

# THE WORKS OF FRANCIS J. GRIMKÉ

*Edited by*

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**Volume III**

**Stray Thoughts and Meditations**

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## INTRODUCTION

In 1914, when his companion, Charlotte Forten Grimké, passed away Dr. Grimké became decidedly reflective. He became much more so as he approached the years when he could no longer be active and desired to resign the pastorate of the Fifteenth Street Presbyterian Church. The congregation refused to let him sever his connection and retained him to the end of his career as pastor while the work of the Church was being conducted by the actual pastor, Dr. H. B. Taylor. Inasmuch as Dr. Grimké, during the last decade of his career, did not preach regularly, he had to find some way of recording his ever flowing thoughts which age could not easily impair. These reflections he recorded in notebooks and designated them as "Stray Thoughts and Meditations." The matter herein published covers the period from 1914 to 1934. He added other thoughts later, and it is hoped that it may be possible to give the public the benefit of these also. What is herein presented embraces the records made when his mind was at its best near the end of his career.

"Stray Thoughts and Meditations" must not be taken as a diary, although presented in chronological order. This volume is more serious than a diary. As Dr. Grimké withdrew from the many activities which had had his constant attention and had less contact with the public he recorded in his notebooks what he might have said in special addresses and sermons. Yet in these thoughts appear a revelation of his inner self which contact with an inviting public could not have evoked. Especially is this true of his tenderness for his departed companion, ever dominant in his soul. His devotion to her memory appeared in these notes as an undying theme that time could not remove. And still more touching is the ever-recurring expression of his simple and abiding faith in God whom he served in season and out of season, living and teaching the truth as God had given him to understand the truth, serving him fearlessly regardless of what others might say and do, even when he had to stand alone. In nothing which he said or wrote during his life is his love to God expressed so beautifully as in "Stray Thoughts and Meditations."

In these "Stray Thoughts and Meditations," however, are found also the same practical approach to life and his frank way of dealing with what came under his watchful eye just as we find these attitudes expressed in his sermons and addresses. He was a keen observer, and few matters of great importance escaped his attention. He thought of men and measures as good or bad. Expediency did not figure very much in his make-up. Diplomacy did not count for much with him. What could not be justified as the proper thing for mankind he frankly disapproved. His creed was to do right and thus be in a position to urge upon others the same duty without fear and trembling. He never preached what he did not earnestly try to practice. For the hypocrite he had the greatest contempt. He had no use for the minister who selfishly advanced himself at the expense of the church, or who used the pulpit to advertise himself before the world. Dr. Grimké was an unselfish and humble follower of Jesus of Nazareth and endeavored to follow in His footsteps and to become like Him. Yet Dr. Grimké was conscious of his own imperfections and daily sought to remove them in order to present himself at last in the image of his Maker.



## STRAY THOUGHTS AND MEDITATIONS

It matters not by what name you call yourself, if your relation to Jesus Christ is transforming you, is making you into a better man, is fashioning you into his image and likeness, you are truly of his fold. The transforming power of Jesus Christ in us and over us is the only evidence of faith in him that saves. It is the faith in him that works by love and that purifies the heart that alone is genuine, and in the end will count with God.

God has wonderfully blessed some of us. He has given us opportunities for improvement; has surrounded us with good influences: and as the result, we are intelligent, self-respecting, upright in character. Others, not having had our opportunities and advantages are inferior to us in many respects. What should be our attitude towards such persons? Are we, because of our superiority, to look down upon them, to despise them? Are we, in our relations with them, to treat them so as to make them feel their inferiority? Or should we, because we have had better advantages than they, do all we can to help them forward and to stimulate their self-respect? Whatever of superiority there is in us, it is well for us to remember, we hold as a sacred trust for the benefit of our less fortunate brethren.

Every preaching service on the Sabbath is a feast spread by God, and to it all are invited. But not a great many come, and the excuses given are various. Even professing Christians are found dodging behind excuses of one kind or another, of which they ought to be ashamed,—excuses that would not keep them away from business, or pleasure, or anything that they really wanted to do.

The only way in which evil can be held in check is to be constantly resisting it, constantly fighting it. The moment we let up it forges to the front, it asserts itself. And the only way the good within us can be kept alive is to be constantly stimulating it, working to strengthen it in every possible way.

The greatest blessing that can come to us in this life, and for which we should be most thankful, is the revelation of God to us and in us,—an increasing sense of his love and a growing desire to please him in all things. It is in proportion as the soul becomes conscious of its oneness with God, that life becomes worth living. How utterly mean, trivial, insignificant are all the treasures of earth in comparison with the conscious presence and power of God within the soul. Truly to have God as our portion is more than all else.

Sooner or later all the treasured wisdom of the ages,—all the world's literature, all its art treasures, will perish utterly, not a vestige of all these things will remain. The only thing that is immortal is the soul of man; the only thing that will live on is this conscious personality we call self, the ego. Only as we succeed, therefore, in impressing our thoughts upon others will those thoughts or the effect of them remain. It is only what is written upon the soul of man that will survive the wreck of time.

This is a fact that should make us very desirous, therefore, if we have anything that is worth preserving, that we wish to live on, to become imperishable, that we labor earnestly to fix them in the thoughts of others. And so, if there are things that we do not wish to be perpetuated, let us be careful how we give expression to them in the presence of others.

There is nothing that is more detestable than **SELFISHNESS**, nothing that is so belittling, so paralyzing to all the nobler qualities of the soul. The habit of thinking of others as well as ourselves is one that we should seek early to form, and to adhere to assiduously all through life. It is only as we lose sight of self and begin to think of others that we can hope to grow into a noble, beautiful and useful life. The more selfish we are, the littler we shall become, and the more we shall be despised by others.

There are so many persons who profess to be Christians, but who seem to forget entirely that Christianity is a force which is designed to control, to fashion the whole life, inner and outer. If we are not earnestly endeavoring to conform our lives to its principles and ideals, our profession of it is of no avail; it is an empty, meaningless formality.

The whole business of life is to get in touch with God, and to try to find out what his will is, and having found out, to do it with the whole heart, soul, mind and strength. That is what life ought to mean! and if we do not see it in this light, it is bound to be a failure.

