of our morning prayers, saying, "Here is my daily cross. Help me to accept it willingly. After all, these little troubles can help me to be stronger.

Secondly, *bend to receive your distresses*. If you wish to break the force of a blow, you naturally bend the body with the impact. The same principle works in receiving society's blow which beat down upon us - just bend with them.

Accustom yourself to stoop with sweet condescension to the simple wishes of those who surround you, if there is no compromise of truth or principle. Bending is the art of displaying an external sweetness that yields. It is not stubborn. The man that stands unyieldingly always feels the breaking blows because of his inflexibility.

The live trees, flexible and giving, bend with the storm and survive; but the dead trees, firm and stiff, are broken to pieces. One endures the storm; the other is shattered - how true of man!

Be considerate. When working with others, never laugh or make fun of their mistakes or awkwardness. If it is caused by stupidity, your laughter is uncharitable; if it is ignorance, your mockery, to say the least, is unjust.

Teach the unskillful with gentleness; show him the right way to do things; and many will beat a pathway to your door, seeking your friendship.

Be considerate of your friends; never annoy them. Here are four clear and precise rules, which will guard you against bothering your friends.

1) Always leave your friend something more to desire of you. If he asks you to go and see him three times, go but twice. He will look forward to your coming a third time; and when you go, he will receive you the more cordially.

It is so sweet to feel we are desirable, and so hard to be thought boresome.

2) Be useful to your friend as far as he permits you, and no further.

An over-anxious affection becomes tiresome. Devotion to a friend does not consist in doing everything for him, but simply that which is agreeable and serviceable to him.

We all love freedom and cling tenaciously to our little fancies. We do not like others to arrange what we have purposely left in disorder; we even resent their over-anxiety and care for us.

3) Be occupied with your own business - and little, very little - with the business of your friend. This infallibly leads to a favorable result. If he appeals to you for help, go through fire and water to serve him; if not, then whatever you do, just be sure that it is welcomed. In other words, "But let none of you suffer as a . . . busybody in other men's matters" (1 Pet. 4:15).

4) Leave your friend always at liberty to think and act for himself. Do not try to take over his life. Why compel him to think and act with you? After all, he might be right; if not, he still has the right to live his own life.

Be obliging. It makes for goodness and peace to live in an atmosphere in which you make it your study to render others service and to ask the same of them.

Man's need of man is the link which holds humanity together.

Like begets like. We reap as we have sown.

We are all agreed on this: WE WANT HAPPINESS. So millions seek it throughout the length and breadth of the earth and beyond. No rock is left unturned. No place goes unexplored - not even the moon. Every move in work or play is in quest of the universal goal. Whatever we are doing, it is to be happy, whether we have consciously recognized it and purposely planned it or not.

We get up in the morning and try to find happiness. Sometimes we think we might be happier if we stayed in bed; but when we think of all the things that would go undone, we find more happiness in getting up. And up we come, though it be slow and reluctant.

The boy wants to grow up to be a man to be happy. Then the man wants to roll back the years and be a boy again to be happy.

The worker dreams of retiring to be happy. Then the retired dreams of working to be happy.

One is hurrying home to find happiness; another is hurrying away from home in his search for it. One is seeking employment to be happy, and another is avoiding it for the same reason. One moves from the country to the city, and another moves from the city to the country - both go in opposite directions - to

be happy. With happiness as the quest, a million people go in a million directions.

And think of what we have suffered in the name of style to be happy. The family albums prove it. We have flattened our purses, pinched our feet, stretched our necks and shortened our breath to be happy. To be happy? Yes! We endured it as a form of torturous happiness. We found more peace in being a conformist than in being a non-conformist. This is not always good nor is it always bad, depending upon the involvement of righteous principles (Romans 12:2; Exodus 23:2). Nevertheless it does add to the evidence that our every move is happiness-motivated, though we may be ill-advised in its quest. There is no need for motivation, just guidance - in the RIGHT SPHERES!

In the last analysis, however, there are only two spheres in which to seek happiness – OUTSIDE of us and INSIDE of us. And it doesn't take much scholarship or observation to know that the OUTSIDE seekers have always failed to find it.

Cain didn't. Seeking relief from a raging frustration, formed and fed by an insane envy, he slew his brother Abel (Genesis 4:1-8). Cain killed his brother, but he did not kill his trouble - an internal condition which kept on living, now bigger and more tortuous than ever. Poor Cain! He dealt with the effects of his misery, but not its cause. Envy had caused him to rot on the inside (1 John 3:12; Proverbs 14:30). He could have found the good life where he lost it - within himself - if he had only looked in the right place. If he had looked inside himself, he would have found a selfishness which caused him to ask, "Am I my brother's keeper?" (Genesis 4:9). And in failing to keep his brother, he failed to keep himself. It always works that way. There are no happy selfish people.

