

THE

MASTER'S

WAY



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Studies for Men in the Navy

BY

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200th Thousand

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R. W. B.

CONTENTS

Part I

	PAGE
I. THE INFLUENCE OF HOME IDEALS.....	3
II. ENLISTING FOR A GREAT CAUSE.	15
III. THE OPPORTUNITIES OF SHORE LEAVE.....	24

Part II

IV. CITIZENS OF THE NEW AGE.....	37
V. A SAILOR'S ATTITUDE TOWARD WOMEN.....	48
VI. PURITY OF SPEECH.....	57
VII. THE JACKIE AND HIS ENEMIES.	66
VIII. MONEY MATTERS.....	75
IX. THE SAILOR AND REAL RELIGION.....	84
X. EVIL AND EVIL-DOERS.....	96
XI. THE JACKIE AND HIS FELLOW-JACKIES.....	110
XII. PREPARING TO LIVE.....	121
XIII. BEHAVIOR IN DAYS OF CRISIS..	1 1

CONTENTS

Part III

- XIV. FACING THE FUTURE WITH OPTIMISM..... 145
- XV. A CHRISTIAN WITNESS AT SEA... 156

PART I

The Influence of Home Ideals

Enlisting for a Great Cause

The Opportunities of Shore Leave

PART I

The Influence of John Lewis
Russell for a Great Cause
The Organization of John Lewis

STUDY I

THE INFLUENCE OF HOME IDEALS

During a man's first few days of training for the Navy, his thoughts are much of home. Especially is it so with the fellow who has but seldom been away from home. His thoughts turn constantly to the familiar scenes of the past and to the faces of those most dear to him. These he cannot forget.

But can he forget the things for which that home stands? In changing one's mode of life so radically, is it necessary to change one's ideals of life? In this new environment can one still be loyal to the old home standards?

In the first place, it is appropriate to inquire what influences enter into the making of one's character, and the

determination of one's standards of action. What have they been in your life?

It is worth while to turn for a moment to that life which, more than any other, has left its impress upon the world, and to ask that question in regard to him. The birth and youth and early influence of Jesus are described in the gospels in this way:

Luke 2: 1 Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled. 2 This was the first enrollment made when Quirinius was governor of Syria. 3 And all went to enrol themselves, every one to his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of David; 5 to enrol himself with Mary, who was betrothed to him, being great with child. 6 And it came to pass, while they were there, the

days were fulfilled that she should be delivered. 7 And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. . . .

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord. . . .

39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him. . . .

52 And Jesus advanced in wisdom and stature, and in favor with God and men.

Mark 6: 1 And he went out from thence; and he cometh into his own country; and his disciples follow him. 2 And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? And, What is the wisdom that is given unto this man, and what mean such

mighty works wrought by his hands?
3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him.

At least the first ten-elevenths of Jesus' life were quietly spent as a useful member of a Syrian village community. There he had a good home, in which were four younger brothers and at least two younger sisters. The father, a carpenter, had probably died during Jesus' early young manhood.

As a child Jesus played with the other children in the village market. In later years he enjoyed the memory of these care-free days, when they used to play wedding and funeral, those dramatic occasions in Eastern life which would powerfully excite the imitative imagination of children.

As a boy ranging over the hills that

shut Nazareth in on every side, he noted the beauty of the field flowers, saw the dead sparrow lying in the path, and associated both with the power and tenderness of God, the Heavenly Father, who was becoming more and more a reality to him.

In the village Jesus learned his trade, made house furniture and farm tools, and built houses. In some of the most tense moments of his later life he naturally used the language of his trade, and showed that he had had a varied experience with workmen of all sorts and types. The support of a widowed mother, and of some at least of the younger brothers and sisters, fell for a while largely upon him. Many of his later parables and other expressions show how familiar he was with household affairs.

He went freely to all the social meetings and parties of the village. At their work during the day or in the

market-place in the evening, he and the other men of the village discussed the politics and morals of the nation, and the unwelcome regiments of Roman soldiers whom they, from the hill-tops about Nazareth, occasionally saw marching along the Roman roads in the distance.

These elemental relationships of village life afforded opportunity for the development of the character which Jesus was seen later to possess when he became a person of national importance. The great essential conditions of character-making were all present in the village situation: work, play, neighbors, and God. No situation into which men come lasts long without having in some degree at least these four factors. Human life is a situation devised by God in which men may make character.

When Jesus went out into the world of affairs, he astonished those with whom he came in contact by the genuineness

and sincerity of his character and his unwillingness to follow others blindly in his thinking and acting. Whatever else may be said, this is certain, that he was proving himself loyal to his best home teaching. Being true to that, he felt the divine blessing resting upon him, and his influence became greater than any dared to hope.

Every man in the Navy has two possibilities open to him: he may simply move with the current and follow wherever his associates happen to lead, or he may feel himself so fortified by the training of his youth that he is determined in this new experience to be true to his best home ideals. Every Bluejacket should face these two possibilities very frankly as he begins his period of training. If he chooses the latter alternative, these are some of the specific things that he will strive to do:

1. *Retain his touch with home.* The importance of regular and frequent correspondence cannot be stressed too much. Chaplains and Y M C A secretaries frequently receive telegrams from parents seeking information about their sons who have neglected to write home for many days or weeks. Such neglect is not only unfair to one's people; it is also detrimental to oneself.

2. *Maintain such habits as were fostered and sanctioned by the home:* the attitude of friendliness and thoughtful consideration for others, the practice of prayer, the use of only such language in conversation as would be permissible in the presence of one's mother or sister or wife.

3. *Retain his touch with the agencies that were valued by the home.* The Church is one of these. Write occasionally to your church friends or minister. Plan to make new church ties when you are

on shore leave. Do the same with the Lodge, or other organizations of value, with which you have been identified.

4. *So live as best to prepare for a future home.* Whether or not there is one to whom a man has pledged himself and who is faithfully awaiting his return, he ought so to control himself in every emergency that when the war is over, or when he returns from his battleship or submarine, he may be able to establish his own home without danger to its future, because he has himself been pure.

5. *Preserve his own individuality* in matters upon which he has firm convictions. A military system ever tends to break down individuality. The pressure of the crowd will tend to do the same thing. In the face of these two forces every sailor is given a splendid opportunity to do as Mark says Jesus did—astonish others by the force of his own personality.

Carrying over the ideals of home into one's new life in the Navy is not easy. But the very difficulty of the effort constitutes a challenge that a man in Uncle Sam's service must welcome.

“Lord Jesus, Thou hast known
A mother's love and tender care:
And Thou wilt hear, while for my own
Mother most dear I make this birth-
day prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day,
The deepening glow of Life that comes
from Thee.

As once upon her breast
Fearless and well content I lay,
So let her heart, on Thee at rest,
Feel fears depart and troubles fade
away. . . .

Ah, hold her by the hand,
As once her hand held mine;
And though she may not understand
Life's winding way, lead her in peace
divine.

I cannot pay my debt
For all the love that she has given;
But Thou, love's Lord, will not forget
Her due reward—bless her in earth
and heaven."

—Henry Van Dyke, "A Prayer for a
Mother's Birthday."

QUESTIONS FOR CONSIDERATION AND DISCUSSION:

1. What has your home given you for which you are most thankful?
2. What can you do for your home while in the Navy?
3. What were the chief factors producing Jesus' strength of character?

4. What moral standards, to which you are accustomed, have seemed to you, during your few days at the Station, to be lowered? What do you intend to do about it?

SUGGESTED READINGS FOR THE WEEK:

MONDAY: Luke 1: 46-56.

TUESDAY: Luke 1: 67-80.

WEDNESDAY: Luke 2: 40-52.

THURSDAY: Luke 4: 16-30.

FRIDAY: Matthew 13: 54-58.

SATURDAY: Luke 14: 27-35.

STUDY II

ENLISTING FOR A GREAT CAUSE

The visitor at the Naval Training Station will see no more inspiring sight than that which appears when "Colors" are played at sunset, everyone standing at attention until the last strains of "The Star-Spangled Banner" die away. In some remote part of the camp one may sometimes see a lone Bluejacket, unconscious of any eye upon him, standing motionless and at attention. What is there about such a sight that proves so thrilling? Perhaps it is just this, that it suggests loyalty to an ideal and devotion to a cause. Every man who has enlisted in the Navy at this time of crisis has consecrated himself to a great Cause; and the world ever respects and

admires one who, in the spirit of self-sacrifice, makes an open consecration of his strength and ability.

When Jesus was a young man of thirty, he realized that the time had come for him to decide the question of his whole future career. The possibilities were not of the same nature, it is true, as those that confront a young man in this present emergency; but his open decision was none the less a consecration to a great cause, enlisting the whole force of his personality.

Matt. 3: 13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. 14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? 15 But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. 16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens

were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; 17 and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

John the "Baptizer" was a man of the desert, rough in dress and speech. His stirring harangues drew great crowds about him, and these he exhorted to repent and to wash themselves in baptismal waters, in preparation for the judgment day and for the New Age that would follow. Jesus was among the throngs that came to hear John preach, and, like hosts of others, he was baptized in the Jordan River, anxious to take such part as God might give him in preparing for the New Age.

In this act Jesus publicly dedicated his life to the task of so living and so influencing others to live that justice and mercy and righteousness and love might reign supremely in the hearts of

all men. And so sincere and earnest was he in this baptismal act of dedication, that in his inner soul he heard God's voice speaking in approval of his act.

As we consider how greatly the Christian movement and the Christian spirit have revolutionized the world, we may see standing back of this process the young man Jesus, intent upon a great ideal worth striving for, and consecrating his talents and strength and life to the realization of that ideal.

The young men of America are today asked to do those two things: first, to see clearly a great ideal worth striving for; and second, to consecrate themselves completely to its realization.

What is this Cause for which we are fighting? It is constantly susceptible to new interpretations. It takes on new aspects as the months pass by, so that our

aims seem ever changing and enlarging. Surely this is in large measure a war of self-defense. But our Cause is much bigger than that:

1. It is the Cause of Humanity. Belgium and Serbia and Poland—little nations that, though innocent, have agonized in suffering—call out for help.

2. It is the Cause of Democracy. We believe in the sanctity of life and in the worth of every individual. No nation has a moral right to *force* its authority or its particular type of civilization upon other nations.

3. It is the Cause of Right against Might: "The question which dwarfs and ought to silence all the rest is whether this generation will doom coming generations to live in a world in which might has reconquered right, or whether this generation will endow coming generations with a heritage of right controlling might. . . . We are fighting for

the decision that henceforth this world shall be a place in which physical power shall be, not the standard of right, but the servant of right."—(Dean A. W. Small, in "Americans and the World Crisis," *American Journal of Sociology*, Sept., 1917.)

4. It is the Cause of Peace. We are at war, not because we love it, but because we hate it so violently that we are striving for a New Age, in which such a world conflagration as this shall never again be possible. And the sailor who enlists for this war is bearing his part in the struggle for permanent world peace. It is a war against war.

In his 1917 Flag Day Address, President Wilson said: "This is a people's war, a war for freedom and justice and self-government amongst all the nations of the world, a war to make the world safe for the peoples who live upon it and have made it their own, the German people themselves included."

These then are our high aims. To them each man is called to consecrate himself. The sense of a great Cause changes one's attitude toward one's work tremendously. With it, a Jackie will not look upon any task as drudgery, for it is one step toward the realization of his great objective. With it in view, a fellow can scarcely be slovenly in his work or try to escape from drill. For such action makes for a less efficient Navy; and one who deliberately does that is disloyal to the Cause.

Occasionally a new recruit revolts against saluting his superior officer, as being undemocratic. Sometimes he does not admire him personally. But if he has clearly in mind this sense of Cause, he will hold objections in check, submerge personal questions, and willingly take his place in the system that will ultimately bring his ideals to realization.

If one has interpreted our war aims aright, he will see that it is possible for

him to go into the struggle carrying his Christian ideals with him, for he is striving for humanity, democracy, justice, and peace; and these are distinctly Christian ideals.