In preaching are we seeking to impress the truth, or to impress ourselves upon others,—to draw men's attention to Jesus Christ or to ourselves? Too often it is of ourselves that we are thinking; and this is one reason why, though we may preach brilliant and eloquent sermons, they are attended with so little results in the development of Christian character, in the building up of those who listen in faith and holiness. The preacher's aims should be to get such a clear conception of the truth, and should be so impressed with its value, its importance, that in his effort to present it, he will not only lose sight of himself, but his hearers also will, in thought of the truth. It is of no importance whatever that our hearers should think of us, but it is important that they should think of the truth of God presented.

How real God was to the men of the Bible. They came to him, spoke to him, just as we come to each other, and as we speak to each other. And this is the way it should be. It is this sense of the reality of God that is absent from most of our lives. We come to him, and we speak to him, in our devotions, but it is not with the same feelings as did the patriarchs, as did Abraham, and Isaac, and Jacob, and all the prophets.

In studying the psalms we get a pretty good idea of what prayer is. It is talking to God; telling him all about ourselves, our cares, our anxieties, our troubles, vexations, disappointments, in a word, unbosoming ourselves to him as we would to a confidential friend. We not only learn what prayer is, but also the comforting assurance that God wants us to come to him, wants us to confide in him, to roll our burdens upon him. We need never hesitate therefore about going to him at all times and under all circumstances.

It is amazing, that in a country like this, with more than forty millions of professing Christians in it, the colored people are regarded as they are; that white and colored people cannot live in

peace, cannot live in the same block, ride in the same cars, eat in the same hotels and restaurants. There must be something radically wrong with the Christianity which these churches profess to have. Nothing can be clearer than the fact that it is not the Christianity of Christ and of the apostles; is not the Christianity of the Bible.

I have just returned from visiting Mr. Hunton, National Secretary of the Y. M. C. A. He is dangerously ill from consumption. The probabilities are all against his recovery. He wants to live, of course. It is perfectly natural that he should. Besides he is interested in his work, and hates to give it up. As I looked upon him, and realized that his working days were over, I could not help pitying him. And yet, I said to myself, after all, why should we worry under such circumstances, if we have been doing the Lord's work, as was true of this brother. He had worked faithfully, earnestly, without sparing himself from the day he entered upon it. "As much as in me is," was the spirit that characterized him during his incumbency of the office as secretary. How we do the work entrusted to us is with us; when the work is to end for us, is with the great Head of the church. And so the only thing for us to do under such circumstances is to wait quietly the Divine orderings. "Not my will, but Thine be done," is the only proper attitude for us to take. It is a great privilege to work for God, and to work in such a way as to glorify him; and when the time comes to lay down the toiling oar, to feel as the Lord Jesus did as he was returning to the Father: "I have glorified thee on the earth. I have finished the work which thou gavest me to do." So may it be with all of us.

The only thing that we can take with us when this life is over is ourselves. And, therefore, true wisdom consists in using our opportunities, in such a way as to build up a noble character. The nearer we approach the great ideal as set forth in the character of Jesus Christ, the more we shall have to carry with us of real value when the time comes for us to go out into the great beyond.

What would this world be without religion? What would it be without the religion of the Lord Jesus Christ? How poor, how unspeakably poor are those who are without a living faith in God and

in his Son Jesus Christ! Religion, the Christian religion, is the only thing that can cheer, comfort and guide us aright in this life, and that gives us any certain hope in regard to the life to come. With a true, living faith in God and in Jesus Christ we can hold our heads up and feel confident as to the result whatever, our circumstances or surroundings.

Dear Lottie passed away yesterday afternoon, July 23, 1914, at 5:10 o'clock, P. M. She was one of the rarest spirits that ever lived. There never was a sweeter, purer, gentler nature. She was in every fiber of her being a lady. She was the quintessence of refinement. She was young and buoyant in spirit in her old age as she was in her younger days. She was fond of the best literature; fond of pictures and flowers and of everything beautiful. I have lived with her for thirty five years and I can truthfully say: She was a most devoted companion and a woman in whom there was no guile. And yet with all her sweetness, gentleness and rare delicacy of nature, she was a woman of great strength of character. She could take a stand and hold it against the world.

I have been thinking a great deal about her this morning. How strange it must seem to her in the new life upon which she has entered! And yet it isn't all strange. One of the things that I have been thinking of in the new life upon which she has entered, is the joyful experience she must have in being with our dear little girl Theodora, from whom she parted over thirty-four years ago. What a joyful meeting there must have been between the two. During all these years she never spoke of the dear little one without the tenderest emotions.

I have been thinking also of how she must miss us all this morning as we also miss her. It seems so strange not to be doing something for her, or not to be looking into her calm, sweet face.

These earthly ties are very precious. They are not to end with the grave. We shall clasp glad hands again in a purer, better, brighter world. Sorry as I was to see her go, yet what a relief death must have been to her. After five years of illness, and thirteen months in bed, utterly helpless and in the grip of a terrible disease that affected both body and mind, what a blessed relief it must be to her to be free from her poor aching, diseased body, and to be once more in the full possession of her mind, which, for months, had been so clouded that she could no longer enter into

anything. No longer could she read, of which she was so fond, and no longer was able to understand or appreciate what was read to her. To have this impediment taken out of the way, and to be her glorious self once more, what a joy it must be to her. One of the saddest things, in certain forms of sickness, is this clouding of the mind which sometimes follows. I shall miss her more than words can tell, and shall continue to miss her till we meet again: but, in view of the condition in which she was, for her own dear sake, I could not wish her back. Yesterday morning she was in pain and in mental obscurity; this morning how different! She is free, and full of life, blessed life, that will never more become eclipsed.

Her funeral yesterday was very simple and impressive. Everything was appropriate. She looked beautiful in her casket,—a sweet peace and calm resting upon her face. The last thing that I did before we left the house for the church was to go into the garden and pick a bunch of lovely pansies, of which she was particularly fond, and which I frequently gathered for her, and laid it in the bosom of her dress. Dear, sweet heart, I shall hope, in the not distant future, to be with you again.

Bordentown, N. J. August 23, 1914.

