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ARTICLE V.

SUCCESS BY GIVING.

BY THE REVEREND BURNETT THEO. STAFFORD,
JORDAN, N. Y.

FROM the time to which the memory of man runneth not to the contrary, the subject of successful living has been a great subject of discussion. Plato wrote many pages to solve it, but nothing definite came of it. Under such leaders as Cicero and Cæsar, Rome attempted success by the use of physical force, and failed. When the sinews of her strength had waxed old, the great Empire reverted to the primal racial units and contentions. The Prophet of Galilee with His first public words said that the way of success was by giving. His major proposition was the establishment of a kingdom by this means. His main working injunction to the first advocates of the method was this: "Freely ye have received, freely give." This was a new and unheard-of principle of conquest. It was not strange that His first advocates questioned and hesitated. His plan of campaign was for the whole world. Long before their day the missionary spirit and compulsion of Moses and the prophets had died out among their fathers. That they should be the recipients of wealth and favor from the Gentiles was readily understood: that to these unclean peoples should be given the most cherished privilege of the Hebrew heritage was staggering. But this matter of gaining success by giving was the first and essential working principle of the proposed conquest. It was higher than their loftiest imaginations,

stronger than their most fervid desires, and deeper than their longest sounding lines. In the end they found themselves under the compulsion of a great law of the moral verities, and they — a few middle-class people — were against the world to conquer it by giving.

A good deal of courage is required in these days of tolerance to speak contrary to old and cherished traditions. It was a much harder task when the Galileans preached that good will, expressed in the service of giving freely, is the true philosophy of successful living. There was astonishment all around. Other people were astonished that such a doctrine should be seriously advocated, and those presenting it were astonished that any should question its reality and primal authority. The Jew was shocked that his sacred writings were quoted as both conveying and confirming it. The Gentile stiffened in antagonism because the cherished and venerated foundations of his ancient and venerable civilization were so forcefully challenged. When some said that they were "turning the world upside down," the exact truth was told. Perhaps the most remarkable fact was the absence of fear from the advocates of the new teaching. It is always so with men in harmony with the moral order and speaking from the elemental realities of thought and emotion.

It is so, because they realize that they are an integral part of an order of power above and beyond human destruction, and its stable and inspiring hope has been lodged in their souls. Adverse argument affects such people as a rifle shot does the Rocky Mountains.

The giving of honest things is intended to produce betterment. The criminal is given severe constructive discipline for growing him into a social appreciation of life values. Rome gave her law to the world, and it has been greatly advanta-

geous to all Latin peoples. Greece gave her plastic and literary arts, and there is no estimating their cultural influence through the centuries. Young people are given an education to open their minds to the unchanging truth of nature and society, and so will they be prepared to enter into large privilege. The involved law is universal and always operative. Betterment comes by giving. The first ministers of the Cross gave the scientific and enduring definition of man, his privileges and his destiny. The mass was incredulous, but many believed. To those who accepted them was given the power to inoculate other souls with the new measurement and compulsion. Because the involved law is always the same, that which takes place now took place then. The best gift any one can give his fellows is the emanation of a character strong in kindness, rich in merciful judgment, and inspiring the confidence that betterment is within the reach of every one. That is the positive and constructive life. It is all the time planting and cultivating hope. By the side of this the impeachment of men and things is as nothing. By illuminating the privilege born of hope, the sting of conscious deficiency is taken away. The harsh and degrading customs of any day are overthrown by giving the pure and enduring ones.

The principles of human upbuilding which came among men by way of the Cross were given freely in obedience to the divine command. People were turned away from the serious restrictions of doubt to the fullness of divine opportunity. In those who believed the laws of betterment, power was generated to give hope to others. The doctrine was something new under the sun. Of course it was vehemently opposed. The more it was pounded, the more its pure gold came out. Discussion served the valuable end of uncovering and explaining the involved method. With its practice great results

followed. This was inevitable, because the divine energy always makes itself known along the lines of law. This is true both in society and nature. Without exception, betterment of every sort comes to men as they keep in harmony with the lines of action over which this energy operates. The limitations of knowledge restrict it, and the combinations of evil tend to breed discouragement, but ever

"Behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

The nation is the organized combination of many individuals for protection and the working out of social ends. Its need, therefore, is that of the individual enlarged and emphasized, so that the law of gaining success by giving is ever present and controlling. This doctrine of political advantage and conquest by giving, when first advocated, was something new in the thought of statesmen. Jew and Gentile were in entire accord in opposing it. The carnal-minded Jew fondly looked forward to the time when the whole world would send large tribute to the imperial city of David. The practical Roman left the future to take care of itself, and despoiled all the peoples over whose roads he stalked to dominion. That which he gave was merely incidental to despoiling them. The doctrine of making permanent success by giving was not in all of his political thought, and with the decay of his physical strength, his dominion vanished.

In modern days there have been two controlling motives in the conquest of the weaker peoples by the stronger. One has been for their spoliation; the other has been for their manhood enrichment and social uplift. Spain has furnished the clear and full demonstration of the enforcement of the first, and its certain conclusion. Once the flag of Aragon and

Castile was the symbol of dominion over the greater part of the two Americas. The native peoples were formally changed into Christian subjects, but there was no organized effort to enlarge and enlighten their manhood by beneficent culture. They were taught to obey and not ask the reason why. In refusing to give the uplifting impulse of her culture to the native peoples, Spain attempted to escape the constructive law of social life and betterment: she was defeated and cast out of her possessions, as was long ago predicted would be the end of all such conduct.

Nations, like individuals, can and should repent of holding and enforcing antisocial teachings. Indeed, their continuance in health and growth depends upon doing it. At vast expenditure of life and treasure France gained great reaches of territory in this Western world. The purpose was to build a great empire after the model of the despotic political traditions of the Roman Senate. It seemed enduring. But one chill October morning Wolfe drew up in battle formation his English redcoats across the heights of Abraham. As Montcalm rushed from his quarters and saw them through the mist, it is no wonder that he exclaimed, "Oh, they are here!" The battle that followed terminated the power of France in Canada. After much tribulation in the form of the Revolution and all that followed, she adopted the sound doctrine that backward peoples are fused into loyal subjects by giving them the strength and aspiration of a self-respecting manhood. From then she has been growing a wonderful dominion in North Africa by realizing to those fierce and dark-skinned peoples the privileges of manhood rights. The person who has been enfranchised into the freedom of strength and opportunity does not forget his benefactor. Neither does a people. And so when France needed their help in beating down the attack

of a highly organized and barbarous militarism, they responded with satisfaction. It was a privilege to give themselves for the Republic, because she had given so much to them.

The spread of our racial speech, institutions, prestige, the world around, has been much criticized by political leaders bred and hardened in the statecraft of the Latin culture. The fact of their progress has been explained as the result of cunning and double dealing. It is not so, because greatness of any kind is achieved by honest and continued obedience to law which goes right on regardless. The fact is that whenever the peoples of both palm and pine have absorbed our constructive doctrines, the mighty compulsion of a new personal and social hope has moved them. Anglo-Saxon greatness has resulted from giving freely and wisely for the uplift of others. The guns of England, on both land and sea, have made her great just as they have protected the backward races in their struggle for personal, social, and political betterment. She has taken up and carried the heavy responsibilities of the "white man's burden." That has made her great. One act of social and intellectual uplift illustrates the entire story. No sooner was the Union Jack floating over Khartum than the officers and men of the conquering army gave money to found Gordon College. It was for educating the native children. The news of it was carried to far-off Somaliland. People of all sorts and conditions are able to appreciate intended good; and so, when the very existence of the Empire was challenged, the head men of that out-of-the-way spot sent a touching appeal to the home government for permission to send their warriors to fight for its preservation. The response of India to the same need has astonished the world: there is

nothing like it in all history. What is the explanation? Gaining success by giving.

We live in the midst of a very complete demonstration of what comes of obedience to this law. The young Republic began business with a vast reach of rich virgin soil. Its occupancy and development called for people capable of enduring hardship and ready to toil. The oppressed masses of Europe heard of its freedom and magnificent industrial opportunity. Land was cheap, and after a while could be had for the asking. A popular song closed with—

“For Uncle Sam is rich enough
To give us all a farm.”