The Navy needs fighting men, but fighting men of such vision that they see this war as a way of ushering in the new age—the age of greater righteousness, of genuine brotherhood, of permanent peace.

“Worlds are charging, heaven behold-
ing,

Thou hast but an hour to fight;
Now the blazoned cross unfolding,

On, right onward, for the right!
On! Let all the soul within you

For the truth's sake go abroad;
Strike, let every nerve and sinew

Tell on ages, tell for God!”

—Arthur Cleveland Coxe.

QUESTIONS FOR CONSIDERATION AND
DISCUSSION:

1. In his baptism, to what was Jesus consecrating his life?
2. How can a Christian engage in war?
3. Why are *you* engaging in this war?
4. What are the causes of this war?
5. What ought this war to accomplish?
6. Name some of the ways in which a Jackie in training can help win the war. How can he hinder?

SUGGESTED READINGS FOR THE WEEK:

MONDAY: Ephesians 6: 10-20.

TUESDAY: Romans 8: 31-39.

WEDNESDAY: Acts 4: 1-30.

THURSDAY: Acts 20: 17-35.

FRIDAY: Acts 9: 1-22.

SATURDAY: II Corinthians 11: 24-33.

STUDY III

THE OPPORTUNITIES OF SHORE LEAVE

The testing time in every man's life comes when he is freed from restraint and allowed to follow the course of his own inclinations. It is then that he reveals his real character. The greater the restraint has been, the more acute will be the crisis.

When a Jackie has been in Detention for a few weeks, and he is given his first shore leave—and so with each succeeding shore leave—he finds himself asking what he is going to do with it. Ask yourself that question: How do you plan to occupy your time when away from the Station?

Your answer to that question will determine whether this experience is to

prove your temptation or your opportunity.

There was a profound experience in the early career of Jesus which we call "The Temptation." But because of the way in which he faced his temptation, it actually became his opportunity:

Read of this experience as given by Matthew:

Matt. 4: 1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he afterward hungered. 3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, 6 and saith unto him, If thou

art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:

and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against
a stone.

7 Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. 8 Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; 9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him; and behold, angels came and ministered unto him.

The heavy personal responsibility which rested upon Jesus was the necessity of discovering the proper ideal of life to set before himself in his effort to do his work for the nation and the world,

and to decide upon a program for the realization of this ideal. The way in which he met this responsibility would show what kind of person he was. It would be his testing or "temptation."

This sense of heavy responsibility drove him to the wilderness for weeks of prayer, fasting, and study of those parts of the Scripture in which Moses, the leader of the nation out of Egyptian slavery into liberty, is represented to have found God's ideal for the life of the new nation. (Jesus quotes Deuteronomy 8: 3; 6: 16; 6: 13.)

Jesus' report of his experience during this period is in the form of parable and vision, a form congenial to the Oriental mind and found elsewhere in the teaching of Jesus.

From the parable of Stones and Bread it is evident that two ideals appeared to Jesus as attractive possibilities. The first was to relieve immediately the hunger and other physical needs which often

cause great suffering, and to be content with doing this, leaving all else to God. Jesus' own present hunger, together with the memory of the financial struggles of his own Nazareth home, made him keenly alive to the importance of such relief. The other possible ideal was to attempt primarily to bring men into fellowship with God. And he decided that if human society would rightly relate itself to God, men's relations to each other would necessarily be such as to secure for all a fair chance at physical comforts. So he became later primarily the world's great teacher of religion, but of a religion which, instead of being ascetic, made large recognition of physical well-being.

In the parable of the Leap from the Temple, Jesus hinted at the possible ways of declaring to the nation his sense of leadership. He might have chosen some spectacular method, but he became convinced that this was

wrong. He must not seem to demand God's support, and so put Him to the test; he must rather wait for God to thrust him forward as "Messiah" (the "Anointed" King, or "Christ") in His own good time.

In the parable of Satan Worship he presented the struggle through which he passed in deciding to make no temporary compromise with evil, in hope of thereby gaining larger opportunity to do good later.

Temptation came to Jesus, springing up normally in the development of his own life purpose, not thrust in arbitrarily from without. These three tests were terribly severe for him, and were in essence like all temptation, namely, temptation to secure something pleasurable for oneself at the moment, instead of working for some greater good later that can be shared with others. One who has so experienced the essential nature of all temptation is prepared

to sympathize with those to whom it appears in other forms.

Such a conflict of choices as that which Jesus experienced has its parallels today—a truth which a man in Uncle Sam's Navy comes to realize. When freed from the restraints of camp life, he finds himself compelled to struggle between two courses of action: On the one hand there is the way of idleness, wastefulness, immorality; on the other hand there is the way of self-improvement, of cultural advantage, of a clear conscience. On the one hand one may find subtle solicitations that promise pleasure, but which may bring disease and remorse and in the end rob a man of life's best gifts; on the other hand one may utilize the chance to see and enjoy the best spiritual possessions of the race. The former is the way of temptation; the latter is the way of op-

portunity. The former is a slur upon a fellow's home and a disgrace to the uniform that it is his privilege to wear; the latter helps to bring victory to his flag and an abiding sense of satisfaction to himself. A man's temptation should be turned into his opportunity.

Shore leave, when granted, serves various purposes:

1. It gives one an opportunity for physical and mental relief from the monotony of the routine life so necessary in a Training Station. The resulting sense of freedom is invigorating. Every man needs the opportunity that shore leave affords for wholesome recreation, dramatic performances of refinement, athletic sports, etc.

2. It is an educational opportunity. Near-by cities have museums, buildings, universities, parks, monuments, industrial plants, etc., that are known far

and wide. The more a man avails himself of his chances to see and enjoy the things that are worth while, the deeper will be his satisfaction in later life as he looks back upon his war-time experiences. Many sailors go round the world and see nothing, though they have the chance to visit what others are willing to pay thousands of dollars to see. The time to begin to learn how to observe is during one's period of training.

3. It is a social opportunity. The Jackie is a popular fellow today, as never before, and good homes are open to him on every side, to which he will do well to go; for in his abnormal life in training for the Navy he needs the touch of normal home life; he needs to spend occasional hours in homes where there are both men and women, both old and young.

4. It is a religious opportunity. In new cities and new towns one may gain new religious experiences. Listening to

new preachers will prove helpful, and worshiping in strange churches will give new satisfaction. When "ashore" on Sunday a sailor should seek out a church, of his own denomination if he prefers, and attend its services. It will help him to enjoy the social advantage of good homes. It will help him, moreover, to hold fast to his religious faith and life and to maintain that Christian fervor without which no life can be complete.

Every man, in the Navy or out of it, faces temptations. The wise man so meets them that they become his opportunities.

QUESTIONS FOR CONSIDERATION AND DISCUSSION:

1. Why is a man given shore leave?
2. Write down what you plan to do on your coming shore leave.
3. Is temptation sinful?

4. How can the temptations of Jesus help you as you face your present experiences in the Navy?
5. What is your biggest temptation? What better thing will you substitute for it?
6. What do you think of a man who takes liberties when "ashore" because of his uniform, that he would not take if he wore civilian clothes?

SUGGESTED READINGS FOR THE WEEK:

MONDAY: Luke 4: 1-13.

TUESDAY: I Corinthians 10: 1-13.

WEDNESDAY: James 1: 12-22.

THURSDAY: Hebrews 2: 10-18.

FRIDAY: Hebrews 4: 12-16.

SATURDAY: Hebrews 12: 1-11.

PART II

Citizens of the New Age

A Sailor's Attitude Toward Women

Purity of Speech

The Jackie and his Enemies

Money Matters

The Sailor and Real Religion

Evil and Evil-Doers

The Jackie and his Fellow-Jackies

Preparing to Live

Behavior in Days of Crisis

STUDY IV

CITIZENS OF THE NEW AGE

The search for happiness is universal. Whatever may be a man's work, in doing it he wants to find happiness. Sometimes he thinks that the kind of work he is doing determines whether or not he shall be happy in it. Sometimes he supposes that position or rank is the important factor. The amount he draws on pay-day seems to another to determine the degree of his happiness.

As you have observed other Jackies, what seem to you to be the qualities of life that make a man in the Navy really contented and happy?

In the Sermon on the Mount, Jesus taught his followers something about this subject, telling certain qualities of character that tend to make a man

happy whatever his occupation may be. These qualities were to characterize citizens of the New Age which Jesus was proposing to introduce. As you read his words, remember that "Blessed" means "Happy."

Matt. 5: 1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: 2 and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

Jesus sketches here in bold outline his vision of the civilization of the New Age. His sketch is not the dream of an idealist who lives remote from the hard facts of life, but the conclusions of one whose training has come from the school of experience. For these sentences express not only a teaching of Jesus, but

also a report, in a measure at least, of his own religious experience.

1. "The poor in spirit"—those who in their spirits feel like poor men; the rich man who never forgets how it feels to be poor, the officer who never forgets how it feels to be in the ranks; the teacher who never forgets how it feels to be a pupil; the popular man who never forgets how it feels to be unpopular; the good man who never fails to realize how it would feel to be a bad man. Such people, who know how to put themselves sympathetically into the places of others, will be found everywhere in the New Age.

2. "They that mourn"—those who have had experiences that make them sad; their friends have died; in order to enlist they have forgone opportunities for higher education or successful business careers; their failures and wrongdoing bring regrets; some of their partings were not easy when they left to

train for the war. But these very experiences will make them strong. There is a certain fineness of character to be found in a man who has passed through a hard or a sad experience and been comforted. He has made the great discovery that there is kindness underneath the surface of life, at the very heart of the universe.

3. "The meek"—those who, with due sense of their own limitations, hold themselves ready to help where they can. This does not mean any underestimation of themselves or failure to assert themselves on proper occasions. Jesus said that he was "meek and lowly of heart," but he was exceedingly vigorous in speech and deed when there was occasion to be. It is these people who are ready to help who "shall inherit the earth," *i. e.*, who are to be in control of the earth and its resources in the New Age to come. Selfish men will be eliminated from the control of human life,

and in the new and better order of things, those who are ready to help—thinking of others as well as of themselves—will step into their places.

4. “They that hunger and thirst after righteousness”—those that are hungry for character, not merely for reputation. They would rather be right than be anything else. These persons will be “filled,” that is, their ideals will be realized. They will succeed abundantly in being what they so much want to be. Their weak points may become their points of conspicuous strength.

5. “The merciful”—those who do not hold a grudge, who are not quick to imagine that they have been insulted, but who look out all day on the lives about them with a broadminded good nature, putting a charitable construction on the actions of others. They remember that the other man is tired and hungry and wet and dirty, and they make allowance for the way he talks

and acts. God's mercy is to be theirs in the Great Day, and man's mercy is their daily need.

6. "The pure in heart"—those who clean out of their hearts everything dirty. The Jews of Jesus' time generally washed their bodies ceremoniously when they went to the Temple to see God. Jesus said they should clean their hearts, clean them of all ill-will, spite, lust, pride. Then the vision of God would rise in their souls. They would have a growing sense of the reality and nearness of an unseen world, and all the sense of peace, security, largeness of life and outlook that this brings with it.

7. "The peacemakers"—those who make peace between themselves and other men and God; those who settle disputes or prevent their arising among those about them; those who strive for permanent peace among the nations. They tell this man the pleasant thing

that man said about him, not the ugly criticism he passed upon him. Follow them around all day and you will find a trail of peace and good will behind them. When they war, whether on the small scale of an individual life or on a national scale, it is for the sake of an honorable peace, a peace leading to the moral betterment of all concerned.

The people who possess the qualities described in these sentences are called "the salt of the earth." Salt preserves from decay. These people keep civilization from disintegrating. They hold neighborhoods and nations together. They make any body of men a real unit.

Because they are doing these things there comes to them a deep sense of contentment. They are having a part in leading the world into the enjoyment of the New Age, and therefore they are happy.

