

clean hearts, but normal stomachs, which supported by the legitimate use and exercise of the other organs, will keep us always in possession of a healthful balanced appetite.

Committees, meetings, lectures and resolutions, in the cause of peace and arbitration, no doubt have their reward. But if, in attendance on these meetings, we so far overtax our strength and composure that we go home to arbitrarily assert and harshly maintain our right to an opinion, or to fly into a passion over some trifling annoyance, it profits us little. We have sown more of the potent germs of war than we have killed. For war is but the accumulated product of excitement and anger, and these must be, not overcome by an effort of the will, but uprooted by the removal of conditions which produce them. I have no time for further enumeration of instances in which we deliberately generate immorality by violation of the simple laws of health and sanitation. Our efforts along moral lines, however poor, have been persistent and have accomplished much as compared with what has been done along the other two lines. Art and science have scarcely been recognized as factors in religious culture.

It is unquestionably true that beautiful surroundings help immeasurably in keeping the human instrument tuned in harmony with that which is good. The *New York Journal* furnished a fine example of a prevalent inconsistency when it published in its Christmas number the story of the Life of Christ, and issued that number in glaring dabs of color so flagrant, gaudy and inharmonious that it must certainly have rasped away from the reader's peace of mind far more than the History of Christ could possibly add thereto. The same thing appears in church services—the benediction from the pulpit is shattered by the curse of a profane bonnet in the pews. I use the words profane advisedly, for

which defies the laws of symmetry, grace and color-harmony is a profane thing making against the coming of the Kingdom of Righteousness, as surely and as potently as a worm at the root works against the perfect development of the rose. Our bill boards and advertisements generally, our household decorations, and our architectural crudities are all evils of the same category, silent omnipresent forces, eroding the sensibilities and holding us far below any possible conception of a perfect incarnation of the beautiful.

And what about the true? Our law givers incorporated a sound ethical principle when they decreed that I believe that a bonnet or a gown ignorance of the law is no excuse.

“’Tis not by sin the onward march  
Of truth and right, O Lord, we stay;  
’Tis by our follies that, so long,  
We hold the earth from Heaven  
away.”

It is the religious duty of every individual to see and to hear, to read and to know those things which will give him the broadest outlook upon human life and the firmest grasp upon human problems. The old question of whether it would be wrong to read fiction is but a fragment of this greater question, and so with amusements. Those things are right which are wholesome recreation or which stimulate to pure emotion. But recreation and emotional activity beyond the limit of the individual's need, contribute nothing to his ultimate best development and consume time during which he ought to be levelling down the mountain of his ignorance.

The limits of this paper do not permit an elaborated discussion of what there is to be done along these three lines of religious development, but I would maintain in short that every individual is responsible for such an adjustment of his powers and activities, his influences and environment along each line, as shall generate the greatest