One month ago today, dear Lottie left us for the home in the skies. I can hardly realize that it has been only a month: it seems so much longer. I have been thinking of her all day. I know she is far better off, but I cannot help missing her, and will never cease to do so. She was one of the dearest, sweetest, loveliest spirits that ever graced our planet. I, who knew her better than anyone else, can more truly and fully than any one else, bear witness to the fineness of the mould in which she was cast. Tested by little things, as well as great things, she was a woman of exceptional qualities. Everything about her was of the finest texture. The very hairs of her head were as soft and silky as that of an infant. I feel that one of the greatest blessing that ever came to me, was her sweet, gentle, loving companionship. The memory of her will always be precious to me; and in the sweet by and by, the renewal of that fellowship is one of the joys to which I shall steadily look until it is realized.

Grip your subject, get a firm hold upon it: then plunge into it; go at it as if you meant business. Keep it well in hand; don't lose sight of it for a moment; and don't let anything intrude that

will tend to divert your attention, or the attention of your hearers. Let your treatment be fresh, which will always be the case where the subject grips you, where you are really interested in what you are talking about. Where your utterances are merely formal, merely perfunctory, it is impossible to impart life, to give freshness to what you are saying. I listened to a sermon this afternoon (Bordentown, N. J., Aug. 23, 1914), by a Rev. gentleman, which failed of the effect which it might have produced, because, while the matter was good, he did not have it well in hand. It was not sufficiently compact and pointed. He failed to grip the subject, and the subject to grip him. He did not go at it as if he meant business, and knew what he was driving at. It was a flat failure.

Dr. Booker T. Washington told the colored people of Burlington, N. J., Sept. 8, 1914, that instead of fighting segregation they had better give their attention to improving their homes, so that white people would not object to living near them.

The implication here is, that the reason why white people object to living near colored people is because their homes are shabbily kept. Now Dr. Washington knew perfectly well that such was not the case. The objection is not to living near the poorer and lower classes of colored people, but to living near any class of colored people. The more advanced the colored people are the greater is the objection. And, for the reason, they are the ones, they think, who are anxious for social equality. Mr. Washington knows this perfectly well; and the ignoring of this fact which he did in his Burlington speech was purposely done, evidently, with a view of currying favors with the whites upon who he was dependent for money to carry on his work. In this way the weight of his influence was thrown against the anti-segregation agitation, which he knew the whites were opposed to; but which the better thinking, self-respecting members of the race all over the country were steadily pushing.

And this is in line with what has been Mr. Washington's policy all along. And, it is because of this cowardly, hypocritical course on his part, that the enemies of the race, even the bitterest, have always been able to quote him in support of their low estimate of the race and of the treatment that ought to be accorded to it. Mr. Washington ought to be heartily ashamed of himself; and, one reason why, the most intelligent, manly, self-respecting elements

of the race, have so little regard for him is because he is so lacking in manly, self-respect, and in loyalty to those great fundamental principles of human rights, without which life is not worth living. Mr. Washington has been too ready to sacrifice the rights of his race for a temporary material advantage. Out of such a spirit there never can come the highest moral and spiritual development. Men who stress, as he does, success as measured by mere material well-being, are never exponents of a lofty morality, theoretically or practically. They move on the lower plane of the material, and estimate things by material values or standards. The great man, in Mr. Washington's estimation, is the man who owns the most property, carries on the largest business, has the biggest bank account, which is a wretchedly poor way of estimating greatness or worth.

September 25, 1914.

It is just two months today since dear Lottie was laid to rest. It seems strange to think of life without her. After thirty-five years of most delightful fellowship with her, I can truthfully say: She was as pure, as sweet, as gentle, as loving a nature as it was ever my lot to meet. She had a great, loving, sympathetic heart. She was also free from all guile. There was not a trace of deceit, of insincerity about her. She was also singularly unselfish. The thought of self was almost a negligible quality in her. She was also remarkably free from anything like conceit. There was no attempt ever on her part to show off, to make a display of her attainments. Everything had to be almost literally drawn out of her. Another thing was true of her: She was absolutely loyal to her friends. Her friends could always depend upon her with absolute assurance. She grappled them to her soul "with hooks of steel."

In our church relationship the thing that makes it of value, is not that the members are highly intelligent, highly cultivated, well to do, move in the upper circles of society. The important thing is how much religion, real, true religion have they; how far are they under the control of the spirit of the Lord Jesus Christ. It is better to be in a church with poor and ignorant people whose hearts have been changed, who really love God and are trying to live the Christ-life, than to be in a fashionable church



made up of intelligent, well-to-do people, of a high social grade but without religion, without real piety, without a God-fearing spirit. The real value of the church lies in the religious life and character of its members, and not in the intelligence and high social standing of those who are identified with it.

The value of my religion depends upon what it makes of me, and what through me it brings to others.

I passed today the Y. M. C. A. Building on G Street, N. W., between 17th and 18th Streets. On the front of the building I read this sign "ALL MEN INVITED." That, however, is not what is meant. It means all WHITE MEN. A Negro would not be received should he respond to the invitation. Why then publish a lie? Why not say what is meant? Why not? The reason is manifest. The managers are ashamed to tell the truth, to put on the signboard what they really mean. They are conscious of the inconsistency between that fact and the name which their Association bears,—CHRISTIAN ASSOCIATION. And yet they, professedly Christian men, are willing to publish a lie on their signboard, and put back of that lie the great name, Christian, which repudiates all race distinctions. When will so-called Christian men cease lying? When will they cease to couple the sacred name of Christ with their mean prejudices? If they will persist in excluding colored men from their Association, then let them have the courage, the honesty to say so on their signboard: say, not All men are invited, but all white men. Negroes are not wanted. If they did that, though we would still despise their Christianity, we could have a little respect for their honesty.

Life is hard enough anyhow: let us not increase the burdens of those about us by any injustice or unkindness: rather, let us seek ever, as far as possible, to lighten the burdens of those with whom we come in contact. To do this is to show the true Christ-spirit. Jesus was the great burden-bearer. His mission was to lighten burdens, not to increase them. That out of which all burdens come, in the last analysis, is sin. If people would only do right, there would be no burdens, or none in comparison with what they actually bear. Peace, perfect peace would prevail every where.

