

TIMELY SERMON

Golden Rule a Standard of Social Obligation.

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In Summerside Presbyterian Church on Sunday, Aug. 12th.

(PUBLISHED BY REQUEST OF THE SESSION.)

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." Matthew 7:12.

The sermon on the Mount deals very largely with our treatment of others. It is therefore the standard of social obligation, Jesus sums up his teaching in this text, which has been called the Golden Rule. He also points out that this is the essence of the law and the prophets. The law stands for justice between men, the prophets for the reign of grace. The Golden Rule has thus a negative and a positive claim. It demands that in matters of justice we do only those things which would be acceptable to ourselves; and also demands that in matters of generosity, or grace that we deal with others as we would wish others to deal with us, were we in similar circumstances. Inasmuch as this includes all our relations to our fellows, the Golden Rule becomes the standard of our practical conduct.

The origin of this rule has been much debated. We are frequently told by those who reject Christianity that Jesus only copied from other sources, and therefore added nothing to the light of men. There are instances of something similar in Greek and Roman writers and Rabbinical sources. It is noteworthy that, these cases deal only in negative terms. Confucius has it in this form: "Do not to others what you would not wish done to yourself." This deals only with the idea of justice, it does not say any obligation upon us to go

and do to others what we would wish them to do to us. In Leviticus 19:18 we read "Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." In this it appears as an inward constraint, where love would determine what should be done. Jesus combines inner motive and outward action, what we ought not to do, and what we ought to do. The Golden Rule is thus an appeal to the law of human life. God has not only given us a written law, he has also given us a law in our own soul. He directs that we follow this inner law that we regard ourselves as in the other circumstances, and then act toward him as we would have him act toward us were we in his place. Love others as ourselves, think of them as ourselves, treat as ourselves and we have an unfulfilling law of duty. Hence those who live according to this inner law of human life, fulfill the law and the prophets, act in spirit of justice and the spirit of benevolence. But this law in Jesus' teaching is more than the law in philosophic teaching. Heathen moralists had glimpses of this inner law—the sense of rightness toward others as toward self, but it remained an abstract ideal. Jesus tells us he came to fulfill the law, that is, to bring it to perfection in human life. He made it a living reality, this is one of his contributions to the light of man. He showed how this law, which had been speaking in many ages and hearts, becomes a living experience. The sermon on the Mount is addressed to his own disciples. He showed them the justice of law, the love of God, how he had dealt with them, how he had blessed them, how he had compassion on them and how unselfish he was with them. He thus embodied human life, and it is in view of what Christ was and did that his disciples must seek to interpret this law. The Golden Rule in Jesus' teaching is really and practically a new thing in human history—a new knowledge of duty, aim and spirit.

1. The Golden Rule is thus the highway of the Kingdom of God on earth.

Francis Willard once remarked "Only the Golden Rule can bring the Golden Age," and another "The Golden Rule is the Golden Key to the Golden Age." If ever the Golden Age, which seers have described and human hearts longed for will appear among men, it will appear as social righteousness, and be the outgrowth and expression of the Golden Rule. The failure of nations to observe its demands has occasioned the wars that slay thousands of our soldiers, desolate as many homes and engenders race feeling and prejudice. The failure of corporations and the individual to recognize the Golden Rule as the law of industrial success, has caused the bitter strife between capital and labor and arrayed two factors of our common civilization in conflict, which must in the very nature of things be mutually dependent. The failure of churches and denominations to follow it as the highest principle in religious fellowship

and privilege, has caused breaches in our common Christianity and turned many of earth's great ones as wanderers from the fold and weakened the forces of reform in their deadly conflict with the forces of evil. It is a common criticism that Christianity has failed and is failing to solve our vexed social problems. But I ask, who makes the criticism; those who refuse to follow the Golden Rule. Where is the man and the men who have sought to follow this law and have failed of success? It is idle to criticize a thing which has not been honestly and fairly tested.