Millions of acres have been given away, and the giving has resulted in the building up of an empire within seventy-five years which would have required a thousand to develop under the old *régime* of keeping until the price was paid. This migration was a mere rivulet for a generation; then it grew to a mighty stream and has always given much needed material for nation-making. They and their children have proven themselves worthy members of the social body. In addition to their readiness to subdue nature, that part from continental Europe brought the highly developed system of agriculture introduced first into Italy by Roman conquest of the East, and from there carried, especially, to France and Germany. To-day its traditions form the foundation of every school of agriculture.

Another result has been produced by this wise giving. It has placed among the fixed economical truths the fact that the individual owner of a small farm is the largest source of the nation's stability, wealth, and progress. Here, first of all, the land traditions of imperial Rome and the Middle Ages were defeated and crushed. The Quaker and the Puritan

brought and rooted in the soil the intense individualism of our Anglo-Saxon ancestors. It required that each family should own and use its own spring and cultivated field. The Roman land owner lorded it over his thousands of acres and worked them with slaves. To-day, in Mexico, all out of doors is owned by a few grandees. Had Texas and all that Pacific and mountain region remained subject to Mexico, they would be industrially and politically where she is to-day. The Mexican peon is now fighting for free land, just as his class did centuries ago in Italy, and was always defeated. The Revolutionary War preserved forever the basis of the freedom and rights of the individual worker. The Civil War compelled its recognition and acceptance in the Southland, so that the breaking up of the old plantations for the use of the small farmer has produced an advance in wealth and social evolution truly wonderful. After this policy of giving land to satisfy the normal and natural craving of man for a spot of earth he may call all his own was established here, Napoleon Bonaparte broke up the Crown Lands of France and divided them among the peasants according to the size of each family. The French people to-day take pleasure in his victories; they bless him because he gave their fathers a spot of earth to own and cultivate.

These early immigrants came to this country for an equal place in the struggle of life. It was a fair and just venture. But it was impeached by the children of the first comers. This was the land of the free and the home of the brave, and so belonged to Americans. This was a frank and full rejection of the law of gaining success by giving. Free men always act according to the law of obligation that they may remain free, since the rejection of any law engenders bondage, with consequent social weakness, discord, and opposition. The

brave man gives the generous and helping hand to the aspiring, while the coward is controlled by a small and self-centered motive. It is often taken for granted that this law does not exercise dominion in politics. It has always been in politics and always will be. The great Federal party gave us the Constitution; this fact will abide forever in the eternity of things. But having equipped the young Republic with the complete machinery of government and an efficient body of law, it fell into temptation and became disobedient to the clear call of privilege by supposing that the superb structure of political wisdom was for itself. As far back as 1798 is repeated the protest of the Roman patrician against the Etruscans just across the border, by enacting the infamous alien and sedition laws. Its controlling purpose was to use its strong and enduring creation for a class, to the exclusion of all others. The reaction thus engendered was the cause of its complete overthrow. This law is always operative in Presidential campaigns. For back of all the impassioned rhetoric and beneath the posing of opposing leaders this law operates and controls. The party that has disregarded its mandates is found wanting and goes down to defeat. At the threshold of every national expansion, the opposers of giving of our larger life to the backward peoples have filled the air with the howls of imagined calamity. But the moral and social consciousness of obligation living in the people has compelled obedience. The result in every instance has been an hundredfold increase, pressed down and running over.

