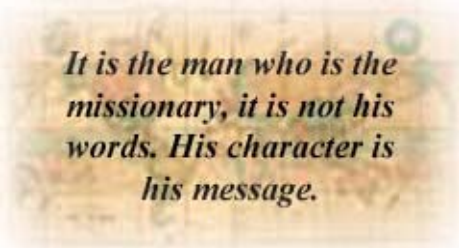


Excerpt from: ***“THE GREATEST THING IN THE WORLD”*** Part 1
From the Addresses of Dr. Henry Drummond, Copyright 1891

You can take nothing greater to the heathen world than the impress and reflection of the Love of God upon your own character. That is the universal language. It will take you years to speak in Chinese, or in the dialects of India. From the day you land, that language of Love, understood by all, will be pouring forth its conscious eloquence. It is the man who is the missionary, it is not his words. His character is his message. In the heart of Africa, among the great Lakes, I have come across black men and women who remembered the only white man they ever saw before---David Livingstone; and as you cross his footsteps in that dark continent, men’s faces light up as they speak of the kind Doctor who passed there years ago. They could not understand him; but they felt the Love that beat in his heart. Take unto your new sphere of labor, where you also mean to lay down your life, that simple charm, and your lifework must succeed. You can take nothing greater, you need take nothing less. It is not worth while going if you take anything less. You may take every accomplishment; you may be braced for every sacrifice; but if you give your body to be burned, and have not Love, it will produce you and the cause of Christ [The Anointed and His Anointing] nothing.



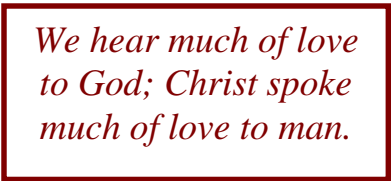
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Paul tells us that Love is a compound thing. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors--red, and blue, and yellow, and violet, and orange, and all the colors of the rainbow--so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things which can be practiced by every man in every place in life; and how, by a multitude of small things and ordinary virtues, the supreme thing, the *summum bonum*, is made up?



The Spectrum of Love has nine ingredients:--

- Patience “Love suffereth long.”
- Kindness “And is kind.”
- Generosity “Love envieth not.”
- Humility “Love vaunteth not itself, is not puffed up.”
- Courtesy “Doth not behave itself unseemly.”
- Unselfishness “Seeketh not her own.”
- Good Temper “Is not easily provoked.”
- Guilelessness “Thinketh no evil.”
- Sincerity “Rejoiceth not in iniquity, but rejoiceth in the truth.”



We hear much of love to God; Christ spoke much of love to man.

These make up the supreme gift, the stature of the perfect man. You will observe that all are in relation to men, in relation to life, in relation to the known to-day and the near to-morrow, and not to the unknown eternity. We hear much of love to God; Christ spoke much of love to man. We make a great deal of peace with heaven; Christ made much of peace on earth. Religion is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world. The

supreme thing, in short, is not a thing at all, but the giving of a further finish to the multitudinous words and acts which make up the sum of every common day.

Patience. This is the normal attitude of Love; Love waiting to begin; not in a hurry; calm; ready [prepared] to do its work when the summons comes, but meantime wearing the ornament of a meek (gentle) and quiet spirit. Love beareth all things; believeth all things; hopeth all things. For Love understands, and therefore waits.

Kindness. Love active. Have you ever noticed how much of Christ's life was spent in doing kind things--in *merely* doing kind things? Run over it with that in view and you will find that He spent a great proportion of His time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness.

"The greatest thing," says some one, "a man can do for his Heavenly Father is to be kind to some of His other children." I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back--for there is no debtor in the world so honorable, so superbly honorable, as Love. "Love never faileth." Love is success, Love is happiness, Love is life. "**Love, I say,** "with Browning, "***is energy of Life.***"



Where Love is, God is. He that dwelleth in Love dwelleth in God. God is love. **Therefore love. Without distinction, without calculation, without procrastination, love.** Lavish it upon the poor, where it

*I wonder why it is
that we are not all
kinder than we are?*

is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all. There is a difference between *trying to please* and *giving pleasure*. Give pleasure. Lose no chance of giving pleasure. For that is the ceaseless and anonymous triumph of a truly loving spirit. "I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."

Generosity. "Love envieth not." This is Love in competition with others. Whenever you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not. Envy is a feeling of ill-will to those who are in the same line as ourselves, a spirit of covetousness and detraction. (detraction: [Webster's] - To take away from.) How little Christian work even is a protection against un-Christian feeling. That most despicable of all the unworthy moods which cloud a Christian's soul assuredly waits for us on the threshold of every work, unless we are fortified with this grace of magnanimity. Only one thing truly need the Christian envy, the large, rich, generous soul which "envieth not." (magnanimity: [Webster's] (L - great + soul) - generous in overlooking injury or insult; rising above pettiness; noble.)



And then, after having learned all that, you have to learn this further thing, **Humility**-- to put a seal upon your lips and forget what you have done. After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself. Love waives even self-satisfaction. "Love vaunteth not itself, is not puffed up."

Courtesy. This is Love in society, Love in relation to etiquette. "Love doth not behave itself

unseemly.” Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love cannot behave itself unseemly. You can put the most



untutored person into the highest society, and if they have a reservoir of love in their heart, they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughman-poet. It was because he loved everything--the mouse, and the daisy, and all the things, great and small, that God had made. So with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word “gentleman.” It means a gentle man--a man who

does things gently, with love. And that is the whole art and mystery of it. The gentleman cannot in the nature of things do an ungentle, an ungentlemanly thing. The un-gentle soul, the inconsiderate, unsympathetic nature cannot do anything else. “Love doth not behave itself unseemly.”

Unselfishness. “Love seeketh not her own.” Observe: Seeketh not even that which is her own. In Britain the Englishman is devoted, and rightly, to his rights. But there come times when a man may exercise even the higher right of giving up his rights. Yet Paul does not summon us to give up our rights. Love strikes much deeper. It would have us not seek them at all, ignore them, eliminate the personal element altogether from our calculations. It is not hard to give up our rights. They are often external. The difficult thing is to give up ourselves. The more difficult thing still is not to seek things for ourselves at all. After we have sought them, bought them, won them, deserved them, we have taken the cream off them for ourselves already. Little cross then, perhaps, to give them up. But not to seek them, to look every man not on his own things, but on the things of others--*id opus est*. “Seekest thou great things for thyself?” said the prophet; “*seek them not.*” Why? Because there is no greatness in things. Things cannot be great. **The only greatness is unselfish love.** Even self-denial in itself is nothing, is almost a mistake. Only a great purpose or a mightier love can justify the waste. It is more difficult, I have said, not to seek our own at all, than, having sought it, to give it up. I must take that back. It is only true of a partly selfish heart. Nothing is a hardship to Love, and nothing is hard. I believe that Christ’s yoke is easy. Christ’s “yoke” is just His way of taking life. And I believe it is an easier way than any other. I believe it is a happier way than any other. The most obvious lesson in Christ’s teaching is that there is no happiness in having and getting anything, but only in giving. I repeat, *there is no happiness in having or in getting, but only in giving.* And half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving, and in serving others. He that would be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way--it is more blessed, it is more happy, to give than to receive.

And half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving, and in serving others.

Continued in “The Greatest Thing in the World, Part 2”