We hear a great deal today about German Efficiency, as if it was the great thing to be aimed at, the thing of most value. Efficiency is all right, if other things go along with it. What the world needs today even more than efficiency is a sense of BROTH-ERHOOD; is the dominance of moral ideas and ideals instead of brute force, intellectual pride and arrogance, which seem to go along with German efficiency. German efficiency did not prevent her from overriding every principle of right in her invasion of Belgium merely for selfish purposes. It shows that efficiency alone, great progress in science, in mere intellectual pursuits, may be realized, and yet man remain a savage, a brute.

It is Germany that has led the world in scientific and intellectual pursuits, that proclaims the doctrine of might instead of right; that the weak have no rights which the strong are bound to respect. How, more than ever, in face of this brazen and shameful assertion of the right of might, is emphasized the importance of the pure religion of Jesus Christ, the necessity of the dominance of moral ideas and ideals.

We are exhorted to feed on the sincere milk of the Word. This means, to study it, to try to find out what it teaches; to appropriate its teachings, to regulate our lives by it, to walk according to it. There is, alas, too little of this on the part of most professing Christians. And this is one reason why they so often go astray, and why they make so little progress in the spiritual life, in the development of a Christly character. To appropriate a truth is to make that truth a part of us, one of the life-forces within us. Only in that way is any moral or religious truth of any value.

January 23, 1915.

Just six months ago today, dear Lottie left us for the home in the skies. Her memory is very precious to me. I never think of her but with joy and with a deep sense of gratitude to God for the pleasant, pleasant years that we were permitted to spend together. It was always a pleasure to be with her, and to feel the influence of her sweet, gentle, loving presence and companionship. How greatly I have missed her! How, again and again, I have longed for her. I think of her every day, and often during each day. Every night I close my eyes thinking of her, and in

the morning, the first thing she is with me again. Sometimes I almost imagine I see her, and hear the soft sweet tones of her voice calling me as she used to.

Since her departure some of the friends have said to me, You ought to marry again. And just for a moment I did give it a little thought; but it was only for a moment. I found myself saying, No, no, never! In the marriage vow, it is true, we pledge ourselves to be "true to each other until death do us part." But that is not what we meant: that is not what I meant; that is not what she meant. It was, on the part of both of us, the beginning of a union that was never to end: Not "until death do us part," but forever. Some sweet day, not far away, I expect, firmly expect to meet her again. How could I meet her with the thought, that some other woman had the same claim upon me that she had, stood in the same relation to me as she did? No, never again will I marry. When the happy meeting time comes, it will be the same sweet, precious union between us two, and us only. There will be no third party to the union.

I shall be glad when the time comes for us to be together again; and to have the sweet consciousness that through all eternity we are to be together. The union was not for life only, but forever and ever and ever. Till we meet again we shall go on thinking of each other, and go on loving each other.

The man who carries a stink about with him wherever he goes, *i. e.*, a bad reputation, you may be sure the cause of it is within himself and not in his environment, is not because wicked tongues are wagging. And the same is true of a woman. Some people wherever they go leave a bad odor. It is because they are not right.

A lady said to me a few days ago: O, Mr. Grimké, I was as near death as I ever was in my life. A second more and I would have been instantly killed. I got off a car and did not see there was a car coming in the opposite direction and started across the street when a car going at full speed just brushed my dress as I crossed. Instantly I might have been killed. Oh, Mr. Grimké, I never had a thing to impress me as that has!"

The first thought that came to my mind was: What if you had been instantly killed, how would it have fared with you? Were

you ready to go? Would it have been all right? Would it have been well with your soul? As death may come to any of us suddenly, any day, it is a question that we should all ask ourselves, and give it the serious consideration which it deserves; for if we are not ready, are not living, day by day, the life that we ought to be living, the result is bound to be disastrous; we shall be sure to find ourselves in anything but a desirable condition.

Poor John! We have just returned from the cemetery. He looked, in his casket, as if he were only asleep. There was a quiet dignity about him as he lay in his coffin that was quite impressive. It is a sad pleasure to have him with us at last and to be able to lay him beside his dear mother. He was a good-hearted fellow, with many fine qualities. For some reason we could never get him to come among us. Even while his dear mother lived, he came only once. We often urged him to come, but though he promised, he still kept away. And now, at last, when his lips are sealed and his eyes closed forever, we are permitted to receive him and to look upon him in the cold embrace of death. It is a comfort, however, to know that his body is to repose in the cemetery lot by the side of his mother's, and where we shall all hope some day to be laid. Poor, poor John! We shall hope some day to meet again.

Who will be the next to go? At this time eight months ago the body of dear Lottie was lying in the room below in the embrace of death. And now John has gone, and soon it will be some other member of the family. Who will be the next? God grant that whoever it may be, he may be ready to answer the summons. After all, it will be sweet when we are all on the other side in our Father's house never more to be separated.

Go ahead, trust in God, and do right. We have nothing to do with consequences. That is his affair, not ours. Ours is to obey orders, to hew ever to the line of right.

Live clean, pure lives. Be honest. Be loving. Do all the good you can. And though, outwardly, things may not always be smooth, inwardly there will always be peace, quiet, rest of soul.

A man should carry his religion into his business, and his business into his religion. He should run his business in accordance with the principles of his religion, and he should be business-like in his religion. The same promptness, efficiency, the same energy and earnestness that he shows in his business should also be carried into his religion. In other words, we should be thoroughly religious in all our business relations, and thoroughly business-like in all our religious relations.

Christianity is sure to be helpful to all who accept it,—accept its principles and ideals, and are true to them. There are no circumstances in which we may be placed that it will not be helpful to us. It will help us to be better men and women; it will help us to overcome temptations; it will help us to bear our sorrows, disappointments, reverses. But, of course, the condition always is, that it be accepted, truly accepted; that it be conformed to. If we are not helped by it, it is not the fault of Christianity, but of ourselves. It is because we have not taken it seriously, because we have failed to fulfil the conditions which it imposes.

**GOOD WILL TOWARDS MEN.** This represents the spirit of Jesus Christ: and is what ought to be true of all Christians. We ought to show it in our looks; in our words; in our acts; even in thought it ought to express itself. A Christian, a follower of Jesus Christ ought never to be guilty of anything which violates the spirit of kindness. His kindly attitude towards everybody ought to be so conspicuously prominent as to be noticeable by all with whom he comes in contact. How wonderfully kind Jesus was! And it is what he wants all of his followers to be.

