

Subject, Sympathy.

## Scripture

Text. Hebrews. 13<sup>3</sup> Remember them  
that are in bonds, as bound with them.  
We are associated by tradition  
by habits of thought, by habits  
of life with a way of living which  
is called Christianity. In all  
the diverse forms in which  
this way of life has found  
expression in written word  
and in noble life since the  
days when Jesus of Nazareth  
lived in Palestine, the real  
force and the real power has  
been in the spirit of it.  
Whether we read the story  
of Mark, who sees in Jesus  
the clover of great and noble

deeds, or the story of another  
who presents him to us as the  
promised messiah, or of John  
who sees in him the incarn-  
ation of the logos, we find  
there the glimpse of a great  
soul, the spirit of whose life  
so infused itself upon the  
people of Palestine, that his  
life gave a new impulse to  
the religious world. We do not  
care much whether Jesus said  
this particular thing or that partic-  
ular thing or not, but we do  
rejoice that Jesus lived his life  
with such devotion to the highest  
possibilities within himself,  
and with such love for his fellow-  
men, that they became infused

with the spirit of his life, and by word and deed has transmitted to us the impression that he works upon them. The same spirit that was in Jesus has been trying to express itself in creed and in life all through the centuries of history, and is still working in the lives of men towards the realization of all that is good and noble.

So great have been the fruits of the spirit, - so many noble lives have been lived, so many heroic deeds have been done, so many fine souls have made great sacrifices for what is true and noble, as men true

tried to live their lives in the  
spirit in which Jesus lived  
him, that we too come to believe  
that to live a life in that spirit  
is the highest and worthiest  
aim of a human being. As we  
meet in our daily life the noble  
types of men and women whose  
lives move the world ~~we live~~  
~~in~~ a better and a finer place  
to live in, we see in them the  
same spirit that the people of  
Palestine saw in the life of Jesus  
so long ago, the same spirit  
that is found in every noble  
life. When we see a person  
whose life seems uninteresting  
and meek, and selfish, we  
believe that if such a person

could only be made to understand  
the spirit of a Christian life, that  
the gloomy discouraging life  
would become rich and joyful  
and happy. In our efforts to  
be noble, and to help others in  
being noble, we try to infuse  
into their lives the spirit of  
Christianity, which has been  
run like a fine stream of pure  
fresh water through the slain  
vales which have been enacted  
the living chapter of history.  
To this work of leading men into  
the Christian way of life, of helping  
men to understand its spirit  
and ~~to~~ inspiring them to  
commit themselves to its  
principles many were

of great power and nobility  
have devoted themselves.  
To this some work in one  
form or another we are devot-  
ing ourselves. From the results  
of our limited observation, and  
rather meagre experience we  
believe that the world needs  
to realize and become vital-  
ized by the spirit of Christianity.  
We are setting ourselves about  
this tremendous task of persuad-  
ing men to live in the spirit  
of Christianity.

Now we are at work trying to  
persuade men to live their lives  
accordant the same kind of spirit  
with which we try to live ours.  
That is a delicate and a

difficulst result to attain. A man does not easily give up old habits and long established and perhaps dearly cherished ideas, simply for the sake of adopting the way of life which another points out to him, if we are to meet with any kind of success in influencing men's lives, we must study the actual condition of our work and try to find out what kind of men we are going to deal with.