So - Cain committed murder to be happy. In substance, he was saying, "Abel, I'm going to put you out of the world so there will be room for my happiness." No doubt the answer came back, "The littleness is not in the world, but in your own heart. You must make room for happiness within yourself, if you ever have it."

Neither did King Saul find bliss in conforming with the wishes of the people. It would have been alright, if it had been right; but it was all wrong, because it was wrong - contrary to the will of God. Saul's situation ethics never could have brought him more than temporary delights. The Lord gave him a commission and he failed (1 Samuel 15:3-8). Instead of utterly destroying the Amalekites, as God had commanded, he took the best for spoil. Later he explained in sorrowful regrets his failure: "I have sinned . . . because I feared the people and obeyed their voice" (v. 24). Oh! how Saul's life exemplifies this time-tested Proverb:

But he that sinneth against me wrongeth his own soul.
-Prov. 8:36

If he had been true to his sacred honor and to the duties enjoined upon him, he would have found the ecstasy that comes from conviction and loyalty to a commitment. Therein one finds “rejoicing in himself alone, and not in another” (Galatians 6:4). He could have found joy in the answer of a good conscience, which comes from obedience to God’s commands (1 Peter 3:21). This is the most satisfying peace.

Poor Saul! He searched for well-being but he failed to find it, because he looked for it in others’ approval instead of his own approval. No one can be happy and let others live his life.

To thine own self be true,
And it must follow as the night the day,
Thou cans’t not then be false to any man.
—Shakespeare

Yes, we know that we live in a world in which we are affected by others. This is one thing; but to let them make our decisions and live our lives is something else.

This was Pilate’s unhappy fate. He sacrificed his convictions for the mob’s approval (Matthew 27:18). He gave them what they wanted, but he lost what he needed - the inward knowledge that he had been a man. No puppet on a string is ever happy. You can’t have rest and have to jump all the time.

In effect, both Saul and Pilate were saying, “Happiness make room for me in society’s approval.” But the thundering answer was, “It’s not here. Find it within your own approval.” Listen. We can still hear the echo. It’s for our benefit.

Judas sold Christ because he thought it was the price for happiness. Or was it that Judas sold himself for materialism? Anyway, in his short-sighted view, he saw only thirty pieces of silver (and maybe some recognition among sinners). He saw high wages and short hours. He never saw himself hanging at the end of a rope he tied around his own neck - a suicide (Matthew 27:3-5).

He learned the hard way that “the love of money is the root of all evil” - not happiness. Not money, but “the love of money” has always carried a dagger up its sleeve by which legions, including Judas, have “pierced themselves through with many sorrows” (1 Timothy 6:10). This is the poorest poverty; however, in the same chapter we are given *the secret to the richest riches*: “But godliness with contentment is great gain (1 Timothy 6:6). Plain! and spelled out! *It’s not in getting, but in being - godliness. It’s not in having, but in thinking - contentment.* This is why some who have much think themselves poor and have nothing, while others who have little think themselves rich and have all. It’s a state of mind.

So - “A man’s life consisteth not in the abundance of the things which he possesseth” (Luke 12:15). But the most of us have to spend a lifetime learning that this is right. We spend most of our years thinking that life consists of stocks

and bonds, gold bands, flashy limousines and big houses - and mortgages. We "labor for that which satisfieth not" (Isaiah 55:2). We tell ourselves, "When I get that I'll be happy." Are we? No!

The baby that cries and cries for more things, just gets more fretful the more you give it; because it doesn't know what to do with them after it gets them. The more things you give a child, the more time will not bring joy unless we know what to do with them.

Another thing - don't be fooled by salaries. Oftentimes they are nothing but amusing and pathetic evidence of the world's blindness to true values. Don't be disturbed by all the shouting about the dollar marks. A movie star makes a lot more than the President of the U.S., but it doesn't mean the actor's work is more important than the President's. It just means the people are willing to pay more to be entertained than to be governed - or to be told how to go to heaven. Ask the preacher. But it doesn't signify acting is more valuable than preaching. Salaries do not measure success. Remember - all nature is very successful just working for nothing and boarding herself.

And here's something else - there's no cause to fret about our hours of toil when we turn work into play. If a little girl has so much joy making mud pies, then shouldn't she have more joy later making apple pies in a real kitchen? If a little boy has a lot of fun building a house out of sticks, then oughtn't he have more fun as a grownup boy building a real house with adequate carpenter tools?