This picture of the civilization that is

to be, we hold up boldly today, in the midst of torpedoed ships, flying shrapnel, and the groans of the wounded. There is something back of all things that can bring it to pass. There is an unseen force in human society, the presence of which gives us the same confidence that Jesus felt in the midst of his forbidding surroundings. This vision is a vision of the Kingdom of God, and back of it is the will of God. With this thought in mind, read the passage for study again.

“I would be true, for there are those
 who trust me;
I would be pure, for there are those
 who care;
I would be strong, for there is much to
 suffer;
I would be brave, for there is much to
 dare;
I would be friend to all—the foe, the
 friendless;

I would be giving and forget the gift;
I would be humble, for I know my
weakness;
I would look up, and laugh, and love,
and lift."

—Howard Arnold Walter.

QUESTIONS FOR CONSIDERATION AND DISCUSSION:

1. Are those Navy men respected who possess the qualities mentioned here by Jesus—humility, purity of heart, meekness, mercy, etc.?
2. Take an inventory of your own life: What is there in it that you would like to have last forever? Rather, what trends are there in it that you would like to see followed out indefinitely?
3. To what extent can one hold to these ideals when brought into close contact with those who

reject them? How does this apply to retaliatory measures?

4. Are these ideals of the Sermon on the Mount practicable for international affairs? To what extent will the world, after the war, be ready to adopt them?

SUGGESTED READINGS FOR THE WEEK:

MONDAY: Luke 6: 20-38.

TUESDAY: Ephesians 4: 1-13.

WEDNESDAY: Colossians 3: 1-15.

THURSDAY: Galatians 5: 13-24.

FRIDAY: James 1: 19-27.

SATURDAY: I Corinthians 13.

STUDY V

A SAILOR'S ATTITUDE TOWARD WOMEN

When men live together for a long period of time with only occasional association with women, the whole "woman question" comes to stand out in their minds in bolder relief. They see it at greater range and are therefore better able to think the question through. But they should see to it that they think it *through*, with its various implications, and not be led astray by superficial thoughts of passing pleasure.

Jesus' teaching in regard to a man's relations to women was forceful and direct; no less forceful was his own example:

Matt. 5: 27 Ye have heard that it

was said, Thou shalt not commit adultery: 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

Luke 10: 38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. 40 But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: 42 but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

Jesus' indignation was aroused by any man who felt contempt for another man, or who endeavored to use another man simply for the accomplishment of his

own selfish purposes. The man who should do this would so debase himself as to be finally fit only for the society of hell.

This same contemptuous or selfish disposition, when turned toward a woman, may often express itself in lust. It is then a disposition that is willing to use her for the gratification of passion, with no thought of her own welfare, with insolent contempt and ill will for the woman herself. Her chances for goodness and badness, present and future, are utterly ignored. If she is already a bad woman the man is perfectly willing to have her remain the kind of woman she is—sometimes insists on it. He makes no effort to help the possibilities of better womanhood, which Jesus always saw within her, to assert themselves.

To take this attitude toward a woman degrades the man, just as contempt for another man degrades him. No man

ever thinks in this way of a woman without being less of a man. It will pay him to make serious sacrifice to overcome such a disposition. If he does not, it will ultimately make a devil out of him.

Jesus' antagonism to such mistreatment of woman was accompanied by a keen appreciation of normal, uplifting association with women in high activities (Luke 8: 1-3), and in the social life of the home. We have a picture of him sitting in a home with two women of his acquaintance, giving and receiving most courteous treatment. One of the two sisters, apparently the owner of the house, was a somewhat strenuous person. She felt responsible for preparing a large variety of dishes to set before her guest, and was a good deal hurried and worried by the work that this necessitated. The other sister, Mary, gave herself up to conversation with Jesus, much to the annoyance of

Martha, who felt the need of her help. When Martha protested, Jesus, who had come chiefly to visit with his friends, assured her that they did not need many things to eat; indeed, that a single kind of food would answer very well, and opened the way for her to join in their conversation.

Jesus must have been an entertaining conversationalist, overflowing with friendliness and genial good humor, able to relate many experiences with all sorts of interesting people whom he had met in his constant travel over the country.

Jesus always viewed womanhood in the light of such homes as this.

All the experience that a sailor—or any man, for that matter—has with women ought to bring him certain worthful satisfactions:

Inspiration for his tasks. The knowledge that there is a mother at home who believes in a man and trusts him

to be brave and true helps him to measure up to her expectations. Many a man in the Service has left a wife at home, the very thought of whom offers this same inspiration. Sometimes it is another, to whom he has given his life pledge, and who is trusting him completely while he is away from her in defense of the Flag.

An enduring satisfaction that comes to one who has no regrets nor remorse, because he has sought to use his opportunities of women's society for honorable purposes alone. The friendship of good women, young and old, in a normal social life, is much to be desired. A man in the Service ought to come into as close touch as possible with normal home life, and to seek wholesome places of recreation that will give him this association with good women. It is one of the opportunities of shore leave.

Anticipation. A man should live for

the future, not for the present alone. He should look forward to the time when he may go to the altar with the one of his choice, himself as pure as he wants her to be; and that thought should determine his conduct. In no other way can the luster be kept in one's life. A Jackie sometimes speaks of his "good girl" and his "other girl"; in doing so he is robbing his own future of its brightness and is contemptible and two-faced in the eyes of his friends.

The sex instinct is normal. It is essential to manhood and fatherhood. It creates the family and the home and is the basis for many of life's best possessions. But lust is its perversion. Only as men adhere to the standard of absolute sex purity outside of wedlock, believing in the ideal of one man for one woman, can society be protected. If a sailor goes through the war loyal to

this social ideal, he will, in the years to come, look back upon these days with nothing of regret, but with a satisfaction that no one can measure.

The ideal of Jesus is still supreme: pure living based upon pure thinking.

QUESTIONS FOR CONSIDERATION AND
DISCUSSION:

1. Are sex temptations greater or less in naval life than in civilian life? Why?
2. A man in uniform is the popular idol today. What special obligation does this place upon him in his attitude toward young women?
3. How, specifically, can a sailor be most loyal to and thoughtful of his mother? His wife? His sweetheart?
4. In a strange community, what is the best way for a Jackie to be-

come acquainted with good women and gain entrance into good homes?

SUGGESTED READINGS FOR THE WEEK:

MONDAY: Luke 7: 36-50.

TUESDAY: John 4: 1-29.

WEDNESDAY: John 8: 1-11.

THURSDAY: Luke 8: 1-3; 23: 27-28,
50-56.

FRIDAY: John 19: 25-27.

SATURDAY: Ephesians 5: 22-6: 4.

STUDY VI

PURITY OF SPEECH

An old naval officer recently said that there were three certain tests for a "Rookie": (1) he talks all the time; (2) he "cusses" all the time; (3) he talks about being "hard-boiled." Then he added that if a man talked all the time, he knew he had been in the Navy less than a year; if he "cussed" all the time, he knew he had been in less than six months; if he spoke of being "hard-boiled," he knew his stay had been scarcely a month. If a man wants to appear as a "Rookie" in the eyes of experienced Navy men, the constant use of profane language will accomplish his purpose.

But there are other considerations to be kept in mind also. In the Sermon

on the Mount, Jesus had something to say about plain speech:

Matt. 5: 33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black. 37 But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

To the man of the Western world the man in parts of the Orient seems "gushing." He is extravagant in his expressions of affection and is constantly appealing to God or to some sacred object as his witness in support of his assertions. Jesus gives specimens of such expressions which he was frequently

hearing in common conversation. He said in protest that while the law had simply forbidden falsehood in connection with an oath, he forbade the oath itself; in the civilization of the Coming Age men would be so absolutely reliable that a plain "Yes" or "No" would be all that was necessary.

Modern profanity springs from a variety of motives. Often it indicates no real meanness of disposition. Men sometimes express the most kindly feeling in language that is very startling to one not accustomed to it. It is a "gushing" excess of words, an over-decoration of speech that is in bad taste, like a coating of paint and powder on a woman's face.

Sometimes it indicates a lack of thought. The man has not much to say and so he says it hard, like a minister who pounds the pulpit vigorously when his stock of ideas runs low.

A careless appeal to God in support

of an assertion indicates that a man has not much confidence in the reliability of his own unsupported word. Often it is perfectly evident that he is not sincere. He does not mean what he says. He does not really want all the people and things damned that he seems to.

Profanity is usually the result of habit. A man comes to use bad language without knowing it. But it is a habit that becomes tremendously embarrassing when ladies are present.

Profanity is caused by conceit. Its use makes one appear bigger in the eyes of others—so he thinks, at any rate. It gives a man an exaggerated sense of his own importance.

Profanity produces an impoverished vocabulary; the same words are used to express joy or sorrow, friendship or hatred—in fact, the most contradictory attitudes and emotions. He is a very foolish man who allows so great a handi-

cap to be saddled upon himself. He also shows himself to be weak indeed if he allows himself to fall into profane ways of speaking, for no other reason than that others around him are doing the same thing.

The use of the name of God in trivial connections of course indicates a lack of reverence for God. It is like using the flag on trivial occasions or in disreputable connections. A man who so uses the name of God testifies loudly to the fact that he has no aspirations for patriotism in the Kingdom of God.

What Jesus mainly emphasizes is the necessity of *reverent sincerity and simplicity* in speech—really *meaning* everything one says.

All that is said about profanity may be said about obscenity, and more. The "home test" is the best: a fellow should tell no stories that could not be told in his own home. The obscene story lingers longest in the mind and tends to

drive out good thoughts. It is a positive act of unkindness and a sign of genuine unfriendliness for a man to fill another man's thoughts with that kind of thing.

These words are found in an old Jewish book: (Ecclesiasticus 20: 18a): "A slip on a pavement is better than a slip with the tongue."

The Bluejacket's Manual asks this question: "What language is always improper on board ship?" It gives the answer: "Profane, abusive, obscene, loud, boisterous language."

The Navy issues very definite rules governing the conduct of recruits, the first of which is this: "Profane and obscene language will not be tolerated."

A large number of Navy men have taken membership in the "Silent League," an organization devoted to the promotion of reverent and clean speech.

When doing so, they sign the following pledge:

“I promise to do my best to abstain from the use of profane, ungodly words, and of vulgar and obscene speech, and to try to speak the Truth; and, by my example, strive to encourage the cultivation of clean speech in others, especially in my comrade and shipmate.”

Right words must be preceded by right thoughts. Right thoughts are the result of right acts. A man's thoughts may be kept pure by good reading, by going to no theaters but the best, by a persistent refusal to listen to obscene stories, by an absolutely continent life, by the habit of keeping busy in worthwhile occupations. His thoughts may be kept pure by the continuance of his religious life, living always with the feeling that he is in the presence of God. The pure in heart see God, said Jesus. And the reverse is also true: those who

are conscious of seeing God—who live as in His presence—are kept pure in heart, and in word.

QUESTIONS FOR CONSIDERATION AND
DISCUSSION:

1. Test your self-control: How free can you keep from profanity and obscenity during the next twenty-four hours?
2. If you were an officer, would you consider the use of profanity in addressing your men ever justifiable?
3. What are the causes of profanity?
4. What are its results?
5. What did Jesus mean by verse 37 in the Bible passage given above?
6. Compare the men in your barracks who tell obscene stories with those who do not. Which are the more influential? To

which would you go the more readily if you needed a friend?

SUGGESTED READINGS FOR THE WEEK:

MONDAY: Philippians 4: 8 (commit to memory).

TUESDAY: James 3: 2-12.

WEDNESDAY: Exodus 20: 7.

THURSDAY: Matthew 12: 33-37.

FRIDAY: Ephesians 4: 25-32.

SATURDAY: James 5: 12 (commit to memory).

STUDY VII

THE JACKIE AND HIS ENEMIES

In his message to Congress April 2, 1917, President Wilson, though declaring that we must accept war with Germany, made the assertion more than once that we are the sincere friends of the German people. Some do not make distinctions so carefully. Friendship toward an enemy is to many an impossibility. But there is a possible attitude toward an enemy that has in it certain elements of friendship, and that has enduring friendship as one of its objects.