and those who have tested find it accomplishing the end desired. If Christianity is not solving our social problems what is? Is unbelief or scepticism or heathenism making any serious efforts to deal with the question? History has much to say of the Golden Rule as a social regenerating power. What led to the abolition of slavery in the early centuries of this era? What first began to diffuse education among the people? What first seriously dealt with the problem of crime, of poverty, of prisons, of the inequalities of men and means for securing fair play? The progress toward the final solution of our social difficulties, has come through recognition of the Golden Rule, and is coming that way. Not that a satisfactory issue has yet been reached for all our own difficulties, but it is now clearly seen, that just as men are manly, honest, Christlike, difficulties disappear; and the nearer men approach the Spirit of our test the nearer do they approach one another. The solution of social difficulties can never be reached by direct legislation alone, can never be reached by negative command, but only as all fare elevated to a higher moral thought and deal with one another, not in terms of respect, sympathy and helpfulness. Just as the Golden Rule is followed the Kingdom of God comes to earth, and in proportion as men follow this rule will the power of the Kingdom be apparent. We hear much of the glory of the coming Kingdom, much of the mysterious way, by which it will come, much of the sudden change it will effect in human history. Yet Jesus tells us it cometh not with observation, it is within his disciples here and now. Hence the way the Kingdom must operate in human society is along the highway of the Golden Rule, and in so doing the glory, redemption and peace will abide in the homes and hearts of the people.

Again, the golden Rule includes individual action. The tenor of the thought implies action toward the needy. Our fellows have some moral claim upon us. They really need help and so the demand comes to us to deal with them as we would wish them to deal with us, were we in similar circumstances of need. What does enlightened human thought desire in such cases? Nothing short of victory, independence and self support, that present aid which will enable the needy to regain his freedom. There are already two types of need appealing for help. First those who require help to maintain the necessities of life. According to the Golden Rule these should get help to regain their independence, not mere charity. It is an easy thing to give something to meet the present distress, but that is not enough. What these require is employment by means of which they can earn a living, and regain their independence. Much of the present day charity fails because it does not deal with the causes of distress. This standard of conduct would imply that we deal with first causes, and remedy these by attention to the moral life, social or industrial conditions. This demands infinitely more of us, but consequences would be infinitely more blessed and helpful. The second class which appeals for help includes those who are morally needy. There are many such, who from various causes have lost or are losing self control, and consequently are making shipwreck of all life's interests and enjoyments. What does enlightened human thought desire in such cases? Nothing short of freedom from slavery, the restoration of independence, or in a word, manhood. This also gives us the standard by which we should be guided in dealing with the morally needy. The present condition of temperance reform in Summerside affords food for serious thought. There are three factors in this problem. First, the town in its civic capacity represented by the Council, whose sworn duty is to enforce all laws, those relating to the moral as well as the commercial interests of the people. The second factor is the rum-seller whose actual purpose is the sale of liquor in defiance of the law, and who for gold will ruin the bodies and souls of men including business, family and country. The third factor is the man of depraved appetite, who has become a slave to passion so that he recklessly sacrifices his life and interests for liquor. Whatever may be the causes, this is the fact which is self evident. Whether we hold he is physically diseased, mentally weakened or wilfully indifferent, it is clear he needs help. What is our duty? Place ourselves in his conditions and what would we desire? A helping hand toward freedom so we could resist temptation. There are two elements in effecting that change. One is removal of temptation, the other is strengthening of character. The first is ours, the second very largely his own. How does Summerside history in temperance reform correspond with the Golden Rule? The deepest coincidence is that the weight of Summerside is really thrown against the man who needs moral help. The saloon has not been closed, on the contrary the treatment has been such as to give the impression that there is no serious effort being made to do so. If windows are broken a reward is offered and a detective is engaged that the law breaker might be treated as a criminal. But if human hearts are broken, if lives are ruined, if men come to an untimely end, if women search our streets at midnight for their husbands and it is known that all this is the result

