

## "SHE KEPT BAD THINGS ABOUT PEOPLE TO HERSELF"

By A. S. London

A few years ago a noted lady of a near-by town in my home state retired as the society editor of a daily paper, after twenty-six years of service. It was said of her that "she always kept bad things about people to herself." Could a nicer thing be said about any of us than was said of this retiring editor? She was called "Granny Baker" by many who knew her, and was loved very greatly.

There are two things that each of us can do with tales that we hear about the mistakes and blunders of others—and who among us has not blundered somewhere down the line in some way? We can spread bad tales heedlessly, keep adding things to them, and making them larger as we spread the gossip; or, like this society editor, we can keep bad things about people to ourselves. I prefer to do the latter.

Good people blunder. They do things that seemingly to others are very bad. But we do not know the heart motive, the conditions under which the deed was committed, or the word spoken—and, as a result, we are not capable of judging our neighbors. In fact, there is a very specific statement in the Bible against this matter of judging people. The Word of God says, "Judge not." Who among us, with all our faults and failures, is worthy to be placed on the judgment seat and pass words of condemnation on any living soul?

Dr. Watson once said that we should be kind to everyone we meet, for everybody is having a hard time. Gossip gives rise to misunderstandings, heartaches, hard feelings, distrust, distorted opinion, and wrong attitudes. The scandal may spread as rapidly as a virulent disease. The evil grows as it is told, until minds by the hundreds are infected by the sharp-tongued gossip who has no regard for the truth or for reputations.

Many who spread scandal act as if they were benefactors of the persons to whom they carry their obnoxious tales. Some of them even assume an air of superiority, deeper religious experience, and carry on their work in the spirit of "Aren't you glad that I 'put you wise'?"

Often scandalmongers make no effort to find out if a report has a grain of truth in it or not, or to understand the motives of the talebearer. Life with many seems to be dull unless they can cast a fellow being in the role of a very inferior type of person. They seem to think that they are important when they get something started, or pick it up when it is told and make a big affair out of it, setting their hearers on their ears.

We have laws in this country, where there is smallpox, diphtheria, or scarlet fever, requiring that placards be placed announcing the fact that patients are on the inside of the house with these diseases. But, unfortunately, we cannot put up a card telling all who pass by that a scandal-monger, a gossip, a sharp-tongued one is on the inside of the house, and no one is allowed to enter. And God knows that I had a thousand times rather come in contact with any of the common diseases in life than to be thrown in company with one who is cutting to pieces some good man or woman! Such characters are deadly. They are infected with a disease that is a hundred times worse than the smallpox. They are a menace to society.

Explorers, soldiers, and adventurers tell us that they find it very difficult to get rid of malaria after having been living in a mosquito-ridden swampland. It is often even harder for one to rid himself of a psychological poison as the result of having been thrown in company with those who love to talk about the faults and failures of others.

A while ago a preacher said to me that for months he had been suffering over a sharp-tongued person who had no more regard for the feelings of others than he did for a common brute. A good man is hurt. He had worked hard and long, and put many years out of the very heart of his ministry into his church; but a long tongue, a gossip, a scandal-monger had done its work.

I repeat what I have said across this nation, I would rather my lips would be forever sealed, and my tongue cleave to the roof of my mouth, than to be the means of making life harder and the burdens greater for anyone by my having lived.

"Granny Baker" of my home state will not be forgotten. She trusted people when she knew they had failed; she believed in the doctrine of giving one another chance. She was far more interested in finding the good in people than she was in talking about their shortcomings; she had a quicker eye for a virtue than for a fault.

May God give us the spirit of "Granny Baker" in my prayer—the spirit of Christ!

—Selected.

## HE KNOWS AND CARES

We shall never be able to find any value in the troubles or sorrows that come into our lives until we interpret them in the light of God's love and His eternal purposes. We do not have to believe that such things are sent of God in order to believe that they cannot come upon us without His knowledge. He does know; and He cares. He may not reveal to us the reason why He permits them, but we can still be sure that through them He will work out His plans for our good. "Nothing happens to us which God cannot use," writes Dr. James Reid, of England, sitting as he wrote within sound of bursting bombs. "God knows there are limits to our strength. He is near, when life becomes too much for us, to hold us up and give us rest and confidence in the strong arms of His love. Life is never a bottomless abyss. 'Underneath are the everlasting arms.'" —Christian Observer.

## WEDDINGS

Porter—Randall

The Reformed Baptist Church of Crystal was the scene of a very pretty wedding on June 21st at 7.30 p. m. Ralph Porter, son of Mr. and Mrs. Andrew Porter, and Carol Randall, daughter of Mr. and Mrs. Claude Randall, were united in marriage by Rev. S. G. Hilyard who read the double ring ceremony.

A pretty wedding was solemnized at the Millville Church, July 23rd, at seven o'clock, when Rev. J. A. Owens united in marriage, Miss Fern Jewett, youngest daughter of Mr. and Mrs. Floyd Jewett, of Lower Hainesville, to Mr. Eddison Moore, of Temperance Vale, N. B.

## INTELLECTUAL GIANTS AND SPIRITUAL PIGMIES

J. B. Chapman

Man is a threefold being, not counting his body which is just the house in which he lives. For he has intellect, a conscience and heart—an intellectual nature, a moral nature and a spiritual nature. By the intellectual nature man deals with his relation to things, by his moral nature he deals with his relation to his fellow beings, and by his spiritual nature he deals with his relationship to God.

But there is an ever present trend toward lopsidedness. Men have tendency to major on the functions and development of one phase of their personalities to the neglect of the other two. For instance, the universe of things looms so large that always there is danger that it will invade realms to which it does not belong. Or, rather, in looking at the realm of things, men become absorbed, and conclude that the intellect is the whole man, and the material universe the whole universe. Men have built up an extensive school system and have proposed a vast curricula for the development of the intellect. No labor is accounted too exacting if its purpose is to ferret out the constitution, form and relation of things. The whole science of mathematics is devoted to the task of developing man's reasoning powers in order that he may further pursue the course of material things. In proper balance, this interest in things material is good. But partial truths are untruths, and when we come to the place where we think the intellect is the whole man, and the universe of matter is all there is of the universe, the faulty assumption alters a partial truth into a damning falsehood.

Educators have been known to haughtily disclaim responsibility for the moral nature. "Academic freedom" has become the maxim of those who would ignore the moral education of their wards, and youth is left to defy the institutions of Christianity and civilization, and no alarm is expressed over atheistic, and anarchistic tendencies, in doctrine and practice. "Let them think and act as they will," say these lopsided leaders of men. Science, they say, is the big thing, and morality is not important. If youth can learn how to manage things it matters not how they relate themselves to their fellows.

But worse still, the spiritual nature is often both neglected and denied. God is either left out entirely or is demoted to the position of an unthinking, unmoral influence, and men are encouraged to glory in being devotees of earth's short day, with no interest in a personal God and a never ending eternity.

Let us come quickly to the crux of the matter: dealing only with his immaterial part, man is a composite being. He has power to reason, and with this power he should reach out to discover the things of nature and find out how to manage them and how to relate himself to them. He has a conscience, which is his faculty for approaching questions of right and wrong in human relations. And he has a faith faculty by means of which he may apprehend God. Things, people and God: reason, conscience, faith! Should a man be considered educated and developed who has given attention to but one-third of his personality, and that the lowest third? Is a man a full man who is an intellectual giant, even though he may yet be a moral and spiritual pigmy?

—Herald of Holiness