In the Sermon on the Mount, Jesus had much to say about contempt for men and the spirit of revenge:

Matt. 5: 21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. 23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: 39 but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. 40 And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. 41 And whosoever shall compel thee to go one mile, go with him two. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said,

Thou shalt love thy neighbor, and hate thine enemy: 44 but I say unto you, Love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. 46 For if ye love them that love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? 48 Ye therefore shall be perfect, as your heavenly Father is perfect.

Jesus taught that right character necessitates having the proper disposition or purpose with reference to other human beings. So long as a man's relations to the people about him are not right, it is useless for him to gloss the situation over by bringing gifts to God. See the vivid picture in vs. 23, 24. Not until a man had done his best to right a wrong committed could he hope to offer a gift to God acceptably.

In very strong language Jesus expressed his indignation at a man who felt in his heart anything like contempt for another man. "Raca" (v. 22) was a word in Jesus' mother-tongue which meant "empty headed," and was probably frequently used by men who felt contempt for others. It was one of the stinging, hate-breeding words used by the men whom John the Baptist had called "vipers." Perhaps the word translated "fool" was another such word from Jesus' mother-tongue. He condemned not simply the man who in spite rose up and murdered another man, but also the man who rose up and scorned another man. Scorn is the disposition to look down on another with insolent contempt. Its essential element is ill will. It does not wish the other well. If he is a bad man it does not wish for him a chance to become a good man. It wishes simply to see him stay bad and be despised, as such an "empty-

head" ought to be! The contemptuous man needs such another man to set off properly his own superior excellence! Of such a one Jesus once said: "He that exalts himself shall be abased." God does not abase him. He abases himself. Simply liking to see another man worse off than oneself is in itself a degrading experience. It ultimately makes a devil of the man who fixes that feeling upon himself. It introduces the beginnings of hell into his heart.

Some men who enlist in the Service have handicaps due to impediments over which they have had no control. When a man rises to that high plane of action exemplified by Jesus, he learns to hold a fellow-sailor in contempt no longer because he is slow to learn, or unpopular, or crude in his manner. On the contrary, he develops an attitude of appreciation, ever looking for the best, not for the worst, in another.

Jesus was against revenge. The law limited revenge; Jesus eliminated it altogether. The law said that if a man knocked out another's tooth, the injured man must be content simply to knock his tooth out and do no further injury. Jesus said that he must inflict no injury at all in retaliation.

This teaching reaches its most fundamental and inclusive statement in the injunction to love enemies. The law had said, Limit your hate; hate only enemies. Jesus said, Hate not even your enemies. Be possessed of such an invincible good will that no abuse of your person or your property can stop its outflow. This is the way of God, your Father, and you must be true to the traditions of your family! God does not discriminate in sending His blessings, and His sons must be as impartial as He.

This phase of the teaching of Jesus is peculiarly appropriate to the present

war situation. "The Christian witness in war asserts himself resolutely against the enemy with an invincible good will. He brings all the force of his being, physical and spiritual, to bear against the enemy, with an unfailing good will. Force is absolutely non-moral. It is no more good or bad than is electricity. Moral quality appears only in the disposition of the man who uses force. . . . He is no true friend of America who tries to arouse hate in the hearts of American citizens."

Our country calls for strong, intense fighters. Jesus calls for action without the spirit of revenge. The two are not inconsistent. For this struggle is not against the individuals who oppose us, but it is essentially a struggle against a system, against a false idea, and on behalf of a great and humane Cause. The individuals who oppose us are merely the victims of that false system. And the Christian sailor need not aban-

don his Christian motive in the least as he struggles against his foe.

"I honor the land that gave me birth,
I thrill with joy when the flag's unfurled,
But the gift she gives of supremest worth
Is the brother's heart for all the world;
So come, ye sons of the near and far,
Teuton and Latin, Slav and Jew,
For brothers beloved of mine ye are—
Blood of my blood in a world made new."

—George E. Day, "Brotherhood."

QUESTIONS FOR CONSIDERATION AND
DISCUSSION:

1. Think of some one whom you "hate." Now note his admirable qualities. How often will your opinion of people change when you adopt the habit of

STUDY VIII

MONEY MATTERS

When a man enlists in Uncle Sam's Navy, he frees himself from many of his financial worries—that is, the man who has left no one at home dependent upon him. His clothes are furnished him, or practically so. His food costs him nothing. He incurs no expense for lodging. He has neither dentist's nor doctor's bills to pay. He need not pay for his stationery nor his reading matter. Various forms of entertainment are furnished him without cost. What are usually considered the chief items of expense are eliminated from his budget. He could *exist* with scarcely any money. The money question for the sailor, therefore, is entirely different from the same question as applied to the civilian.

The problem becomes primarily one as to the right use of what one has as his own, his necessary expenses having been met.

The Christian attitude toward the use of money is suggested in various aspects of the teaching of Jesus:

Matt. 25: 14 For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. 16 Straightway he that received the five talents went and traded with them, and made other five talents. 17 In like manner he also that received the two gained other two. 18 But he that received the one went away and digged in the earth, and hid his lord's money. 19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them. 20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have

gained other five talents. 21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 22 And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. 23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; 25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. 26 But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. 28 Take ye away therefore the talent from him, and give it

unto him that hath the ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. 30 And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

Many of the Jews in Jesus' day were keen business men. Jesus himself, as a carpenter or builder, had been in business, and when he became a teacher often took illustrations from business life. He is showing here by such an illustration that men are to be held accountable for the development of certain traits of character which will fit them to take their places in the great spiritual industries of the New Age, and that the ordinary daily life of trade and traffic is a situation favorable to the development of such character.

Money earned by one's own effort in a certain sense represents himself.

It is one of the various forms in which the result of his work appears. It can also itself be released in ways that will turn it again into personal energy. It can set men at work. Therefore character is developed and revealed by the ways in which men make and use money.

Many men in the Navy today are proving themselves an inspiration to others by the splendid use to which they are putting their money. Not a few send almost the entire amount drawn on pay day to those dependent upon them—a wife or parents, a sister or younger brothers. In such cases they frequently find their present incomes insufficient to provide for their families as adequately as has been their custom. It is then that sailors and their dependents alike are called upon to share in the sacrificial experiences which these critical times increasingly demand.

But to those who have no such obligations, the temptation is strong to place a very low estimate upon the value of money. Exorbitant prices are occasionally paid for trivial articles, simply because it is a man's whim to possess them. Unnecessary borrowing and careless lending are the outcome of this low evaluation of money. "Neither a borrower nor a lender be," is still good advice.

A navy regulation prohibits gambling. That regulation needs to be re-enforced by a conscience on the subject. Gambling permits chance to determine who the possessor of money shall be; but money represents life, energy, labor, and no one has a right to hold it, except as a gift or for value received. In any gambling game the loser is injured, for without any adequate return he is throwing away that which possesses value; and wastefulness is sin. The winner also is injured, for upon the basis of

mere chance he is accepting that which he has not earned and which rightly belongs to another man. His act, therefore, is not many steps removed from theft. To both winner and loser there is injury, in that their finer sensibilities are calloused. Few habits get the grip upon men that gambling does. It grows upon one who gives it the least soil for growth; but he who will have in his life no room for it whatever, has chosen the way of wisdom.

To most men in the Navy there come real opportunities for thrift. The Government offers the best insurance that one can find, and at the most reasonable figures. Some men will start in business after the war is over, using as their capital what they have saved while in the service. Others will find their savings sufficient for the continuance or completion of their education, interrupted by the war. Some will want to establish homes, but will feel financially

embarrassed because they have never adopted the habit of saving. Among their shipmates, however, will be those who have laid aside a certain amount each pay day for just such a contingency.

In avoiding the peril of wastefulness, one must beware lest he fall into the other peril of miserly selfishness. But the way in which a man uses his money is a fairly good index to his religion and character.

QUESTIONS FOR CONSIDERATION AND DISCUSSION:

1. What is the Christian ideal in regard to money: Making it? Spending it? The accumulation of large fortunes?
2. If a man is willing to take the risk of losing, what harm can

result from gambling? How is the loser injured? How is the winner injured?

3. Compare the attitude of the sailor with that of the civilian toward the value of money. If there is a difference, what is the reason?

4. Discuss the habit of borrowing.

SUGGESTED READINGS FOR THE WEEK:

MONDAY: II Cor. 8: 1-15.

TUESDAY: Luke 16: 1-14.

WEDNESDAY: I Thessalonians 4: 9-12.

THURSDAY: Luke 12: 13-21.

FRIDAY: II Thessalonians 3: 6-15.

SATURDAY: Luke 19: 11-28.

STUDY IX

THE SAILOR AND REAL RELIGION

Upon what basis do you judge a man to be religious? Does it depend upon his beliefs, or upon the forms that he observes? Does it depend upon church membership? Think of the Bluejackets you know who are most religiously inclined. What is it in their lives and attitudes that makes you think of them as "religious"?

A person sometimes acts in a very untraditional way, but though he breaks with so-called religious custom, he may show himself to be genuinely religious. This was true of Jesus. Note one of his conflicts with the religious leaders of his time; and then read his own words bearing upon reality in religion:

Mark 7: 1 And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, 2 and had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands. 3 (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: 4 and when they come from the market-place, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels.) 5 And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? 6 And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoreth me with their lips,

But their heart is far from me.

7 But in vain do they worship me,

Teaching as their doctrines the precepts of men.

8 Ye leave the commandment of God, and hold fast the tradition of men. 9

And he said unto them, Full well do ye

reject the commandment of God, that ye may keep your tradition.

Matt. 6: 1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for

they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. 17 But thou, when thou fastest, anoint thy head, and wash thy face; 18 that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

Among the serious questions over which Jesus came into conflict with the great Scribes from Jerusalem was that of "tradition." Tradition was the term used to designate the explanation of the sacred written Law that had been handed down orally from generation to generation, having come, so it was supposed, from Moses himself. The Scribes' aims were to instruct the people in the meaning of the Law and its application to daily life, and to secure general obedience to its every detail. When, therefore, a popular prophet, talking about preparation for the New Age, ignored or opposed the sacred tradition, he

seemed to the Scribes to be a serious menace to true religion.

But Jesus had never learned the tradition. He had often heard it quoted, however, and had come to feel that it was at many points absolutely opposed to the spirit of the Law it purported to explain. Some of the disciples of Jesus were very lax in observing its ceremonial requirements, a fact which brought him many complaints from the Scribes. But he turned upon them vigorously and called them "hypocrites," that is, those who posed as teachers of God's law but really were opposed to its spirit.

To Jesus, genuine religion was concerned more with the spirit than with the form. A man was not to be judged religious by outward appearances, but rather by having inherent in his every act—such as almsgiving, prayer, etc.—the note of reality. Some men might arrange to give their money, or offer their prayers, or practice fasting in a

way to attract public attention. With mild sarcasm Jesus said that the man who gave his money in order to be published as a benevolent man could sign a receipt. He had received the publicity that he paid for. The bill was settled!

That which men missed by such conduct was the Heavenly Father's reward, a secret thing in the inner life of a man, the sense within the soul of having done right, of being in accord with the kindly Power that is the source of all true life, of being normal in life's most fundamental relations. If a man finds his sense of God growing dim, he must do something intended for God's eye alone. Perhaps it may be a secret gift to the needy. The giver will feel satisfaction in the thought that some one has been helped and he will also feel that God shares his satisfaction. In doing something for God's eye only, a man is acting as if there were a God.

Such action toward Unseen Reality in time strengthens faith in the Unseen. By secret prayer also the sense of God grows stronger.

Many a man is religious in his conduct and a Christian at heart, who would be much surprised at being thought so. A young English soldier who has since been killed in action, expressed this feeling as prevalent among many soldiers. It is to be found none the less among sailors:

“ . . . the soldier . . . does not in the least connect the things that he really believes in with Christianity . . . This is surely nothing short of tragedy. Here were men who believed absolutely in the Christian virtues of unselfishness, generosity, charity, and humility, without ever connecting them in their minds with Christ; and at the same time what they did associate with Christianity was just on a par with the

formalism and smug self-righteousness which Christ spent His whole life in trying to destroy.