The Christian cannot do as he pleases, unless he pleases to do what the Lord Jesus Christ wants him to do. If he is truly a Christian, it is not his will, but the will of Jesus Christ which is the law of his life. Not my will, but thine be done is his watch-word. Too often we lose sight of this and allow ourselves to be controlled by our own wills instead of by what is acceptable to Him. As Christians, the habitual attitude which we should seek to maintain, is one of unquestioning obedience to the will of God. And to this test we ought to subject all of our thoughts, desires, acts.

The habit of taking counsel with God is a very important one to form, and to form as early as possible. He invites us to come to him, to bring to him our difficulties, our perplexities and is always able and willing to give us just the kind of help that we need. We need to be guided by him, not only because we are ignorant, but because we want to do his will, to go the way he wants us to go.

“The kingdom of God is within you.” If this kingdom is ever set up within us, it must be with our consent. Jesus never forces himself upon any one. He stands at the door and knocks. If we let him in, he will come but not otherwise. And his continuing with us depends entirely upon ourselves. He never remains where he is not wanted. His coming in and remaining with us always means, peace, happiness, growth, development. What a blessed thing it is to have this kingdom set up in our souls; to have the whole life, inner and outer, under its control. Heaven begins the moment Jesus sets up his reign over us; and, in proportion as we come under his reign, shall we realize what heaven really means, what it stands for.

As long as life lasts, make the most of it. Do all the good you can; be as happy as you can. And, remember that the only way to be truly happy is to be of service to others. Out of selfishness no real true happiness can ever come. It is not in being ministered to, but in ministering that it is to be found.

If we are to realize the best for ourselves, we have got to keep in close touch with God, through prayer, through the reading of his word, through attendance upon the public ordinances of worship. The important thing is to keep in touch with God. We cannot break the connection between him and ourselves without suffering.

Any truth is of value to us only so far as we use it, as we are influenced by it, as it becomes a steady light within the soul. If we walk in the light of it; if we allow it to determine our actions, then, and only then, is it of any value to us. The mere possession of a truth is in no way helpful to us unless we utilize it in improving ourselves, in bettering our condition.

I have just been reading an address by President McKinley on patriotism. And I found myself asking the question: Can we be true patriots if we hate one another? Can the hatred of the white man for the Negro be reconciled with the idea of true patriotism? True patriotism ought to carry along with it, as an essential part of it, love of those who make up the inhabitants of the country for each other. It cannot be consistent, it is not consistent for citizens of different races or classes to be hating each other. No! a thousand times, No! And the New Patriotism that we ought to be preaching in all of our public addresses, and celebrations in all of our churches, schools, universities and civic organizations, is one that frowns upon, that holds in just reprobation, race hatred and class hatred of every kind. There can be no real, true patriotism where those who make up the country are hostile to each other. A patriotism that hasn't back of it good will for all who make up the body of citizens is a spurious patriotism.

I am coming, more and more, in all that I do, to depend upon the Lord for results. And, more and more, in all that I do to seek his glory and the good of my fellow men, and not my own glory, which, alas, in too many cases, we are prone to do.

I have just received tidings of the death of Dr. Booker T. Washington. He has had a notable career, and has accomplished much, in a way, as measured in terms of material progress. It is the material side of life that he has emphasized rather than the spiritual. He seemed always more interested in things which made for the material well-being of the race rather than the moral and spiritual. He seemed to have had his eye on the almighty dollar, or its equivalent in lands, houses, bank accounts, etc., than upon character building. He seemed always to be more interested in the man who was making a success in business, than the man who was making his influence felt in other directions. He never seemed to me, except in the beginning of his career, to be moving himself on a very high plane, or to be anxious to have others do so. The thing that he worshipped was success. The man who was not a success, looked at from a business or material standpoint counted for but little with him. The men that he was always ready to praise, to bring to the front in his speeches and

addresses, to hold up as examples to others, were the successful money-gatherers. These were the representatives of the race that he seemed to glory most in. His influence was thrown mainly in the interest of the lower, rather than the higher interests of the race.

His attitude on the rights of the Negro, as an American citizen, was also anything but satisfactory. He either dodged the issue when he came face to face with it, or dealt with it in such a way as not to offend those who were not in favor of according to him full citizenship rights. He never squarely faced the issue, and, in a straightforward, manly spirit declared his belief in the Negro as a man and a citizen, and as entitled to the same treatment as other men. His location in the South made it necessary, of course, for him to be cautious, to think well before speaking; but there was no good reason why he should have so conducted himself as to give aid and comfort to the enemies of the race, in their outrageous treatment of him.

His death will be a loss to Tuskegee, but will not be to the race. The race will not in anyway suffer from his death. It will not suffer in its higher aspiration, nor in its efforts in behalf of its rights, as it did in the death of Frederick Douglass. In neither of these respects did Mr. Washington make himself felt. Let us hope when the end came that he was prepared to meet his Maker in peace.

January 13, 1916.

I have made up my mind today to endeavor earnestly to be a better Christian, to get in closer touch with Jesus Christ, by seeking a fuller measure of the Spirit's influence; by a more diligent study of the Scriptures, and by giving myself more earnestly to prayer. I have just returned from a meeting of ministers and elders, where I heard an address by the Rev. Dr. Murdock McLeod of Minneapolis, Minn., on the "Minister as a Spiritual Leader." It was a most illuminating and impressive address, in which he emphasized the importance of the minister's living in close, personal, daily touch with the Lord Jesus Christ, as one of the most important conditions of effective service. The minister, he said, must preach not only in word, but his life must be such that people who come in contact with him will feel that indefinable something which Paul had in mind when he said, "I live,



yet not I but Christ liveth in me." That he was in close touch with the Lord Jesus Christ was evident to all who heard him, who came in contact with him. There was a simplicity, a Christ-likeness about him, an unworldliness about his manner and about his utterances that could not be mistaken.