The motive of the Nation is that of individuals in large expression. The difference is that of reach, and not in nature and character. After the perfume and joyousness of youth is past, the serious work of life looms up. Motive is the compelling power of attack. A congenial environment is always

desirable, since in its natural endowments as developed and hardened by experience will be most efficient. Oppositions are everywhere: there are no spontaneous agreements among all sorts and conditions of men. Even among those of like professions, the variability of personalities comes out, so that the steadying and boosting power of right motive is in constant demand. There are many shades of blue in the world. There is the blue inhabited by the stars and the blue of the tranquil seas. There is the sordid and tarnishing blue of self-imposed defeat and the blue of ignorance and superstition. Which blue is seen depends on the motive regnant in the soul, since vision is cultivated by motive. One motive cannot see an inch beyond the cash box. Its music is the jingle of the guinea: the things really desired by it can be had in any department store, *or on charge*, and the life that lasts is considered a combination of violet confusions. The motive which rejoices to gain success by giving sees the world as full of grand and beneficent opportunity. The dark spots and perplexities are not missed, but it has vision to see through the rain to the daffodils and roses on hillside and plain. It knows that "day unto day uttereth speech, and night unto night showeth knowledge." The lines of this law have gone throughout all the earth, and there is neither speech nor language which does not name its privilege and call to victory. It does not tolerate comradeship with idleness, and one of its most serious problems is to find time and strength for all desired service. The attack of evil is always present and threatening; but the soul, having seen this vision, never loses it. As it grows in distinctness and beauty, so do peace and hope. It often wonders how some things come about, since the increments of the unseen and up-building energy make themselves known at just the right spot and in the very nick of time. The conviction hardens and

takes on diamond clearness, that intelligent and beneficent giving is never wasted.

"If it enrich not the heart of another, its water returning
Back to their springs, like the rain, shall fill them full of
refreshment."

After the last analysis has been gone through, success results from keeping the motive of obedience to this law sweet and strong. Therefore,

"Whatsoever mars your life,
Rise above it.
Whatsoever brings you strife,
Rise above it.
Whatsoever gives you fear,
Whatsoever makes you veer
From the path of duty clear,
Rise above it.

"Whatsoever checks your growth,
Be it selfishness or sloth,
Rise above it.
Whatsoever bars your soul
From its kingdom of control,
Keeps you from your final goal,
Rise above it.

"Naught without can keep you back.
In yourself is all the lack.
There is nothing that can mar
Life for you but what you are.
If there's any inward bar,
Rise above it."

The place to take off the coat to gain success by giving is just where duty or circumstance places one. The person who does not find opportunity in one spot is probably incapacitated to discover it in another. The one who is too something-or-other to help pull in one condition will have attacks of the same disease almost anywhere. There is not anything too

choice to be used freely for the bettering of this grand old world. The ability to feel and appreciate need is the iron call of duty to meet it. To see the absence of purifying intelligence is the door of privilege to supply it. The seen depression caused by sordid and coarse ideals marks the open door to the soul needing the uplift of a holy and purifying love. Human nature is much the same the world over. It may be a bit crusty on top, but it likes to be liked and is glad to be friends with a friend. It has streaks of contrariness, but it has no objection to being appreciated as worthy and capable of growth into the freedom of the truth.

"It's a curious compound, with its honey and its gall,
With its cares and bitter crosses, but a good world after all."

Gravity connects every particle of matter in the vast material universe, and so all are compelled to move on together in the working out of the stupendous physical problem. It is just the same in the unseen world of personality. Spiritual touch and contact is not measured by local boundaries. All live together. Personal desocialization does not effect escape from the realm of responsibility and influence, though it does send out increments of power against which the stars contend as they move in their courses. On the other hand, the soul sending out into the moral world its intelligent conviction that all the needy may rise above their lesser selves is giving out constructive moral energy. Where will it be taken up? There is no use to bother about that, since none is so far but he is our neighbor. He may live next door, or beyond continents and seas. He will be vitalized into hope and feel the worth of upreaching effort, because some one is interested in and does care for him. This is not sentiment, but the hardest kind of science. It is safe and wise to believe that the involved law is all the time present and operative and will have its way. It

is capable of making small beginnings very large successes; it has often used weak things with which utterly to defeat the desocialized schemes of the mighty.

The social body is a very delicate and sensitive organism, but has unbreakable cables of strength and just standards of compensation. Every ounce of constructive energy deposited in it is credited and at once set to work to produce after its kind. It pays wages according to the service rendered. The reliable method, therefore, for securing large returns on the investment of the powers of body, mind, and heart, is to

“Give to the world the best you have,
And the best will come back to you.

“Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

“Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

“For life is the mirror of king and slave;
’Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.”