“ . . . they never connected the goodness in which they believed with the God in Whom the chaplains said they ought to believe. If they had connected Christianity with unselfishness and the rest, they would have been prepared to look at Christ as their Master and their Saviour.”

—DONALD HANKEY, “A Student in Arms.”

Real religion is a matter of life and of conduct, but there are outward forms which aid in bringing about the desired ends. The Church is one of these. Its services, its sacraments, and its fellowship are potent factors in maintaining right standards and habits of life. No sailor should allow himself to lose touch with his home church.

And when located at a Training Station, he ought at once to form new ties with the church of his preference, regardless of the probable brevity of his stay. The devotional habit is also an aid. Many a Jackie can testify that the practice of prayer each day, and the reading of his Testament, have proven to be sources of strength in the testing times of navy life.

When a sailor talks of religion, let him know what real religion is. Few will turn aside from it when they have discovered its nearness to life and to their own idealism.

CHRIST IN FLANDERS

“We had forgotten You—or very nearly—
You did not seem to touch us very
nearly.

Of course we thought about You now
and then,

Especially in any time of trouble,

We know that You were good in time
of trouble,

But we are very ordinary men.

. . .

And there were always other things to
think of,

There's lots of things a man has got
to think of,

His work, his home, his pleasure, and
his wife.

And so we only thought of You on
Sunday;

Sometimes perhaps not even on a
Sunday

Because there's always lots to fill
one's life.

. . .

Tho' we forgot You, You will not
forget us.

We feel so sure that You will not
forget us,

But stay with us until this dream is
past.

And so we ask for courage, strength,
and pardon—

Especially, I think, we ask for
pardon,

And that You'll stand beside us to
the last."

—Lines written by a Soldier in the
English army about March, 1916.

QUESTIONS FOR CONSIDERATION AND DISCUSSION:

1. What appears to have been included in Jesus' idea of true religion?
2. What are the qualities which a man must have in order to be a religious man?
3. Of what value is church membership to you while in the Navy? Of what value are you to the church of which you are a member?
4. Can a man possess such virtues

as generosity, purity, truthfulness, self-sacrifice, without being religious? Can a man be religious without possessing such virtues?

SUGGESTED READINGS FOR THE WEEK:

MONDAY: Mark 7:10-23.

TUESDAY: James 1:21-27.

WEDNESDAY: James 2.

THURSDAY: Luke 3:10-14.

FRIDAY: Matthew 7:15-27.

SATURDAY: Matthew 22:34-40.

STUDY X

EVIL AND EVIL-DOERS

The fact of sin is not to be denied; neither is it to be easily glossed over. There are men in the Navy who have gone as far as man can go along its paths. They have had the actual experiences of prodigal sons. At the other extreme are the men who have lived sheltered lives, never coming face to face with the darker side of life. The men in each of these classes face peculiar perils. The former are in danger of becoming entirely calloused to every higher appeal and impulse; or, escaping from that, they face the peril of discouragement and hopelessness, seeing before them a future that can be no better than the past. The perils that confront the men at the other extreme

are either the attitude of aloofness that will have nothing to do with their fellows lest they be contaminated, or that of harsh condemnation, with neither hopefulness nor helpfulness in their tone.

For both of these classes, in either of their moods, the example and teaching of Jesus have a distinct and pertinent message:

Mark 2: 13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by, he saw Levi the son of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.

15 And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. 16 And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples,

How is it that he eateth and drinketh with publicans and sinners? 17 And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

Luke 15: 1 Now all the publicans and sinners were drawing near unto him to hear him. 2 And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them . . .

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. 13 And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and

no man gave unto him. 17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: 19 I am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, and kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called to him one of the servants, and inquired

what these things might be. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 But he was angry, and would not go in: and his father came out, and entreated him. 29 But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends: 30 but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that is mine is thine. 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The Scribes were greatly troubled by Jesus' friendly approach to certain classes in the community whom they considered utterly irreligious, because they were not obedient to the Holy Law of Moses in its every detail. These were

called "The Sinners," a popular name that did not mean exactly what the word means in modern speech. Foreigners, since they did not recognize any obligation to keep the Holy Law, were called "sinners of the Gentiles" to distinguish them from like-minded "sinners of the Jews." One class of "sinners" were the "publicans," those who did public revenue business, instead of engaging in private business enterprises. The Jewish officials who sat by the public road collecting tolls were very unpopular, especially among religious people like the Scribes, because they were helping a foreign power collect unholy taxes from God's people; they necessarily had much defiling connection with foreigners; and they had to work on the Sabbath. A Jew who would do this must be a great lover of money, and one who presumably would cheat whenever he could.

At Capernaum Jesus had become

acquainted with one of these men, Matthew, or Levi, by name. He had invited him to become one of his group of followers or "disciples," and Levi had resigned his position at once and accepted the invitation. Levi was fairly overwhelmed by this honor conferred upon him, a mere publican, and to celebrate the event he gave a great reception in his home. A large number of publicans and "sinners" were present, and Jesus and his disciples of course ate with them; this conduct on the part of an ostensible prophet greatly scandalized the Scribes; it indicated altogether too great friendliness with men of the "sinner" class.

Jesus did not excuse the conduct of the publicans and sinners. To his mind they were unfit for the New Age. They were sick people needing a physician, bad people needing to reform. But to his mind the essential element in religion was the truly friendly heart,

the heart prayerfully friendly in its uplook to God, actively friendly in its outlook to all men. And he wanted to draw the publicans and sinners into the truly friendly life. He did not come among them with the evident purpose of "doing them good"; he did not preach at them. He came to them on the level and because he saw something in them that he liked.

The reason for this friendly attitude of Jesus is to be found in his own religious experience, his sense of the Heavenly Father's love for these men. In the story of the "Lost Son" he showed the Scribes how miserably their attitude toward a wrong-doer contrasted with the feeling of the Heavenly Father.

The son is spoken of as "lost." A thing is lost when it is out of the place where it belongs and in danger of not getting back to it. A son may live in the same village with his parents, but

if he never communicates with them and shows no love for them, he is more hopelessly "lost" to them than he would be if he were on a battle-ship thousands of miles away, thinking often of home and writing loving letters every week. The son in the story was "lost" because he had come to be out of sympathy with his father and discontented with his home. But off in the far country he remembered who he was and started back. The boy's father had long been yearning for him and expecting his return; when at last he came, he saw him "afar off," recognized him in spite of his changed appearance, and gave him a royal welcome home. This was the way, Jesus taught, that the Heavenly Father felt over the lost publicans and sinners who were daily coming to themselves, beginning to pray to the Father and to look forward hopefully to the New Age. The Older Brother was thoroughly angry. He had

no love for his brother, nor sympathy with his Father. And Jesus thought of him as representing the Scribes. But even for him the father still retained his love (v.31). And the spirit of Jesus was still kindly toward the hostile Scribes.

Sin appears in many forms—moral indulgence, dissipation, wasted opportunities. But it need not be permanent. There is always a brighter future for the man who seeks it. The discipline of navy life should make it easier for such a one to give himself the *moral* discipline he needs. In such an atmosphere it is easy also to find helpful companionship—other men who, in the spirit of the Master, see the possibilities for good in a man and help him by believing in him and thus giving him courage. And one who will may also find help from that unseen Spiritual Force in the world, the

Heavenly Father, who is not far from any one of us.

Navy life is not different from other types of life. Among the best friends of evil are those who at heart are its opponents, but who will not assert themselves. They cannot bear the scorn that may result. They are fearful, too, of unpopularity. In the long run, no man loses in popularity who openly takes issue with the positions which he at heart despises.

Blame for the continuance of various forms of evil must often be laid at the door of Christian men. We are social beings, and especially should we behave as such in an environment in which all are living together so intimately. The Christian sailor must take heed lest he become a "Scribe," or an "Elder Brother," making it hard for another to straighten up. Consider that other's possible past, the home from which he may have come, the peculiar tempta-

tions to which he may have been subjected, the hindrances against which he may have been struggling. All these will temper one's judgment and make one more ready to approach men in the Master's spirit of friendliness, drawn to them not because of what they are—even in spite of what they are—but because of what they may become.

“O Love, that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be. . . .

O Cross, that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.”

—George Matheson.

QUESTIONS FOR CONSIDERATION AND
DISCUSSION:

1. How do many sailors help their fellow sailors to become "prodigal sons"? How can they prevent one another from entering upon that type of life?
2. Is it possible to single out certain good qualities in a man and like him for them? Or to see in him certain unrealized possibilities and really like him for them?
3. Being a man of high ideals, do you shun evil-doers, lest your own ideals be lowered, and because such men are repulsive to you, or do you associate with them in order to influence them for good? How can a man know whether he is strong enough to do the latter?
4. What evidence is there that close up against the life of the world

is the life of an unseen Fatherly Being, who really cares when a man goes wrong, and who feels satisfaction when he goes right?

SUGGESTED READINGS FOR THE WEEK:

MONDAY: Galatians 6: 1-5.

TUESDAY: Matthew 9: 9-13.

WEDNESDAY: Luke 19: 1-10.

THURSDAY: Romans 6.

FRIDAY: Romans 5: 1-8.

SATURDAY: Luke 15: 1-10.

STUDY XI

THE JACKIE AND HIS FELLOW JACKIES

It is said that an "old tar" is always ready to loan the very clothes off his back to another "old tar"! If that spirit of friendly kindness is an essential part of navy life, one may as well get it early.

It is the spirit of the hero in the following story:

Luke 10: 25 And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. 28

And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor? 30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like a manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? 37 And he said, He that

showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Matt. 7: 1 Judge not, that ye be not judged. 2 For with what judgment ye judge, he shall be judged: and with what measure ye meet, it shall be measured unto you. 3 And why beholdest thou the mote than is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? 5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. . . .

12 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.

A religious man, a "lawyer" who gave his life to the study of the law of Moses, asked Jesus how a man might make sure of a place in the New Order. He asked the question in a rather critical spirit, "testing" Jesus. Jesus referred him to

a statement in the Jewish scriptures, which presented the central idea of his teaching: Loving God with all the heart and loving one's neighbor as himself. The lawyer, suspecting that Jesus would have some peculiar views, tried to ferret them out by a further question, asking who a man's neighbor is. In reply Jesus told the story that we call the story of the Good Samaritan: A man has been robbed and lies wounded by the roadside. He has nothing with which to reward a rescuer, but will be merely a source of expense. Two religious professionals ride by, on their way home to Jericho. Each in turn sees the naked man lying there, and each in turn veers off to the other side of the road and passes on. Neither of them saw any connection between this situation and religion. The wounded man's heart sank as he saw them leave. But then another man appeared, a Samaritan, whose religion, if he had any,

was to the priest and Levite a wicked perversion of Jewish religion. But he had within him what to the mind of Jesus was the very essence of religion—a truly merciful heart. As soon as he saw the man he got down from his donkey, gave first-aid to the wounded man, took him to an inn, cared for him, and became personally responsible for whatever expenditure there might be.

The lawyer had to admit that the really neighborly man was the Samaritan, and he was told to imitate him if he wished to show his real love for God and his neighbors and if he hoped for a place in the New Order.

Jesus' great idea here appears, that God himself is present in every human situation. God, the Father in Heaven, was present and saw all that occurred—and cared. The only way to love God was to love him there where he was and to join him in caring for the wounded neighbor. The priest and the

Levite thought that God stayed in his temple listening to the music and smelling the incense. Jesus knew that God was out on the great highways of life, the unseen Companion of every man who had fallen by the way. It is therefore foolish for a man to talk of loving God, unless his attitude toward his fellow-man is that of loving friendship.

Jesus recognized the instinct of the human heart to see and point out to an interested audience whatever is wrong in another. This is often combined with an excessive optimism in one's judgment of himself, a fact which appealed to Jesus' sense of humor. But here, as always, it is the motive behind the act that determines its moral character. It is not always a kindness to a person to ignore his faults. He may need helpful suggestion, but it is to be friendly, and not censorious suggestion.