When the Holy Spirit comes into a man's life, how his vision is clarified, his convictions deepened, his heart warmed and purified, his conscience becomes more sensitive, his will is fortified: his whole being is energized. Oh, for more of the Spirit's influence; for a larger measure of his energizing, life-giving power.

Help us, O Lord, more and more, as thy servants, to realize that in and of ourselves we can do nothing: we are only instruments in thy hand, and our effectiveness as instruments, depends entirely upon whether or whether not, the Spirit uses us. From beginning to end all effective work is due to the presence and power of the Spirit in the preacher and in the people to whom he speaks. The more fully we understand this, and the more fully, after we have made the most careful preparation, we depend upon the Spirit in all that we do or attempt to do, the more certain we may be of results. "Not by might, nor by power, but by my Spirit saith the Lord," is a truth which every minister should lay to heart, and carry ever with him in all that he undertakes for the Lord. There is no other guarantee of success. There is no other power that can bring results, that can open blind eyes, unstop deaf ears, soften hard hearts, and bring men to repentance and faith.

When the Holy Spirit is upon you, the truth grips you in a way that it doesn't at other times: and the truth as uttered by you at such times, grips others in a way different from the ordinary preaching of the word. Hence the importance in all our preaching of having the indument from on high, the unction from the Holy One.

What is most needed today is Christianity,—Christianity in its purity, simplicity and power. Not the Christianity of creeds, but of the living, loving, gracious Christ who looked upon all men as brothers, children of one common Father, and who came not to be ministered unto, but to minister and to give his life for others.

The reaping time is sure to come some day. Let us see that the seeds that we are sowing are only good seeds,—seeds of truth, of purity, of gentleness, of kindness, of brotherly love. So that when the reaping time comes we may gather fruit unto eternal life.

Under all circumstances the thing to do, is to do right, and leave the consequences with God. If we are conscious of having done what we believe to be the true, the wise course to pursue, we needn't worry if people are not pleased with us. Leave them in the hands of the Lord. In his own good time he will bring them to see their error, to reverse their judgment, or will leave them to reap the consequences of their evil ways.

Sometimes we ministers get discouraged, at the seemingly little results which flow from our preaching of the gospel; but we should not be. We shall be helped, if we but remember, that we have nothing to do with results. All that is required of us is to be faithful in sowing the good seed. The results are with God. Let us not worry about results. If we worry at all, let it be as to whether we are doing our full duty; whether we are sowing beside all waters; whether we are instant in season and out of season. That is what we need to worry about, if we worry at all.

When we take a stand because we think it is wise or right to do so, we must also be willing to bear whatever consequences it may entail. Under such circumstances two things we must be on our guard against:

1. We must not allow the criticism that may be directed against us to embitter us against our critics. There is a real danger here, and we need to be on our guard against it.
2. We must not allow ourselves, however severely we may be denounced, to swerve from what we believe to be right, or proper simply to avoid criticism.

In this city there is a select school carried on by people professing to be Christians; and all the scholars attending it are from supposedly Christian homes; and yet the scholars are limited exclusively to one race only. A colored person would not be

allowed to matriculate, although he may be fully able to pass the entrance examination and meet all the expenses involved: and simply because of the color of his skin and his race identity. And yet such people call themselves Christians. It is a lie! They are not Christians, and it is sheer hypocrisy to claim to be. I was speaking only yesterday to a lady whose sister does dress-making for the wife of a member of Congress. She is a southern woman, and has considerable literary ability. She is kind enough to colored people, this lady said, but at the same time feels that they must be kept in their place. This woman is a Roman Catholic, and is very devout. She has even written a life of Jesus, a copy of which she presented to this colored dressmaker, and which I had the opportunity of examining. Think of a woman, claiming to be so deeply interested in Jesus Christ as to attempt to write a life of him, and yet feeling as she does about colored people! Her study of the Gospels had failed utterly to give her any idea whatever of the inner life, the spirit and temper of the man about whom she was writing. If she had she never could have entertained any such feeling as she had, about colored people. What a miserable farce it all seems! Well might Jesus say, "O fools, and slow of heart to believe."

With most of us, who profess to be Christians, there is no earnest, honest purpose to follow Jesus Christ, to live out his high and holy principles. We follow him, if at all, only so far as it suits our convenience, only so far as following him does not interfere with our plans and purposes, our whims, our caprices, our prejudices. The moment there is a conflict, we abandon him and his ways, and follow our own sweet will.

It isn't so much brain-power that is needed, in winning men to Christ as heart-power. It isn't how much we know theoretically of Christianity; but how far has it taken hold of us, that tells. The man in whom Christ lives, is the man who will be able to commend him most effectively to others.

The aim of the minister, in his contact with his people, should be to bring them, more and more, into conscious fellowship with the Lord Jesus Christ; and into close intimate contact with his word. We Christians ought to cultivate, more than we do, a sense

of fellowship with the Lord Jesus Christ; and we ought to feed more than we do upon his Word.

The greatness of a sermon does not depend upon its literary qualities, or the profoundness of its thought, but upon the extent to which it is used by the Holy Spirit in bringing about spiritual results. Peter's sermon on the day of Pentecost, plain, simple, direct, pointed, dealing with conditions as they really were, judged by the results that followed, was one of the greatest, if not the greatest sermon ever preached. If, as ministers, we find ourselves desirous of preaching great sermons, let them be great as measured by this standard,—great in spiritual effects,—great in winning souls to Christ, and in building them up in faith and holiness.

The sermon that excites only the admiration of the hearers; that impresses them only with the intellectual ability of the preacher, or with his learning or eloquence, is the clearest proof of its failure: for the aim or purpose of a sermon, if it is really a sermon, is not to impress the hearers with the preacher, but with the truth; is not to win applause for the preacher, but to win the hearers over to a certain course of conduct. The preacher who succeeds in impressing himself only, without producing results in the hearts and minds of the hearers, is not a good, but a poor preacher. The end of the sermon should always be the good of the hearers, and not to increase the fame or popularity of the preacher.

The rule of conduct for the Christian, is always the standard set up by the Lord Jesus Christ. It doesn't make any difference what the custom is. "When we are in Rome, do as the Romans do," is the rule that is followed by most of us: but should never be followed by Christians, where it runs counter to the ideals and principles of Jesus Christ. His standard of conduct is the one, and the only one, that should be followed wherever we may be. Otherwise, we have no right to claim to be Christians.