of the work of law breaking in our town, we are calmly informed it does not pay to bring these criminals to justice. No reward is offered and the funds which should be used for prosecution are credited to the town. Explain the history as we may the fact remains that as a people our treatment of the liquor traffic has been ridiculed. Profession of interest and actual practice differ widely. The result is a hollow mockery of principle, encouragement of lawlessness and temptation remaining in the midst. How must this be viewed in the light of our text? If we were slaves to drink, if our wives came seeking us in the saloons at the midnight hour; if our brothers and sons were carried home drunk and incapable, would we desire to see them and their interests placed in one scale, a few dollars placed in the other scale and then to be told it is too expensive to shut up the saloon? In plainer language your husband, your brother, your son is not worth saving if it costs a few dollars. It seems from our history that we are actually making choice in favor of gold. How would we regard this transaction if it were our own life or that of our loved ones that was in the balance? Yet a good many lives in Summerside are in the balance—and the process goes on. Why do we as citizens do this or permit it? Is it according to the Golden Rule? Why profess to serve God and then bow down to the god of gold or selfishness or indulgence, or party spirit? If the Golden Rule were followed as a principle of conduct in Summerside it would produce a moral revolution. Not that men can be made moral by legislation or enforcement of law, but when in the spirit of enlightened and ennobled humanity, such as pervades, every soul which has caught the truth of our text, our laws would be enforced and our aims and purposes in sympathy with the needy and suffering, then the temptations which now stand inviting would disappear, and when we could consider life in its wider meaning they could at least have the opportunity of self culture and the responsibility of failure would be their own.

Again the Golden Rule stands intimately related to our business. The current phrase, "Business is business," implies that the Golden Rule has no weight. What do we desire in any commercial dealing? Truth, honesty and integrity. We never want or expect any one to deceive us. The sense of justice is deep in life and any unfairness is immediately condemned. This is right, the very foundation of honest industry. This is the principle we should follow in dealing with others. Let it therefore always result in straightforward exchange and allow moral considerations first place in commerce and industry. I am convinced business would succeed better, certainly be more enjoyable and do much to establish a reputation for commercial integrity which in many places is sadly lacking.

This principle also includes personal character. If we are slandered or misrepresented what do we desire? Not any favors or hiding of facts, but only that people tell the truth, that they give us an opportunity of declaring the truth that we may appear in our proper character. When the tongue of slander circulates falsehood we regard it as unmanly, unchristian and dangerous. Enlightened thought and straight forward conduct condemn any such malicious treatment. Well this indicates how we should

treat others. We should give the treatment we desire. There should be no repetition of slanders, no desire to throw suspicion on another character, no tendency to glory in others' mischief. On the contrary we should use our endeavours to slay the falsehood and give every person the benefit of honest intention until they themselves show their guilt or treachery. And even when people do condemn themselves it is our duty to faithfully point out the danger, that they may be restored to the lost path of virtue.

The broad doctrine upon which this principle of life is based is the essential worth of human life, which gives value to every individual. All life is precious, because it is of divine essence. Hence all life is entitled to respect, not it may be for its present character, but for its inherent capacity and possibility. In this age of individualism our life seems like so many units—often in direct antagonism. Jesus gives us a new vision of the worth of human life. Even those who were crucifying Him and those whose hatred secured His crucifixion were regarded as precious, and for these he prayed. All life is thus deserving of just and benevolent treatment, not merely for its individual function but its universal end. Jesus leads us to a fuller view of humanity where our individualism must be corrected by a sense of the divinity within all humanity. Notice the consequences of adopting the Golden Rule. There would be a wonderful readjustment on every side. The estimate of others would increase in large proportions, until we felt they were one with us in everything that concerned the best interests of time and Eternity. Again, the bad side of life would diminish in our estimate of others, and but little would be said about it, for gossip and slander would die an early and natural death, and then, when justice sought absolute fair play, and love and benevolence went out on missions of mercy toward the needy everywhere, the very face and heart of our civilization would be changed, and the Golden Rule would operate under the perfect love of Christ, where he gives us the

command to love one another as he has loved us. Why should people be praying for the coming of the Kingdom and refuse to be channels by which the Kingdom comes? The voice of Jesus bids us do the work of the Kingdom, live in its power now, and spread abroad the light and truth as a moulding influence in the world which destroys human life by allowing selfishness to rule as king. When men commit themselves to the great currents of divine love and righteousness which flow from the throne of God, and thus become bearers of precious blessings to others then Zion shall appear in her glory and the nations shall bring all their treasures into it.

Naturalization Lesson.