The friendly critic needs to be sure of three things: that he has given generous attention to all the good points in the person criticized; that he has thought long and faithfully of his own weak points; that his purpose in noting the other's faults is not to arouse sentiment against him, but to help him overcome them. In almost all cases, therefore, he will speak of these faults not to others, but privately to the person himself. It will often be possible to make the suggestion in some indirect, tactful way that will not be an evident criticism.

A man should treat every other man in his community, or barracks, or regiment, as he would feel that the other man ought to treat him if their situations were reversed.

Men who are living together intimately need to cultivate this spirit of friendship and to live in harmony with

the Golden Rule. In every friendship there are at least four essential elements:

1. *Confidence*. Without mutual trustfulness friendship is impossible. A group can live together in harmony only as each member has confidence in the integrity and good intentions of the others, being slower to pass judgment upon another's motives or misdeeds than upon his own.

2. *Faithfulness*. Fair play; doing one's full share of work to be done, without being compelled; sticking to one's tasks without shirking; never breaking confidence;—these are essential to a harmonious society.

3. *Thoughtfulness*. The thoughtful man is considerate of the feelings of other men. He knows that indecent language grates upon the finer sensibilities of many of his fellows, and therefore he holds his tongue in check. For the sake of others' pleasure he is cleanly in his habits, even in ways that do not

come within the realm of official inspection. He treats no one with contempt—least of all the sailor with a handicap. Toward those who most need befriending he is most careful to adopt the habit of thoughtful consideration.

4. *Helpfulness.* The unpopular Jackie is not to be made an object of scorn in this new atmosphere of friendliness, but rather an object of special concern, to be helped into his normal place in the group life. The assistance that men of superior advantages are constantly giving to those less fortunate, such as tutoring in subjects in which they are deficient, and the private instruction of those who are slow to learn, is an element of the friendliness of the New Age for which Jesus yearned, and which we, as his followers, are ever trying to bring in more completely.

“He asked her once again, ‘What hear-
est thou?’

What means the voice of Life?’ She
answered ‘Love!

For love is life, and they who do not
love

Are not alive. But every soul that
loves,

Lives in the heart of God and hears Him
speak.’ ”

—Henry Van Dyke, “Vera.”

QUESTIONS FOR CONSIDERATION AND DISCUSSION:

1. Jesus seems to say that *living* really consists in *loving*. It is sometimes said that living consists in, or depends on, the adaptation of an organism to its surroundings—for instance the adaptation of a fish to water. If so, how does living consist in loving?

2. Can you reconcile Jesus' teaching in regard to thoughtful concern and service for others with the principle of the survival of the fittest that seems to prevail in training for navy life?
3. Do you see any parallel between the parable of the Good Samaritan and the entrance of the United States into this war?
4. What is the right attitude to assume toward the profane man? The unpopular man? The man slow to learn?

SUGGESTED READINGS FOR THE WEEK:

MONDAY: Luke 22: 24-27.

TUESDAY: Matthew 25: 31-46.

WEDNESDAY: Luke 11: 5-13.

THURSDAY: James 4: 11-17.

FRIDAY: Romans 14:1-12.

SATURDAY: Romans 14: 13-23.

STUDY XII

PREPARING TO LIVE

The great majority of men who go to war will return. In spite of the horrors of this great conflict, a man who goes into it has a far better chance of returning home than of not doing so. The actual official statistics of England and other belligerents, surprising to many who read them, prove the truth of this statement. This being the case, a man who is in training for naval life is not preparing to die; he is rather preparing to live, and his entire war experience should be a preparation for life after the war is over.

That preparation includes a certain degree of self-denial. It implies emphasis upon the possibilities of life—life in its completeness. These are

unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink: and with the baptism that I am baptized withal shall ye be baptized: 40 but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared. 41 And when the ten heard it, they began to be moved with indignation concerning James and John. 42 And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. 43 But it is not so among you: but whosoever would become great among you, shall be your minister; 44 and whosoever would be first among you, shall be servant of all. 45 For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

Both privately and publicly Jesus kept saying that he must endure some sort of suffering before the New Age could dawn. In fact, he went further and declared that all who wished to

consort with him as disciples must prepare to suffer even death. This idea he presented very concretely, picturing a procession of men going out to crucifixion, himself in the lead, and each carrying the horizontal piece of a cross on his shoulder. Jesus described the joining of this procession as "denying one's self," that is, denying to one's selfish inclinations the right to control choices. In verse 35 he plays upon the word "life" in its two senses: He who is bound to preserve this present bodily "life" at any cost will lose the "life" of the New Age; and the reason is this, that in the New Age each man wishes for every other man as fair a chance at all good things as a man would wish his brother to have. The man who stands for that kind of life runs serious risk of getting hurt, as was soon to be proved in the case of Jesus himself. But no present satisfaction can compensate for the loss of one's

“life” in the New Age. For that, one is constantly preparing.

The immediate followers of Jesus came gradually to count with confidence on high offices in the New Age, and two of them, to the disgust of the others, tried to make him promise beforehand to give them precedence over all the rest. In dealing with these ambitious disciples, Jesus once more emphasized the thought that the man who wished to be really great in the New Age must not be wishing for power to bend the lives of others to his own convenience. Not what he could succeed in making others contribute to him, but what he could succeed in contributing to the real welfare of others, would constitute the measure of his greatness. The principle to be followed in action toward another is evidently to do for him what will stimulate him to responsive good will and efficient action, which are the essential elements in character. One

must be "everybody's bond-slave," which implies working for the common good and summoning all others to do the same.

The teaching of Jesus recognizes no difference in method between rightly preparing for death and rightly preparing for life. One prepares for the future, whatever that future may be, only by the way of sacrifice, and by adopting a course of action in the present that might appropriately become permanent.

Like the Master, one should ever be ready to die. He should also be ready to live. The sailor going to sea ought to fix his attention upon life after the war, and begin to prepare for it now.

1. The preparation will be economic. These are days of thrift, which one in the Service has an opportunity to practice, saving through various means—Liberty bonds, Thrift stamps, etc. Govern-

ment insurance and the Allotment scheme are aids to a man in this effort.

2. The preparation is moral, also. One must keep in close touch with his home and his community, so that he will be able to assume again his home obligations, and again to take his place in his community life. He should look with suspicion upon any course of action that will make him less alert to the duties of citizenship and less sensitive to the moral standards which the best homes accept.

How is a sailor to make this preparation?

He is to prepare to live by living. We learn to do anything by doing it. A man prepares himself to be a thrifty citizen in the future by practicing acts of thrift now. He prepares himself to be a moral man in later years by living an absolutely continent and moral life now. We do not learn except by doing.

His preparation must include the

spirit of faithfulness in every present task. The attitude with which a man performs his present duties will become his life habit.

By the development of initiative and individuality he also prepares for the future. A military system inevitably tends to destroy individuality. To a degree this is necessary and desirable. But no man should allow it so to submerge his personality that he ceases to possess and to assert his moral convictions and his religious ideals. Donald Hankey said that in military life "selfishness gives way to good comradeship; one's individuality becomes merged in bigger corporate personality." But a man must beware lest his individuality be so completely merged that he ceases to act as a free agent and no longer thinks for himself.

Prepare to live rightly in the future by right living in the present.

QUESTIONS FOR CONSIDERATION AND
DISCUSSION:

1. How can the death of Jesus, or the death of any other, bring moral enlargement to another life?
2. Is your present course of life—in moral practice, habits of thrift, etc., such as you hope to continue when the war is over?
3. What habits of thrift would you commend to a new recruit in the Navy?
4. In which are you more interested—preparing to live or preparing to die? What is the best way of preparation for each?

SUGGESTED READINGS FOR THE WEEK:

MONDAY: Mark 9: 30-50.

TUESDAY: Luke 9: 57-62.

WEDNESDAY: II Corinthians 4: 16-5:
10.

THURSDAY: John 13: 1-17.

FRIDAY: Luke 12: 42-48.

SATURDAY: Matthew 10: 24-39.

STUDY XIII

BEHAVIOR IN DAYS OF CRISIS

These are days of crisis for every nation. They are none the less days of crisis for every man engaged in his country's service. Each day presents situations in which he has the opportunity to stand firm for his convictions, or to hesitate and waver. With that in mind a man may find help in turning to the life of Jesus, to note his behavior throughout the last week of his life, as he stood firm, undaunted, and almost alone. The following verses present one of the most critical experiences of the week:

Mark 14: 53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the

elders and the scribes. 54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire. 55 Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. 56 For many bare false witness against him, and their witness agreed not together. 57 And there stood up certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. 59 And not even so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven. 63 And the high priest rent his clothes, and saith, What further need have we of wit-

nesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with blows of their hands.

66 And as Peter was beneath in the court, there cometh one of the maids of the high priest; 67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. 68 But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew. 69 And the maid saw him, and began again to say to them that stood by, This is one of them. 70 But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them, for thou art a Galilaean. 71 But he began to curse, and to swear, I know not this man of whom ye speak. 72 And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Jesus' arrival in Jerusalem, the capital city, made the whole week that followed a crisis, for he risked his life by coming to the city at all.

The great Scribes and the chief priests were eager to execute him. Some of the Scribes sincerely felt that he was a menace to the religious life of the people. His idea of real religion was so different from that of the Scribes, that he seemed to them irreligious. His great popularity as a prophet among the people made him, in their view, an especially dangerous enemy to the national religion. Many others among the Scribes, however, were bitterly bent on putting him out of the way for personal reasons. He had openly attacked their teaching, criticized their habits of life, and said that their pious pretensions would be condemned by God in the judgment-day.

In the last week he did not flinch at this point. In the great temple courts, under the open sky, he addressed thou-

sands of people on the subject of true religion and the shameful conduct of the religious leaders of the people. Although he might naturally have expected it to cost him his life, he determined to break down the authority which the Scribes were exercising over the people for the establishment of their counterfeit religion. He seemed to feel that nothing less than the most startling invective would answer this purpose. He called them "hypocrites," "serpents," "sons of hell," foul graves "inwardly full of dead men's bones" but covered on the outside with pious whitewash!

He not only antagonized the Scribes, but he also attacked an entirely different class of religious leaders, the powerful priests. These men, who had supervision of the Temple, had allowed merchants to bring into the great temple courts the animals and birds used for sacrifice in the temple service. These

merchants probably paid the priests well for this privilege and got their money back by charging outrageous prices to the thousands of poor people, who with great difficulty had saved money enough to make the long, expensive journey over land and sea from their homes to God's holy house of prayer in Jerusalem.

This aroused Jesus' fierce indignation. In a public address he accused them of having made the sacred place a "robbers' cave"! With the authority of a popular prophet, he personally forced them to leave the Temple. This assumption of authority angered the priests. Priest and Scribes combined in a plot to arrest and execute him. His popularity was so great that they dared not touch him publicly, but they unexpectedly found among his intimate friends a man who could be bribed. He guided them to Jesus at night in a secluded spot, where they placed him

under arrest. He was hurried away for trial, condemnation, and execution, before his popular following in the city could learn what had happened. He was on the cross probably within twelve hours after his arrest.

In the terrible crisis which this trial forced upon Jesus he was absolutely true to one of the central convictions of his life. After having failed to convict him on various cheap charges that would have disgraced him in the eyes of the nation, the president of the court finally asked him whether he thought himself to be the Christ—that is, the one commissioned by God to establish true religion in the nation and in the world. He replied that he did and on this confession was immediately condemned to death.

This trial and the execution which followed it were, in a sense, the great dramatic crises of the week, but there were other related crises that were per-

haps no less vital. Alone in the night, just before his arrest, in a garden called Gethsemane, he faced God in a distress of soul that, as he said, seemed like death itself. In that experience he renewed his life-long offering of himself to God, ready to suffer whatever the will of God might require.