You see, God meant for this world to be a playground. If we turn our work into play, then we get to rest all the time. This is dependent upon our view of things, which bespeaks an internal condition.

Solomon tested every outside source for the contented life.

1) He was a mighty king, but it didn't satisfy. He declared, "All is vanity and vexation of spirit" (Ecclesiastes 1:14).

2) He was unexcelled in worldly wisdom. Wise but not happy. This is his comment: "I perceived that this also is vexation of spirit" (Ecclesiastes 1:17).

3) He tried every form of mirth and pleasure. None of it brought peace; so he stated, "And, behold, this also is vanity" (Ecclesiastes 2:1).

4) He gave himself to materialism, to getting and having more and more. "And there was no profit under the sun" (Ecclesiastes 2:4-11). He further said, "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity" (Ecclesiastes 5:10).

Finally Solomon gave us this judgment: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man" (Ecclesiastes 12:13). *This is the good life - an internal condition which*

extends itself in outward behavior. It gives you the joy of becoming and being, living and loving, believing and hoping. It gives you something to live with and die for, something to live for and die with.

— And that's happiness! And it comes from within!

A despondent and despairing woman with melancholy spelled out all over her countenance came to my office with these words: "My sunshine has turned into clouds."

This happens to all of us sooner or later, because life is a mixture of sunshine and storms, encouragements and discouragements, joys and sorrows; and each has its accompanying effects upon the spirit of man. The effects we call moods; and these temperaments or mental veins influence all aspects of life - health and happiness, security and success. So in attaining the better and fuller life, I need to keep the handsome and hopeful, valiant and victorious disposition.

When this was pointed out to the woman who found her world closing in with shadows, she asked: "But how can I maintain an all-will-end-well spirit in the face of clouds which show no sign of breaking?" How! ah! that is the urgent cry from a million voices on every shore and in every clime. As life's storm-beaten pilgrims strain their eyes in search of a break in the clouds, it becomes the expressed concern of anxious hearts. How! how can I find sunshine in a cloudy world?

All of us have the problem of seeing through our clouds, lest we consign many precious days of our fleeting lives to growing tensions, gathering gloom and multiplying morbidity. We need a philosophy, a line of thought, that scatters our clouds. We need cloud breakers in the heart; then no matter how black and disconcerting life's weather may become, the hopeful light of fairer skies will break across our limited vision - and we shall take courage and press onward. As surely as clouds gather, clouds shall pass; and as the black night irrevocably settles, a new day dawns. The Bible says:

Then shall thy light break forth as the morning.
—Isa. 58:8

I have found in the Bible many cloud breakers, new day dawns, which I have freely quoted to give me enthusiasm and vigor as I began to experience "let-down" feelings generated by gathering storm clouds on the darkening horizons. Here are some of those philosophical sacred principles with the recommendation that you memorize them; make them your compass and comfort; say them again and again in time of need:

GOOD DAYS — "*For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him seek peace, and pursue it*" (1 Pet. 3:10, 11). Our world is a fast moving procession of days, one chasing another: today chasing tomorrow never to catch it, but only to die as another sunset turns yesterday in a fleeting world.

Our days can be good or bad, depending upon what we put into them; for in the last analysis they are products of our own creation. We are not unmindful of outside forces which may be pleasant or unpleasant, helpful or hurtful; but as to whether they make our days good or bad still depends upon our own reactions to those experiences.

We are the pilot of our ship. It is not the wind, but the set of the sails that determines our direction in life's sea. It is the stuff we are made of rather than the fiery trials we encounter which fixes our softness or hardness; for the same fire that hardens the clay melts the tallow.

The society in which we live may be mistaken and militant, selfish and scurrilous in its opposition to us; but we can still have good days by clinging to a way of life which makes them. We can feel good by doing good, though others do us evil. This was true of the early Christians who, not counting their lives dear unto themselves, rejoiced in their persecutions. Their joy was not found in pain but in the gratification that comes from doing right. The story of their bravery and joy in the lion's mouth of trials and persecutions is more spectacular than any author's novel and more sublime than any poet's verse. The secret of their beatitude was their principles which gave them a mental state of serenity unaffected by opposing outside forces. So in the hour of trial this was their fortune: "troubled on every side, yet not distressed . . . perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4:8, 9). Slander and suffering, persecution and privation were their lot; but there was a more excellent portion for them: good days, good days in spite of a world gone mad, good days which they made for themselves by doing good - ah! there was the difference.