A good story comes from Vancouver, where the Japs are becoming British subjects by wholesale. Three years' residence is required, and as that is the only subject of inquiry, every Jap is able to answer although it may exhaust his English vocabulary. A stranger at the railway asked an intelligent-looking Jap how long it would be before the train would leave, and was surprised and annoyed at the prompt reply, "Three years." The Jap had learned his naturalization lesson. Toronto Globe.

UNUSED TO THE CLIMATE.

A Frenchman Finds Canadian Weather Had a Bad Effect on His Health. ST. ESTACHE, Que., August 20.—August Dubois landed here from France, a perfect stranger to the weather conditions prevailing in this country. The food also differed from that to which he had been accustomed, and his heart being weak, the change had a serious effect upon it. He went to a medical man who did him no good. He went to others with a similar result in each case. "I had to go to Montreal," he says "to work for the Grand Trunk, and in that city met a man who was suffering the same thing as myself, but had started to take Dodd's Kidney Pills. He told me they were doing him good. He was kind enough to give me a few of them. I took them. I felt myself much better. I procured a box and in fifteen days felt like a different man."

GRAND SCOTTISH GATHERING

The Annual Scottish Gathering of the Clans under the auspices of the Caledonia Club of P. E. Island will be held at

Souris Driving Park,

—ON— Saturday, August 25th, 1900

Trains will leave Charlottetown at 7.50 local, Georgetown 6.50 local, stopping at all intermediate stations. Return tickets from Charlottetown, 85 cents; Georgetown, 55 cents, intermediate stations at proportional rates. Return tickets will be issued from all stations west of Royalty Junction at one first-class fare on August 21st, good to return on August 2nd.

TRAIN ARRANGEMENTS.

Passengers from stations on the Georgetown branch will go by regular morning trains, returning in the evening by special train, leaving Souris at 6.15 local to Mount Stewart, and by regular train from Mount Stewart to Georgetown, which latter will be held to connect with special.

Tickets from all stations west of Royalty Junction will be issued on Friday, August 24th, good to return up to and on Monday, August 27th, 1900, at one single first-class fare.

JOHN MCPHEE, President.
D. R. McLENNAN, Rec. Sec'y.

Special reduced fares and special train arrangements in connection with the Caledonia Club Gathering at Souris, on Wednesday, August 22nd, 1900:

Station.	Fare	Train Dep
Charlottetown	85c	6.50 a. m.
St. Dunstan's	85c	6.55 "
Royalty Junction	85c	7.02 "
York	85c	7.15 "
Bedford	75c	7.28 "
Tracadie	75c	7.35 "
Mt. Stewart	75c	7.52 "
St. Andrew's	75c	7.55 "
Lot 40	80c	8.17 "
Morell	60c	8.23 "
St. Peter's	45c	8.43 "
Five Houses	45c	8.48 "
Selkirk	35c	9.03 "
Rollo Bay	35c	9.09 "
Bear River	35c	9.16 "
New Zealand	25c	9.23 "
Harmony	15c	9.33 "
Souris	Arrive	9.50 "
Georgetown	85c	5.50 "
Brudenell	85c	5.56 "
Cardigan	85c	6.05 "
Perth	85c	6.18 "
St. Road	86c	6.22 "
St. Teresa	75c	6.30 "
Peakes	75c	6.35 "
Piquid	75c	6.48 "

Trains will run on standard time.

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Dominion Inspector of Steamboats Cured by Dr. Chase's Ointment.

Faith and modesty and fear of the surgeon's knife prevent most people from appealing to their physicians for a cure for piles.

Many people suffer on year after year, robbed of their rest and sleep by the terrible itching, when they could be entirely cured by a single box of Dr. Chase's Ointment.

Mr. O. P. St. John, Dominion Inspector of steamboats, living at 246 Shaw street, Toronto, states:—"I suffered for nine years from itching piles, at times being unable to rest on account of the annoyance caused by them. After trying almost all remedies in vain I began the use of Dr. Chase's Ointment, which entirely cured me. I cannot speak too highly of it. I have recommended it to several friends, all of whom have been cured by its use."

Dr. Chase's Ointment is recognized by physicians, druggists, and the public in general as the only absolute cure for piles; 60 cents a box, at all dealers or Edmanson, Bates and Co., Toronto.

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