In these days, too, as has been said above, he had to deal with the treachery of a trusted friend, a treachery that even went the length of delivering him to death and seemed likely to fasten lasting shame upon his memory. In the Oriental life of Jesus' day, table companionship was a sacred relationship. That which cut Jesus to the quick was Judas' faithlessness in this sacred relationship. At the table he said: "One of you shall betray me, even he that eateth with me!" Everyone would be likely to say that there must have been some horrible wickedness in

Jesus, since even his table companion delivered him up to the authorities!

Another trusted friend, whom he had called Peter, the Rock-Man, wavered and went down for a while in the terrible storm of hate that beat upon Jesus.

Jesus stood also for a few tense moments before the shrewd, cynical Roman Procurator, Pilate. He bore himself with a silent dignity that affected the hard reserve of the Roman and finally produced in Pilate the uncomfortable feeling that he had done something unworthy of a Roman. The Procurator perhaps had a strange sense of having himself been before a judge and found wanting!

Other lesser crises might be noted in this eventful week. In them all Jesus held firm under the attacks of his enemies, kept free from personal bitterness, endured his suffering with a steady nerve, and looked forward with confi-

dent faith in God to a victorious and immortal life for all men.

May that picture of the loyal, earnest, active Jesus, facing his great days of crisis without flinching, inspire us with a like fidelity to our Cause and a like devotion to the right as we know it.

“God send us men whose aim ’twill be,
Not to defend some ancient creed,
But to live out the laws of Right
In every thought and word and deed.

God send us men alert and quick
His lofty precepts to translate,
Until the laws of Right become
The laws and habits of the State.

God send us men of steadfast will,
Patient, courageous, strong, and true;
With vision clear and mind equipped,
His will to learn, His work to do.

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the State."

—E. J. Gillman.

QUESTIONS FOR CONSIDERATION AND
DISCUSSION:

1. Contrast the characters of Pilate and Jesus. Each possessed power of a different type. Which type of power is the greater—now as well as then?
2. What was the chief concern of Jesus during these days of crisis? What is your chief concern during your days of moral crisis?
3. What experiences were hardest for Jesus to bear, the opposition of the authorities and religious leaders, or the betrayal of Judas and the denial of

Peter? What will prove most discouraging to a loyal, Christian sailor—the usual behavior of the profane and irreligious, or the weaknesses of other professed Christians, who lack the backbone to let others know of their convictions for Christianity and for the moral life?

SUGGESTED READINGS FOR THE WEEK:

MONDAY: Mark 11.

TUESDAY: Mark 12.

WEDNESDAY: Matthew 23.

THURSDAY: Mark 14: 1-52.

FRIDAY: Mark 15: 1-41.

SATURDAY: Mark 15: 42-16: 8.

PART III

**Facing the Future with Optimism
A Christian Witness at Sea**

STUDY XIV

FACING THE FUTURE WITH OPTIMISM

The days of training at the Naval Station are almost over. When one reaches the last Detention Camp, his face is already turned toward the sea. The experiences for which he enlisted seem now to be very near. They are not without their danger, and there will be hardships, too. These a man should understand, but they should not depress him. Looking forward to this new chapter of his life, he ought to face it with enthusiasm, with genuine optimism. And if a sailor goes to sea in that spirit of hopefulness, it will be because he is confident as to his own course, confident as to the outcome of this struggle, confident as to the coming of a New Age for all peoples.

As we have faced our various problems in this course, we have kept ever before us the personality of Jesus, getting glimpses of his life, his spirit, and his aims. He had difficulties to face, he had defeats to meet, he had days that were dark; yet in spite of these, he seems always to be hopeful, assured that the future will be better than the past. This does not appear in any one event or discourse alone, but in many touches throughout the gospel accounts. Note a few passages:

Matt. 13: 31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in

three measures of meal, till it was all leavened.

These parables suggest the growth of this movement to which he was devoting his life—the Kingdom of God, the rule of God in men's hearts. The movement, while popular, was attracting but few intelligent followers; Jesus' efforts were meeting many a rebuff. But still his spirit was not daunted. Though the movement might be slow, it was none the less as sure to permeate society as yeast to leaven a lump of dough. Though small, it would be great, even as a great herb grows from a tiny mustard seed.

Luke 10: 18 And he said unto them, I beheld Satan fallen as lightning from heaven.

In these striking words Jesus once more exhibits his tremendous optimism,

using this strong, figurative language to express his certainty of the final defeat of evil.

Matt. 16: 15 He said unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. 18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

Thus the Gospel presents Jesus as confidently predicting the founding of his Church, which would never pass away.

Matt. 26: 29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

John 16: 32 Behold, the hour cometh

yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

The accounts of the Last Supper and of the last discourse following it, occurring less than a day before Jesus' death, suggest to us this optimistic spirit carried to the very verge of the tomb. He did not doubt the certainty of victory beyond his imminent death. The Messianic reign in the New Age was often pictured as a triumphant Messianic banquet. This is what Jesus had in mind at the Last Supper, when he pledged himself never to touch wine again until the New Age had begun and they should meet at that banquet. Of this New Age he was certain.

When he predicted the scattering of

his followers, himself being left alone, one might expect to hear some complaint. Instead of that, there comes the triumphant word of hope: "Yet I am not alone!" When he tells of the tribulation that his followers may expect in the world, he does not do so with a tone of sadness or of hopelessness; he says, "Be of good cheer."

It was in that mood that Jesus faced life: "Be of good cheer." He was not blind to facts; he saw the good and he saw the evil, the bright side of life and the dark. And he felt that the good outweighed the evil, and that the darkness would at last be illumined by the light.

How could Jesus preserve this attitude of hopefulness toward the future?

1. He had a genuine faith in God as a loving Father, who heard His children speak, who knew their needs, and who would always do for them that which was best. This was not a belief

about God. It was a feeling of intimacy with God, and an abiding sense of His nearness.

2. He felt confident of his own life purpose, and that he had a definite mission to fulfill in the world. Having made his life's decision, there was no swerving from the path. And the commitment of himself to his task gave him assurance of the task's success.

3. He believed in human nature. And therefore he called out the best in men. He was constantly giving men new names on the basis of their possibilities, and thus he encouraged them to develop their best selves. Because he looked for the best, he saw it. And because he saw the best, he did not doubt that a New Age would dawn for the world.

The sailor needs this optimistic spirit as he goes out to sea. And to gain it

and retain it, he must have those essentials that produce it:

1. Real faith in God, his Heavenly Father, as One that cares about our world and about our lives. The Unseen Power that is all about us is for us and not against us. Read Matthew 14: 24-31. Think of this experience of Peter as though it were a parable. Others, like Peter, will see the wind and waves and be afraid. The temptations of the sea may also appear as great submerging billows. It is then that a sailor needs some greater power to fall back upon. Then he will count himself fortunate if he has cultivated the presence of God as an unseen Friend; and this he may do by association with those who have that experience, by the habit of prayer, by the study of the Bible and other good literature that tends to inspire a man to be his best.

2. Belief in a better future for the

world. Every sailor must think of himself as having a part in bringing about this better future; he is to help usher in the New Age of mutual confidence, true brotherhood, righteousness, and peace.

“Though the cause of Evil prosper, yet
’tis Truth alone is strong,
And, albeit she wander outcast now, I
see around her throng
Troops of beautiful, tall angels, to en-
shield her from all wrong.”
—Lowell, “The Present Crisis.”

3. Certainty as to one's life purpose. A man who is in doubt as to what he stands for or what he would like best to do, is ever troubled with discontent. But when one knows clearly why he is in this war and what he hopes to see accomplished by it, he is conscious of a sense of “mission,” a definite purpose, that brings contentment and makes his

whole attitude one of hopefulness. It is then that he can face the unknown future with the confidence of a Christian optimist.

“Rejoice, O world of troubled men;
For peace is coming back again—
Peace to the trenches running red,
Peace to the hosts of the fleeing dead,
Peace to the fields where hatred raves,
Peace to the trodden battle-graves. . .
And men will wonder over it—
The red upflaming of the Pit;
And they will gather as friends and say,
‘Come, let us try the Master’s way.
Ages we tried the way of swords,
And earth is weary of hostile hordes,
Comrades, read out his words again;
They are the only hope for men!
Love and not hate must come to birth:
Christ and not Cain must rule the
earth.’ ”

—Edwin Markham, “Peace.”

QUESTIONS FOR CONSIDERATION AND
DISCUSSION:

1. Is the world growing better or worse?
2. Is the world better or worse now than it was before the war broke out in 1914?
3. What seem to you to be the grounds for entire confidence—like the confidence of Jesus—that the suffering of humanity will be followed by an era of liberty and peace?
4. Why does a man who believes in a better future do most to bring it about?

SUGGESTED READINGS FOR THE WEEK:

MONDAY: Matthew 13: 24-30, 36-43.

TUESDAY: Acts 6: 7-15; 7: 54-60.

WEDNESDAY: John 15.

THURSDAY: John 16: 1-24.

FRIDAY: John 14.

SATURDAY: Philippians 1: 12-21.

STUDY XV

A CHRISTIAN WITNESS AT SEA

Every Bluejacket who has gone through these fifteen studies with care must have gained a new insight into the Master's Way, and must have felt it to be a way that can be followed as a man trains himself for the Navy, as well as in the quieter life of some village or countryside.

But is it a way that can be followed as one leaves the Training Station, goes out to sea and enters into the midst of the war situation? Can a man then be a witness for his Christianity? What is it, fundamentally, to be a Christian? And how can a man bear his testimony effectively as he sails the deep? These are questions that force themselves up-

on every Bluejacket who has been gripped at all by the program of Christianity.

At the close of his career Jesus bade his followers to be his witnesses everywhere—"unto the uttermost part of the earth":

Acts 1: 1 The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, 2 until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: 3 to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: 4 and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: 5 for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? 7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. 8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.

The purpose of Jesus seems to have been to gather men into a brotherhood about himself as Leader, and to bind this brotherhood forever to God. So far as individual lives are concerned, he wished to share with them, through the contagion of spiritual fellowship, his own faith in the Heavenly Father, his own sense of human brotherhood, his own confidence in immortality.

Jesus' program for the accomplishment of his great mission was a campaign of testimony on the part of his disciples, his "witnesses," that is, per-

sons able to testify to something on the basis of their personal experiences with him. Such testimony, he felt sure, would bring the great result to pass. The Christian is able to say: I have determined at any cost to make Jesus' ideal of life my own, and have reached out to his immortal Spirit for help in realizing it.

Jesus' point is that a multitude of men able honestly and earnestly to bear this testimony, sometimes in words, always in action, will transform the civilization of the world. When one man, in the midst of this great and growing Christian experience, stands on the threshold of another man's life, he will find himself possessed of "power" to be or do or say something that will successfully summon the other man to come forth and join him in God's great enterprise.

Being a Christian has to do pri-

marily with one's way of life; it means the adoption of the Master's way. It has to do with action in accord with the way of Jesus. And when a sailor starts to sea, being a Christian will mean for him that he has begun to live, and is resolved to continue to live, in harmony with that way.

For many weeks we have been considering the implications of that way for one's naval career. It means having a real faith in God, such as Jesus had; being loyal to duty as a man sees it, even as he was loyal; using one's freedom for self-development and for the welfare of others, rather than using it for things that are evil; it means the cultivation of humility and sympathy and forgiveness toward others, of purity and righteousness in one's own life. It means the treatment of every woman, young or old, and whatever *her* attitude and desires may be, as a sailor would want his sister or mother or wife to be

treated. It means pure speech, free from profanity or obscenity. It means thrift and common honesty in money matters. It means throwing oneself unreservedly into this great world war, without a feeling of hatred toward the people of the nations against which we fight. It means standing alone, if necessary, for one's convictions. It means for a man so to witness for his religion that, even though no word is spoken, his life will prove that he is trying to follow in the Master's way.

These, then, are some of the things involved when a fellow is asked whether or not he wants to be a Christian. It involves a decision; but it is more than a decision. It requires that one enter into a certain way of living—the way that we call Christian.

But how can a man do this?