If we do not like our days, thank God we can change them provided we are willing to change ourselves; for our days are made within us. Bad days are good days to pleasant people; and good days are bad days to people unprepared to receive them.

Good days are found in good speech which bespeaks a good heart; "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). The happy life requires the bridling of a tongue that could run loose and the sealing of lips that could utter guile. Remember - your tongue cannot harm others without hurting yourself, for you are on the other end of it. If you would attain the abundant and peaceful life: withhold selfish words calculated to help self at the expense of hurting others; refrain from intolerant words, sarcastic utterances, adverse criticisms and wrathful outpourings. "A word fitly spoken" adds to fitting days and beautiful living "like apples of gold in pictures of silver."

Favorable days are dependent also upon beneficial deeds. The pleasant life shuns ugliness and spreads pleasantries among others. We keep ourselves by keeping our brother. The world's shortest and sweetest biography tells of a life of concern and goodness for others - "who went about doing good" (Acts 10:38). That is the story of Christ.

Happiness, like a tide that flows in and out, will come back to you after you have sent it to others. So occupy that traditional house by the side of the road and be a friend to mankind. As they pass, give a cup of cold water to the thirsty and extend a helping hand to the downtrodden. Share the joys of those who smile and bear the sorrows of those who mourn. "Rejoice with them that do rejoice and weep with them that weep" (Rom. 12:15). Throw flowers at the passersby - not rocks - and your own little world will sparkle with a fragrance and softness like newly opened honeysuckle blossoms freshly kissed by the morning dew.

Seek peace and pursue it; and peace you will find - within yourself.

HEAVEN'S GUARANTEE OF PLENTY - "*But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you*" (Matt. 6:33). This is heaven's infallible formula for obtaining the necessities of life - seek first God's kingdom and God's righteousness. This includes all the attributes associated with the nobler life: faith, hope and love, dependence and diligence, work and thrift. It excludes laziness and irresponsibility. God's way is not the way of the spendthrift or sluggard. "Go to the ant, thou sluggard; consider her ways, and be wise," so speaks Solomon in the Bible (Prov. 6:6). The plenteous life can never be found in either indolence or waste. The full cupboard is only for those who will do their part to fill it.

As you seek the higher life you will be raised by two sources: by your own seeking and by the hand above that lifts you up. The same two sources of power will supply your material needs: man's work and God's help. This is an unbearable combination. Do your part; and for the rest, thrust the God who clothes the fields and feeds the fowls. Jesus said in the *Sermon on the Mount*:

Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . Consider the lilies of the field, how they grow; they toil not, neither do they spin . . . Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

-Matt. 6:26-30

Putting spiritual things first gives one a tremendous driving power by eliminating all negative thoughts which burn up energy and waste time - doubt, faultfinding, hate, selfishness, vengeance and unforgiveness. The righteous life replaces these negative qualities with positive ones which strengthen, like faith, love, tolerance, unselfishness, magnanimity and forgiveness. It directs energies from the waste of negative thinking to the positive channels of construction and attainment. Thus this sheds light on why righteousness is good economics. Righteousness linked to the providential care of God constitutes an economic system so effectual and great that it includes the work of both man and God and reaches all the way from earth to heaven. You cannot bear that!

With God's help, as David expressed it in the *Twenty-Third Psalm*, we can have a prepared table in green pastures beside still waters. And that is a fact! For "we are His people, and the sheep of His pasture."

A HOUSE OF SECURITY

Build a little house of trust
In God today;
Fill the space with loving work
And therein stay;
Worry not as some persons
Who are dismayed;
For within those walls I have
Security's way.

GOD CAN OVERRULE MAN'S INTENDED HARM TO YOUR GOOD – "*But as for you, ye thought evil against me: but God meant it unto good*" (Gen. 50:20). These were the reassuring words spoken by the princely Joseph to his brutal and criminal brothers who years before had sold him into forced slavery. He had gone through the travail of servitude and the confinement of imprisonment; but, in looking back at those dreadful days, he saw them in their true meaning of only essential phases or hidden blessings in his life which was being shaped for rulership in Egypt.

We observe in the vein of Joseph's expressed thoughts that he had no rancor, no hate, no bitterness, no resentment, but rather possessed a spirit of forgiveness. His heart was too packed with bigness to leave any room for littleness. His forgiving unvengeful attitude of letting bygones be bygones had become a sweet-scented balm for his wounded heart. His magnanimity and gratitude were so abounding that they figured even in the naming of his sons: – Gen. 41:51, 52.

