

Zet. 7/3-14.

Ineffable impulse to growth.

For with the heart we inherit unto
righteousness."

Not always does it occur to us when
~~in the midst of our slumbers~~, that we are
constantly ^{being} forced into activity of some kind
by one of the most tremendous forces of the
universe, that ineffable impulse to
growth. We forget also that the direction of
that impulse is the most difficult, and
most important task of our life.

Growth, growth, every where the truth
of the continual activity of this law is forced
upon us. We go to some familiar town
which for a time we have not seen. All
is changed. So be sure some of the old buildings
still remain, but there are many new
faces on the street; babies have become
children, children have become men and
women. Even the old trees have changed
and we cannot find the town, which the
image of which our mind had retained.
Even in the so called decadent towns with
their marauded houses, and tumbleled

down sheds are a witness to growth, and
not to decay. The inexorable impulse
to lead men to other towns to the large
cities for new fields of activity, and
the deserted village is a monument to a former
activity, the lifeless shell wh. in which
men once grew.

So we feel the inevitable force of this
truth, more keenly as we visit old friends.
They have grown and changed so that it
is with difficulty that we can break
down the sherges of the years, and find
ourselves upon a common ground again.
Only last year I learned of a man, who returned
one day to his native town after an absence
of 40 years in a foreign country. He had come
home to live among his old friends, and
take up again the thread of life where
he had left it years before. But, our!
then, that was impossible. The old friends
he could not find. the old town was
not there, & not very right, he who
had come to realize the change of his

youth left again for the foreign country
such and disinterested.

These facts suggest to us that when we
very fagot, that we a living under the
influence of a force which we can no more
stay than we can stay the flow of a mighty
river. No very attempt to cross the river
but no sooner have we done that than
we find that the tremendous power which
we have for the moment checked has
found some new channel by which it
may give vent to its terrible and surging
momentum.

What happens if we try to check this
ineffable impulse in man. Some how
it will find its vent, deprive man of
the light of intellect and moral worth
truth, and his impulse to grow will
express itself in the sickly, cleathly
life of crime, and immorality, just as
the bulb in the cellar will begin
to grow its long whitish meek shoots,
deprive him of his freedom, and he

ultimately burst the bonds of restraint
with such blind fury, with such te =
mpestuous force that all the earth trembles
in fear. Recoll the terrible scenes of the
French Revolution, and see the impulsive
impulse to revolt bursting the chains of
its slavery, and giving vent to its terrible
fury in terrors of ignorant violence, which
only education and training can prevent.
The recent uprisings in Russia are of the
same character. The most fitful of all the
rash circumstances of the bloody days since
that of the ~~valley~~ workers scared convulsions
rushing madly through the streets bent
on destruction and ~~flight~~. To think
that the great proportion of the working
men of a city have been so deprived of
education and training, that in a moment
of freedom, they do not what to do with
their freedom, unless it be to turn them =
selves into beasts and devils. God grant
that we may never for one word
deserves upon their conduct, but that

leaving the soft lemn from their bibles :
me, we may resolve never to f be a party
to any action which shall deprive men of
their natural opportunities to grow, and
more over that we will devote ourselves
to the education enlightenment of men, so
that he may satisfy his impulse to grow
by turning his power into channels which
may lead him to father of noble conduct
and high living.

It seems to me that here we are at the
very rock bed of all our knowledge of
man's nature. The impulse to growth
to expand, to express in action the thoughts
which for though in mind is a force
which is as imperceptible as the force which
keeps the earth on which we live revolving
about the sun, or moves the stone full
down the side of the mountain, or carries
the water of a mighty river down the valley
towards the sea. In some direction, I am
very sure there were must grow and
will grow.

But as we meet men day by day, and we
learn by one means and another what men
are doing, how they live their lives, to what
depth of degeneration there some times fall
we are almost stunned by the results which
this insipidness to give has produced when
though ignorance or lack of notice it
for found its expression in following the
blind instincts of man the animal. We
met a chumpard on the street, for him
by as a worthless wretch, little thinking
that the attempt to satisfy in his ignorance
those some vague desires of social intercourse
which have been the means of leading us
into the highest and most healthy social
conditions, have dragged him down to
the depths of degeneration. When we see
a social outcast, and spurn them with
our superior contempt, we forget that
the hours of our lives which have been
spent in reading inspiring books, and
thinking on lofty thoughts, have in the
life of the outcast been gorging on the

our frame of experience which we carry
towards which the mind mind must
naturally turn. Every thought must in
some way express itself either in bodily action
or by its subtle influence on our moods. If
our thoughts are high thoughts, our conduct
is less likely to be high. If our thoughts are
low thoughts, the conduct is low. The great
essential for a man is that he shall have
a consuming purpose.