"Cast not your pearls before swine." We have a striking illustration of this truth in the manner in which Helen Keller's noble utterance in regard to the colored people has been received by some of the Southern people. In the June Number of the *Crisis*

(June 1916), we have quoted some comments from an Alabama paper, which show an utter lack of appreciation of the fine, noble spirit of this wonderful young Southern woman. It means no more to the writer of those comments, than pearls would mean to swine. There is no more appreciation in the one case, than in the other.

In matters religious, we are always making excuses of one kind or another; are always seeking in some way to evade our responsibilities. If it is about church attendance, we can always find some excuse for staying away. If it is in regard to church support, the first thing to be cut down, or held back, is our contribution to its support. In all matters of retrenchment, the one that is always first cut, and generally the only one, is the church. And so we think we are fooling God, but by and by the end of life will come, and then it will be God's turn to take a hand; then he will say to us: "I never knew you. Depart from me. To hell with you, and all your frivolous excuses."

I listened this afternoon to the Commencement Address at Howard University by Secretary Daniels of the Navy Department. It was a very good address. He discussed at length the Negro problem, and gave the following formula for solving it: "One pound of common sense each day; to which should be added patience, charity, and faith in God and man." The whole spirit of the address was good. The Secretary seemed, from the tenor of his address to be a man of kindly spirit, with a desire to do what is right, though I have understood that his public attitude in his State has been decidedly hostile to the Negro. If he has repented, and means to do better in the future, we heartily forgive him for his past offences.

The message which we preachers bring to others, Sabbath after Sabbath, we should be very careful to see that it is enforced by example; that what we exhort others to do, that we ourselves do. Otherwise our preaching will be in vain.

We often deal with matters in the Scriptures of the most serious and solemn import in a way that fails to impress their seriousness upon others. And the reason is, because we are not

ourselves, as ministers, impressed with their seriousness, and far reaching significance. The truths that we present ought first of all to lay hold of our own hearts. It is when we ourselves are fully impressed by them, that we are in a condition to present them effectively to others.

My constant prayer to God is, that he would help me to preach, not great sermons, but helpful sermons,—sermons that will appeal, not mainly to the intellect, but to the heart, sermons that will tend to strengthen and develop the good within us, to inspire us with right desires and that will fortify the will.

Lord Jesus, make me earnest, make me enthusiastic in the work thou hast given me to do. May I love to preach the gospel, and love to work for thee. Paul was never so happy as when he was trying to lift thee up before men, and to persuade them to come over on thy side. That is the kind of life I want to live. I want to be so thoroughly in love with thee and thy work, that I shall delight to speak of thee to others. Simply to do it from a sense of duty doesn't satisfy me; I want to do it because I love to do it.

It isn't the evil that has been done to us, that ought to concern us, but the condition of the one who has inflicted the injury, and out of which it has come, and which reveals to us his character as bad. It is not for us to try to get even with him, but rather to address ourselves to the task of trying to get him to see the evil of his ways, and to turn from it. If we succeed, and we are likely to, if we go at it in the right way and spirit, we have helped our own moral development, and we have helped him to be a better man.

The measure of the man is the spirit that is in him. If it is a kindly spirit, a spirit of love, of gentleness, of patience, of self-sacrifice, a spirit of justice, of purity, of righteousness then he is to be rated high in the scale of true manhood; but if these qualities are absent, though he may have talent, learning, wealth, position, he is to be rated low in the scale of true manhood.

A church is of value to us just in proportion as it helps us spiritually; as its services tend to build up in Christian char-

acter and life. If it doesn't help to make us stronger, better, more determined than ever to do right, it is of no value to us. Nor are we of any value to the church of which we are members, unless we are helping to make it a more efficient agency for good. If we can be in it, year after year, and it be none the better for our presence, we had just as well be out of it; we had better be out of it. If it is not helping us, and we are not helping it, there is no possible reason why we should have any connection with it, and the sooner we sever our connection with it, and the sooner such a church ceases to exist, the better it will be for the cause of Christ.

It isn't so much what we say, or how we say it, as the spirit in which we say it; as the extent to which what we say is realized by us, and is a part of our own experience. It is the truth vitalized that is effective. When that which we utter is a part of our own lives, is witnessed to by our own experience, and we come to realize its value as a life-giving and life-saving force, that we can speak of it with authority, with a conviction that will at once be recognized. It must be something more than the mere utterance of the lip. Back of it there must be, not only a sense of its reality, but of its value and importance.

The preaching of the apostles consisted very largely of the simple story of Jesus and his love, culminating in his death upon the cross, his resurrection and ascension, calling attention particularly to the purpose for which he came, and the meaning of his suffering and death; and depending for the effect of their words, not upon anything in themselves, but upon the presence and power of the Holy Spirit. And it is upon this same power that we must depend if any results are to follow our preaching. When the Spirit gives the message, and prepares the heart of the messenger to give it, and the hearts of the people to receive it, then, and only then, may we expect results. The man who is to preach effectively must keep in close touch with God; must be much in the secret place of the Most High.

March 16, 1917.

I have just finished reading the *Life of Mary Mitchell Slessor of Calabar*. It is a most wonderfully stimulating book. It is a

life of amazing self-sacrifice, of unsurpassed consecration to Jesus Christ, and the uplift of the poor, degraded brother in Black. When the times comes for me to go out of this life, I would rather leave such a record behind me, than to be the author of all that Shakespeare ever wrote, or Dante, or Milton, or all the literary celebrities of all the ages. What a tremendous power this woman was for good, and how wonderful was her spiritual development, how marvellous was her ascent towards the measure of the stature of the fulness of Christ! How this noble life shames us out of the little, narrow, contracted, selfish lives that most of us live. Shame on us! if after reading a life like this, we are not stimulated to mend our ways to do better, to live more unselfishly. Is life worth living? the question is sometimes asked. Yes, a thousand times yes, if it is lived as this woman lived it, to the glory of God and the good of man.

Personality is the most important factor in any life. It is the spirit within us, that more than anything else determines what we shall be. Mightier than environment is the man himself, is the purpose, the determination that controls him. In the midst of the most adverse circumstances, it is a determined spirit that wins success.