Now I believe that the first thing that must realize is that we are dealing with individual human beings. As a matter of convenience we roughly group men into great classes. We speak of the rich

and the poor, the educated & the uneducated, the criminals and the non-criminals. Politicians, educators, business men, laborers, ministers are convenient terms under which we group large numbers of men who have a common interest. For purposes of writing and talking such classifications may serve a practical <sup>end</sup> purpose, but when it comes to living such distinctions disappear before the contact of man with man. The man who ~~ever~~ thinks that humanity is made up of these various classes, has yet to learn some of the very rudimentary facts of a real life. We may speak

in our off hand way of the crimi-  
nial class, and give them  
all men who happen at the  
time to be under the care  
of the law, but should we haf-  
~~feel~~ to become one of the num-  
ber ourselves, I fancy that we  
would find them to be not  
so very much unlike other  
men. They have the same  
power of growth and develop-  
ment that other men have.  
The same great fascinations of life  
are present in them that we  
find in other people, the degrees  
of criminality both within and  
without the law are so diverse  
that we cannot draw the line.  
When it comes to real life

in the living world, there is no such class of men as criminals. We may meet individuals, or perhaps groups of individuals who have overstepped the boundaries of social and moral regulation, but we can know nothing of a criminal class for we do not live in classes, but as individuals who come in contact with each other in daily life. In the same general way we speak of the educated and the uneducated, but if we seek out the uneducated class, we shall find that it vanishes before our gaze. We meet men where education does not run

along the same line of interests  
as ours, but they have collected  
their facts from experience and  
are able to use them to their own  
advantage. The farmer with  
his knowledge of the soil, and  
plant life, and the stock of the  
farm may not know much  
about the history of the ancient  
world, but he has the knowledge  
of his way of life. The laborer  
whose work seems so mechanical  
and apparently requires so little  
skill still has his education.  
Both he and the scholar may  
agree that his education is  
not broad, but to classify him  
among the uneducated, simply  
because his learning is not

the same as ours, is a presumption  
which a few hours talk with  
such people will transform  
into a folly. There are degrees  
in the quality and the quantity  
of education, but the wholly  
uneducated man never not  
present himself.

No worse can we ~~feel~~ ~~go~~ get  
people into moral and immoral  
classes. Should you and I know  
the folly of the worst degraded  
being, and understand the  
causes that were a factor  
in these sad results, I fancy  
that we might be induced  
to place him among the wicked  
of the world, and then assert  
our right to a place among  
the respectable. We come

in contact with men who are  
doing things that are wrong  
and selfish and cruel.  
The sins of the flesh are many  
but the sins of the intellect  
and the sins of the spirit  
are equally bad. The classifying  
of men according to good or  
bad is precarious business.  
As a writer of fact none of us  
are educated thoroughly, nor  
are we perfect in our lives,  
We are all climbing the mount-  
ain, some may be a little  
higher up than others, but none  
of us are at the top. In our  
journey, we meet with various  
human souls, some are educated  
some are not, some are good

some are out, some are noble  
some are not, but the chief  
fact to remember is that  
while we are not entirely  
alike, yet our common points  
are greater than our individual  
istics secularities. In the every  
day life we meet as men  
to man, or soul to soul, and  
the artificial barrier of our  
talk and book life are obliter=  
ated by facts. If you and I  
are to lead men into the Christian  
way of life, we must meet  
men, not as a minister meeting  
a layman, not as an educated  
man instructing the uneducated  
not as a good man seeking  
to convert the bad, but as

were meets were, realizing  
the common good upon  
which we stand, and the  
common end which we  
are seeking to attain. Whatever  
else a man is, he is a human  
soul, with divine possibilities  
and will not stand favorizing.

But in addition to meeting  
these people as men and man  
if we are really going to lead  
them we must understand  
the inner workings of their  
nature. Humanity is like great  
forest. If we looked down  
upon it from the top of a  
distant hill, it presents itself  
to us in its great grandeur

reduced by the varying shades  
and tints of the leaves which  
we exposed to the view of  
the outside observer, but if  
we enter the forest and ram-  
ble among the individual  
trees which go to make up  
the picture which we had  
seen from the hill top, we find  
great charm, greater variety  
of beauty, more exquisite  
bits of scenery from within  
than we had ever imagined.  
To know and understand the  
real charm of a human being  
we must get beneath the  
surface, and see into the  
inner workings of the human  
soul, and ferret out the con-

