

Pertaining to "NAZIREMA."

There is nothing sacred about labor. It is the motive only that sanctifies.

The man who works that he may gratify his passions is only a brute tearing away the obstacles in the way of his desire.

The man who labors merely to heap up a needless store can claim no merit for his toil. He is simply a slave of envy, greed or ambition.

A man with wealth that he cannot use to add to his own betterment or enjoyment and will not use for another's is only a clam that hides his jewel in his shell and shuts the shell lest the world should enjoy its luster.

Each man has a right to gather all he may need for his own strengthening, ripening, and the support of those dependent upon him
not
It is his duty to see that this provision is reduced or dissipated
so that those dependent on him shall suffer want.

What has a man a right to do with money? He has a right and

it is his duty to provide for the support of his family; the education of his children. He has a right to live in ease and comfort and enjoy the bounties of God and beauties of nature.

For this privilege he must pay in well doing and self-denial. He has first no right to use the wealth he has accumulated in such a way as to do harm to another or enable another to do harm to his fellow. He has no right to put his money into a traffic which does harm, nor lend it to one who will use it for a harmful purpose. The man who operates a rum-mill is no worse than the banker who loans him money or the capitalist who furnishes the money for the bank to lend.

"One cannot always know the purposes to which money loaned will be applied." True, but he often does and oftener might.

If all men were strictly honest there would be no competition. There is no fear the world will stagnate on that account; but the principle is not true.

Competition does not mean trickery or fraud.

Business and gambling are not the same thing.

The ethics of the counting-room and the card-table are not identical.

Piracy and business are not synonymous.

A man has no right to do everything that the law permits him to do.

A man has no right to push another over a precipice in order that he may get his hat for half-price.

One may reasonably ask recompense for getting another out of trouble; but he has no right to hang out false lights in order to get a chance to charge salvage.

One has a right to undersell his neighbors, but he has no right to sell below cost in order to break down his neighbor and so get rid of his competition.

The man having more than enough is not bound ^{only} not to do harm with the surplus but is bound to learn the best way of doing good with it.

The man who fails to do good is not appreciably better than the man who does evil.

The man who lets his neighbor die, having the power to save him is not a great deal better than the villain who cuts his throat.

It is not enough to claim that you do not know of an opportunity to do good or prevent evil to your neighbors: your duty is to find out.

It is not enough to give money to the poor: one is bound to study how he may be prevented from becoming poor. It is always easier to prevent evil than to cure it.

The man who finds a jewel is a thief if he claims it until he has first made diligent search for the owner.

Christian duty is to give not money merely, but attention, care/ time, thought, sympathy to human betterment.

Societies for doing good are very often excuses for not doing our duty. No Christian can discharge the obligations of christianity by merely drawing his check.

Christianity has just as much claim on one's knowledge and experience as on his bank account. S

Societies, organizations for the benefit of want and cure of evil are only tools--instrumentalities. Some men have better tools of their own--others have none at all. It is a man's duty to use the tools with which he can accomplish most good.

The giving of alms is good because it is giving:but the doing good without giving is equally meritorious.

The best charity in the world is that which lightens the burdens which might otherwise crush.

"Bear ye one another's burdens," is an injunction on which Christian, social and political economy must rest.

It did not mean sympathy alone nor alms.

The idea was that the strong should bear the burthens of the weak in order that the weak may not be crushed. It is preventtive not remedial.

Christian Socialism means,

1--That the rich christian will not seek to grow rich by the impoverishment of his brother.

2--That he will consider how he can lighten the burden of the weaker brethren.

3--That as an employer he will ask not, "how little can I get a such and such personal service for but much can I afford to pay for it?"

Instead of taking advantage of another's weakness to exact the last farthing, the Christian will inquire how much can I lighten this man's burdens.

5--Instead of seeking to heap the burdens of Society upon the weak, the strong will demand the privilege of carrying all that may be borne.

It is the fighting for the means to supply the needs or enhance the comfort of others that makes labor sacred.

It requires some courage to maintain a ceaseless struggle. But

He who carries on a life-long warfare for the comfort and happiness
of others is a knight worthy of golden spurs.