1. The *will* to live according to the Master's way will carry a man far toward the achievement of his purpose.

"Our wills are ours, we know not how;

Our wills are ours, to make them thine."

Many a young man has difficulties in regard to his religious beliefs, difficulties that are not easily solved. But these difficulties will not prevent him from attempting to pattern his life after the example and teaching of Jesus. And the man who lives his life according to that pattern will be most likely to find his religious beliefs adjusting themselves satisfactorily. For, it is ever true, as Jesus said, that "if any man willeth to do his will, he shall know of the teaching, whether it is of God. . . ."

2. A man can accomplish this desired end also by the help that comes from a Higher Power. God is not far from any of us who seek His help; faith and trust in Him, and the commitment of one's life to Him will bring a man

new courage to face his tasks, and new strength to meet his problems victoriously.

3. The Christian life may be said to begin when a man lets the Spirit of Jesus Christ enter into his life. Usually this is marked by a deliberate personal choice, involving a decision, a definite venture in faith. The New Testament sometimes describes this as "believing"; sometimes as "confessing"; (Read John 20:31; Acts 5:14; Acts 16:31; Romans 10: 9, 10). And Peter in one of his sermons (Acts 10:43) declared that one who made such a deliberate venture in faith would enjoy the experience of the forgiveness of sins. Such a man, under the inspiration and direction of the Spirit of Jesus, his new Friend, receives new courage in his struggles, new hope for the future, a new idealism in his whole outlook upon life. The process whereby a man enters into the Christian life may be a gradual one.

It may represent a normal growth and a developing experience. But somewhere along the path he will face the question: "What does Jesus Christ mean to me?" And his answer will be something like this: "He is my Friend, my Exemplar, my Saviour, the Lord of my life."

4. The inspiration of the life and death of Jesus constitutes a challenge to every man to live his own life in accordance with Jesus' way. And, as has been true through all the centuries, so today men are enabled to overcome evil and to live lives of righteousness and unselfish service because of their sense of fellowship with the immortal Spirit of Jesus. No sailor who seeks the help of the immortal Spirit of Jesus will seek in vain. Many can testify that this experience is to them as the experience of a personal friendship.

A sailor who starts out to sea, facing not only the opportunities of service that are his today, but also the personal

dangers and temptations that are inevitable, may well bear in mind the words of I Peter 4:7, "Steady then, keep cool and pray" (Moffatt's translation). Much depends upon a man's own will power. He must not lose his grip upon himself. And he depends upon a Higher Power, conscious of being insufficient in his own strength. He must therefore cultivate self-reliance on the one hand, and dependence upon God as well. One who has formed the habit of so doing, will not find the Christian life too hard for him.

A Christian sailor is anxious to bear testimony to his faith and ideals. But how is he to be a Christian witness in this time of war?

This he may do by interpreting the war in Christian terms—a struggle not of greed, not for territory, not in the spirit of revenge; but a struggle for humanity, for the world's safety in the

generations to come. Only as a man interprets the war from the Christian viewpoint, can he participate in it as a Christian witness.

He may be a Christian witness, too, as he strives to bring other men both to this point of view and also to those habits of daily living that we call Christian. This he may do by what he says, but still more eloquently by what he is seen to be each day, in every contingency. Such an approach to another man does not involve preaching at him, or handing something down to him from a point of personal superiority. It is simply coming to him on the level to share with him, if possible, a great value. This readiness to share every value with others is the very genius of Christianity. And one who will not be true to the demands of this spirit cannot permanently hold Christian values. If a man tries to keep his Christianity for himself he will lose it. If he is ever

anxious to share it with his fellows, he will retain it in increasing richness and measure.

May every man who has enlisted beneath the Stars and Stripes enlist also beneath the banner of the Cross. And may the Master's way become the way of every sailor!

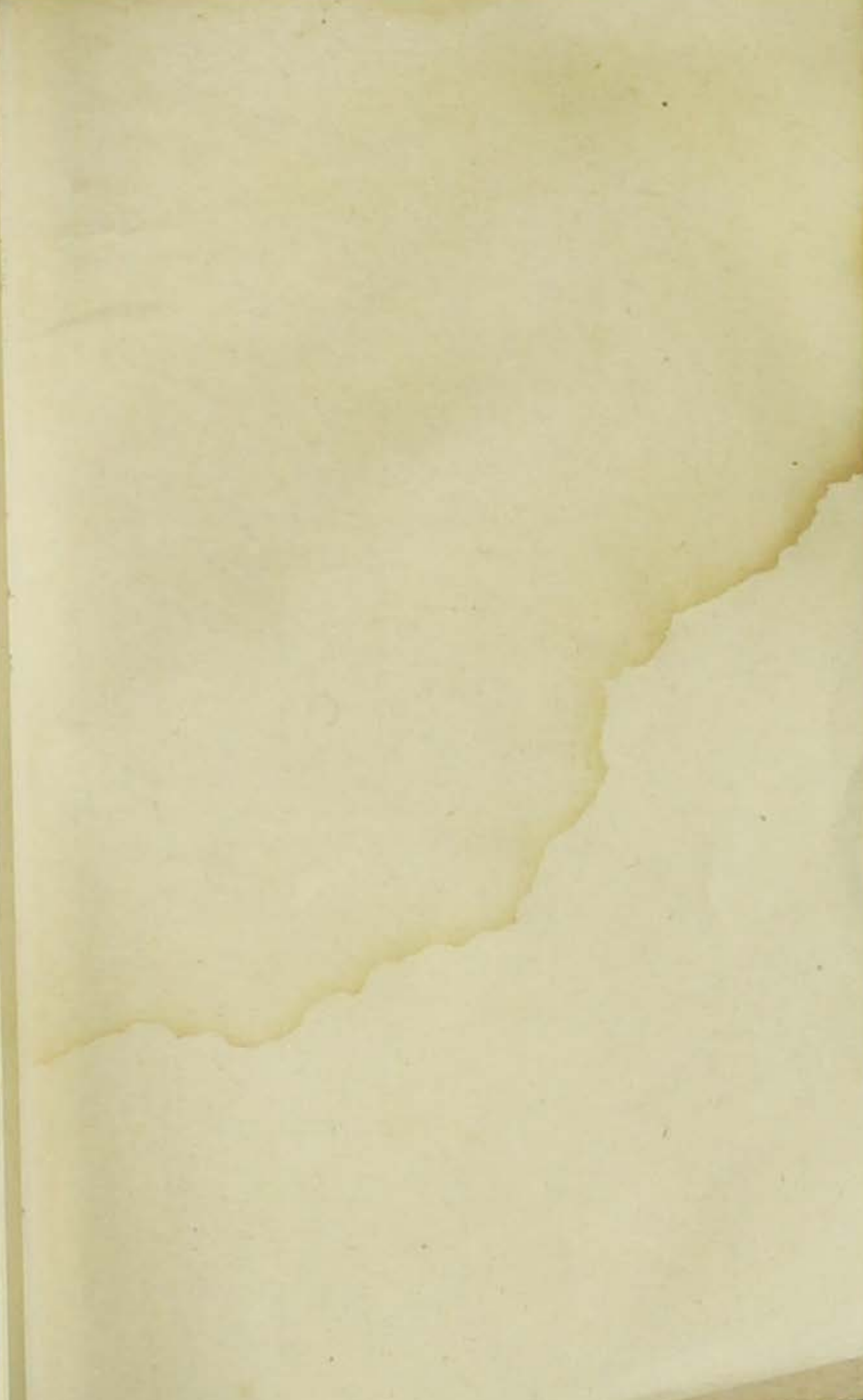
QUESTIONS FOR CONSIDERATION AND
DISCUSSION:

1. What does it mean to become a Christian?
2. Can a man live a real Christian life in the Navy?
3. How much Christian experience should a man have before he makes some effort to share it with another?
4. Compare your present habits and moral standards with what they were when you left home to enter the Navy. In what re-

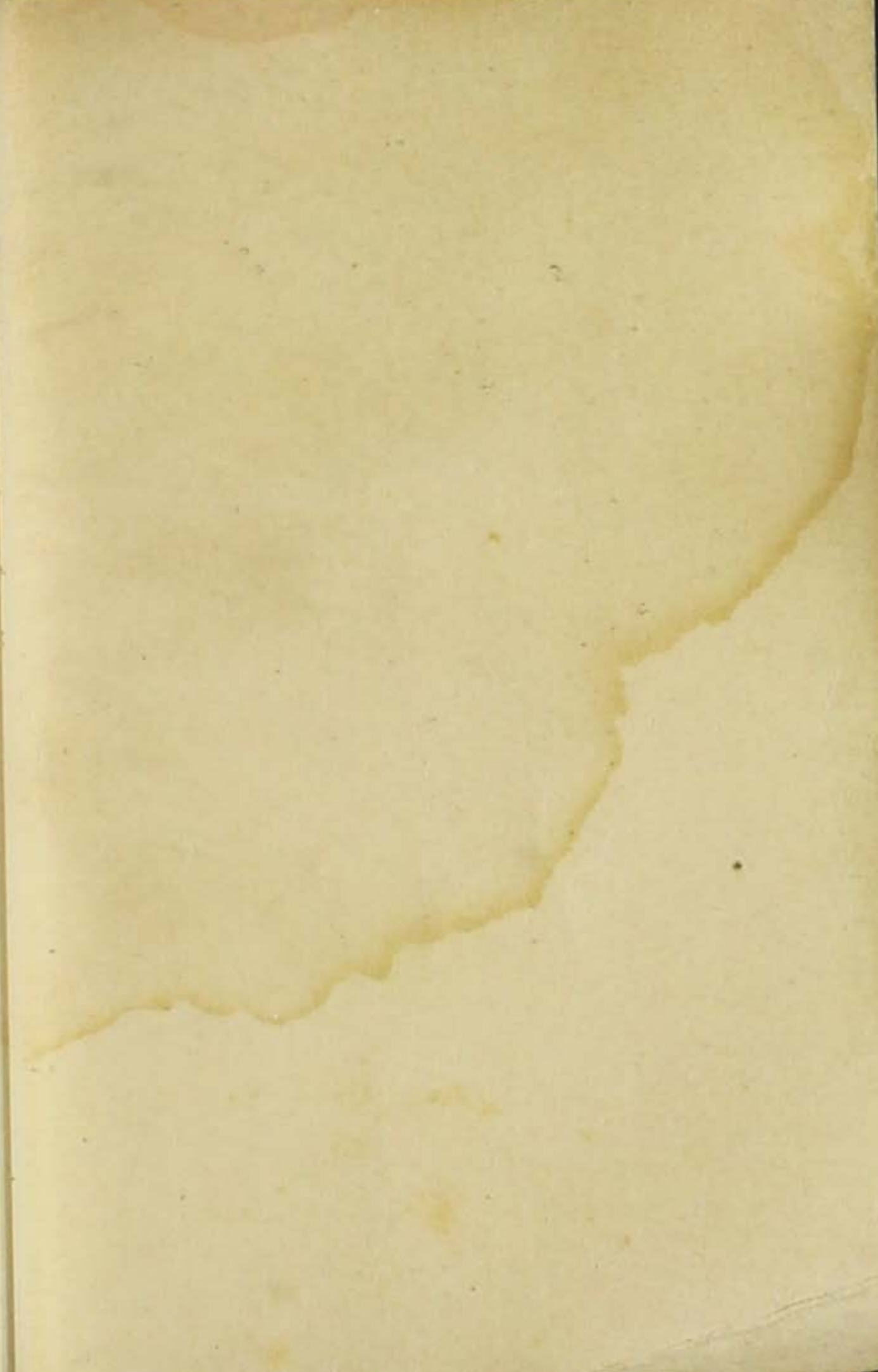
spects have you deteriorated? In what respects have you improved? What is the outlook for the future? Put your answers in writing.

SUGGESTIONS FOR FUTURE BIBLE READINGS:

1. The Gospel of Luke.
2. The Book of Acts.
3. The Book of Proverbs.
4. The Epistle of James.









WWI Book - The Master's Way (YMCA)

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Gene & Kay Hill

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