flexity of causes and clever  
which makes up the forces  
that nourish the leaves. Bolye  
village Doctor could see the  
struggling efforts of a divine  
soul even in the sinfulness  
of the men to whom he gave  
his life. The keen insight  
of Victor Hugo could analyze  
the ~~sinuous~~ <sup>inner</sup> life of Jean Valjean  
whose conduct lead him to the  
life of a Golley slave, But his  
life, when we come to know it  
is transformed into great beauty  
and strength. It takes Hugo's  
insight to reveal the inner  
life of a Fantine, who in the midst  
of all the sadness and cruelty  
of her misery and stone still

commonly one fifty and eight.  
Through the power of Hawthorne  
the scarlet letter of Hester Prince  
is transformed into the image  
of the noble struggle of an injured  
soul reaching out through her  
misery after the grace of  
the divine life. In our  
efforts to help such souls, we  
must see into their lives,  
understand the conflicts of  
desire and favour, of hope  
and ambition. We must  
find the strong places and  
build upon them or founda-  
tion, we must seek the  
weak places and strive to  
strengthen and mend them.  
The unfortunate victims of

disposition may become a strong forceful man through the influence of a little strengthening force from a friend. for after all he is not wholly bad for the very qualities which make him a joyful companion of his life, are also the same qualities that bind men together in their common labor for the good life. It needs but a change of atmosphere to make him a good noble man. The much abused politician often needs but a slight amount of the right kind of influence applied in the right way to transform him into the good citizen. The physician, when he is called

to treat a person who is ill, very carefully studies the particular case in hand, and circumstances where the weakness is, tries to trace it to its cause, then when he has learned all that can be learned, he gives a medicine which will remove the cause of the disease, will check the progress of it, and give the natural forces of the body opportunity to build up the affected parts. The work must be done with even greater care and precision. Each case that comes to us must be studied and traced back to the causes of the evil, then the ~~one~~ cause

must be renewed, and upon  
the foundations of the unaffected  
former, the forces of repair and  
rebuilding must be carried  
on. As the success of the  
doctor's work depends largely  
upon his ability to diagnose  
his cases, so will the success  
of our work depend very largely  
upon our ability to understand  
the inner workings of the man,  
to appreciate ~~the~~ his point of  
view in life.

But to be able to lead the men  
whom we meet, even though  
we do understand them, to  
be able to give them the impulse  
to the Christian way of life, we  
must be the living embodiment  
of the spirit that was in

force. Water cannot rise higher than its source, neither can the influence of our words and our deeds rise above their source. The formal negative type of goodness which sets it self up as an example of abstinence, and propriety is a poor apology for the strong positive, definite spirit of Jesus life. <sup>It</sup> is not the beautiful protected inland lake that furnishes the great force, but the great strong flowing river, which has gathered together into one ~~the~~ <sup>the</sup> little streams of water from the hills. In the work to which we are devoting ourselves, we must take up into

on lives the spiritual truths  
that flow from the mountains  
of history, and from the hills  
of living favor, and with this  
great mass of truth which  
we have taken it up into  
our very inward lives, and  
stamped it with our own  
personality, we are equipped  
to lead men into the spirit  
of the Christian way of life.  
The roaring torrent which we  
hear over on the other side of  
the mountain, does not go to  
swell the former and volume of  
our stream of influence. The  
truth which we have heard  
of but have not sensed and

Tested by the experience of  
our own lives, or the sympathetic  
~~lives~~ observation of another life,  
ever not become a fact of our  
stream of influence, and the  
less we try to clo with it  
the better we are off. The fine  
value which our words and our  
life will have will be determined  
by the dynamic of the spirit  
with which we live it. It  
was the spirit of Jesus life that  
enabled him to help the men  
among whom he lived, it will  
be the spirit of our lives that  
will be the source of whatever  
force we may have in  
helping men to live the  
Christian life.

Div. Chapel.

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See. Wolf Whitton Lawyer of  
Business. P. 215.