In this story of Holy Writ, we see the almighty hand of God overruling the plotted perpetration of evil by brothers against brother. The victim of man's hate became the object of God's blessing. Little men could not stay the hand of God. He gave them something to chew on that broke their teeth; so their bark was worse than their bite. Man makes plans; God changes them. Man tries; God succeeds. As much as the brother wished to harm Joseph, they could not (though it appeared they had); because One bigger and smarter than they had His eye on him. They intended to harm him; they planned to harm him; they thought only harm would ever come to him. But God confounded the wicked and their intentional bane became their unintentional boon. It happens so often. So be brave; be patient. The last chapter has not been written yet.

Remember – right, like sweet cream, has a way of coming to the top; while wrong, like spilled milk, wastes itself in useless absorption.

Remember - God governs and guides in the affairs of men.

He plants His footsteps on the sea
And rides upon the storm.

—Cowper

When the wicked throw out nets for the capture and containment of those they envy and hate, may men tempted to mope and women pressed to weep take heart from the words of the Psalmist: Psa. 57-8; Psa. 63:7; Psa. 129:2.

RETURNED BREAD UPON THE WATERS – “*Cast thy bread upon the waters: for thou shalt find it after many days*” (Eccl. 11:1). There is enough encouragement in this reassuring Scripture to give us a new lease on life. Yea! how we need it! for sometimes it seems the old lease has run out - so why try any longer? Disappointed and discouraged, dejected and downhearted, we are tempted to ask: “Why cast the bread into unlikely waters, foaming in their unfriendly restlessness, only to see it disappear behind the back of waves turned against us?” Different persons have different temperaments and consequently some are more despairing than others; but no one is completely free at all times of the cool calculation. So when the short view of life stays the hand of the caster, how heartening it is to turn to the words of Solomon, as we have done and catch the longer view.

When we are inclined to withhold the sowing, thinking that opposing circumstances will prevent the reaping for others and for ourselves, this passage gives us hope and direction which are two of our most basic needs in life. Disperse the bread and later you will find it again. So let us hold to the principle that good will come from good. There may be a temporary or even a prolonged disappointment, but kindness will eventually prosper its doer.

Too often we tend to lay down the bread-corn when the storm clouds form on the horizon. While it is true no one can tell what vicissitudes of fortune are in store; but he does know “whatsoever a man soweth, that shall he also reap” (Gal. 6:7). To the future, therefore, good belongs to those who do good.

The cast bread may be carried by angry waves far beyond the caster’s

The caster is even blessed by the throwing, for his arm is strengthened by the casting; and if there were no other returns, it would still be worth it. Doing good just because it is good is a thousand times more than enough to make it profitable; for it will develop an inward peace which comes from being a friend to man.

So this is my green light: I do not know what changes may affect society and cover the earth; how fruitful my labors will or will not prove to be; who will and will not be responsive to my exertions; but I do know that good will comes from good and that it will come back to me. This philosophy gives life a ray of optimism and a taste of sweetness; it puts a new vision in every sunrise and a full moon in every night.

This hope gives me gladness. "The hope of the righteous shall be gladness" (Prov. 10:2).

Today's opportunity is mine; so may I grasp it with glad assurance rather than let it slip away for a doubtful tomorrow.

Act in the living present
Heart within and God o'erhead.
—Longfellow

JOY IN THE MORNING – "*Weeping may endure for a night, but joy cometh in the morning*" (Psa. 30:5). Life has its night and morning, weeping and rejoicing. We have no control over the day or the night. It is not within our power to prolong or shorten either. Our fussing and fuming will neither slow nor hasten the sun. But we do have the assurance that morning follows the night - so be patient.

Life has its tears - thank God for that which mellows the heart and keeps us in sympathy with humanity. Just as the day seems brighter after the night, so the sparkle of joy in the eye seems sweeter as it bursts through tears beginning to dry.

We have seen the tears which had the drip and stain of fear or immaturity; for it was no time to cry, but a time to work, a time to contend, a time to test the metal. But we have also witnessed rivers of tears which flowed from the big manly hearts of courageous heroic people. They wept because they were strong, strong in sympathy, strong in tenderness, strong in love, strong in the deepest of feelings. Let us not be deceived by thinking that a hard heart is synonymous with bravery. "Jesus wept" (Jno. 11:35), and His courage has never been equalled. He wept because He was strong in the most admirable and precious traits.

Throughout the long night as sorrow flows from a wounded heart and as the mists blur my vision, I dry a tear now and then and strain my eyes in the anxious search of the break of dawn along a blessed horizon. And what bliss when the morning of joy breaks upon my tear-stained face. Thank God for tears. Thank God for happiness. But the joy would not be so sweet, if the tears had not been so bitter.