The Germans started out to produce a super-man, and succeeded in producing a super-brute. Their great advance in science and in intellectual pursuits, has been at the expense of the moral and spiritual nature. The superiority that they are aiming, at is the superiority of brute force. They have during this war shown themselves to be devoid of every sentiment of humanity, to be absolutely lacking in everything that is honorable, all the qualities that go to make man what he ought to be, and what he would be if he followed the stern and immutable law of righteousness. Out of this German culture has come only a big brute. Christ Jesus is the great ideal of the super-man, and not the low ideal of the glorification of brute force that was set up in Germany. The one will, more and more, dominate the world, the other will be a steadily diminishing factor. Right, and not might is on the throne, and will more and more assert its power; and more and more, will mould the character and life of man.



A discourse, however learned, eloquent, or rhetorically correct in construction, is valuable only so far as it is used by the Holy Spirit; and the measure of its worth will depend upon how far it actually helps in bringing men to Christ, or in building them up in faith and holiness, in Christian character. It is to be judged entirely by its effect in awakening men to a sense of their need of higher things, and in stimulating them to seek after the things that are true, just, pure, lovely and of good report. A sermon, however eloquent, that doesn't awaken in man a desire for better things, is a failure.

April 6, 1917.

I have just heard from Mrs. Grinnel announcing the death of Miss Louisa Jacobs, who died on Thursday morning. I was not surprised to learn of her death. I knew, when she left Washington, a little over a week ago, that she could not be with us much longer. She was one of our oldest and dearest friends. Both Mrs. Grimké and myself were warmly attached to her. She survived Lottie only a little less than three years. She was a very lovely person, refined in manners and was in every sense a lady. She carried herself with great dignity, and had a face of great sweetness and purity. She made a most favorable impression upon all with whom she came in contact, and was a true friend. Some sweet day we shall hope to meet her again in the better land into which so many of our dear ones have gone, and where soon we shall be.

July 1, 1917.

A gentleman said to my brother last week: "A prominent member of your brother's church said to me, 'It is strange that our pastor has never said a word in any of his sermons about loyalty to the Government, or about the Red Cross.'"

That there might be no misunderstanding in regard to the matter, I want to say: I have not, and it is not my purpose to say anything. When the United States Government shows a proper appreciation of the services of the Negro who has never failed it in every crisis of its history to do his whole duty, to shed his blood freely in its behalf; and when the Red Cross ceases to discriminate against colored nurses and physicians, out of deference to the Negro-hating sentiment of the South, then, and not till

then, will I be heard on either subject. I hope I have some little self-respect left, enough, at least, not to allow myself to be insulted and to acquiesce in it. No! I have not spoken, and it is not my purpose to speak.

How real the spiritual life was to the apostle Paul! What a grip he had upon things unseen and eternal. How implicit was his faith in Jesus Christ! How in everything his great aim was to do his will. This is the reason he got so much out of the Christian life. Why it meant so much to him, and why, under its influence, he grew to such magnificent proportions and was enabled to do so much in bringing others into the kingdom.

What the world needs is the Gospel of the grace of God in Christ Jesus; and that Gospel preached by men who believe it, and who know from personal experience that it has power to save.

May 12, 1917.

The United States Government has ordered the establishment of sixteen camps for the training of officers for the Army of 500,000 men to be raised. From all of these 16 camps colored men are excluded, and no provision whatever is made for training any of them as officers, as in the case of the whites. I am too old now to be drafted, but if I were not, unless some provision were made for the training of colored men also as officers, before I would enlist I would go to prison and spend the rest of my days there. A Government that is so blinded by prejudice, so lacking in a sense of justice, so contemptibly little, is not worth serving. It is an insult to assume, as it does, that colored men are not fit to be officers; that white men alone are capable of being fitted for such positions: and, especially, in face of the splendid record which colored soldiers have made on scores of battlefields. Let them fight their own battles, and go to the devil, where most of them will go, unless they change their way of thinking and acting. The biggest fool that I know of is the man who thinks because his skin is white that he is better, is superior to all who are of a darker hue. If the fool would think for a moment, would use his reason and common sense, he would see at once his folly. The only thing that makes one man superior to another is that he has higher, purer, nobler principles. Color is only skin deep. A white skin

may be associated with low principles, with the most degraded nature: and a black skin with the highest principles, with the most exalted character. Any nation that estimates the worth of its citizens by the color of their skin is a fool nation: and unless it repents, changes its ways, will, sooner or later, sink to the low level of manhood, which such a standard implies. How pitiable it is, to see a whole nation yielding to the demands of a low and degrading prejudice!

After a tremendous protest was made by colored people all over the country, two camps for the training of colored officers were established. They never would have been established, however, if the colored people had quietly acquiesced in the program outlined by the Government. It shows the importance of agitation; of insisting always upon our rights as American citizens.

May 13, 1917.

A gentleman said to me this morning: We had a fine service. It set me thinking, as to what makes a fine service. A fine service is one that draws people closer to each other, that makes them feel kindly towards each other; a service that tends to drive out the evil within them, and to fill them with right desires, with high and holy aspirations. In a word, a service that tends to help them morally and spiritually, to make them dissatisfied with themselves, and that opens up to them the vision of larger and better things: so that they will go away with the purpose, the determination to get up on a higher plane of living. And the only way to get such a service is to plan it in simple dependence upon the Holy Spirit. If he is in it; if he inspires it; if he uses it, it will indeed be a fine service. But never mind how largely it may be attended; how eloquent may be the sermon, or fine the music, unless it moves the hearers to higher living, to purer thinking, to a more loving fellowship to one another, it cannot be called a fine sermon. It must be judged entirely by its spiritual effect upon the hearers. My prayer is that I may always preach helpful sermons—sermons that will cause the people to think seriously of life, and to desire to live truly and nobly.

I have noticed, in the case of some men, who have been elevated to the bishopric in our colored churches, that they regard it: 1. As an opportunity of resting from their labors, of not working as hard as before, of taking things easy.

2. As an opportunity of improving their material condition. It means a larger salary and many perquisites. It means living in better style, and dressing better. And these things usually come with it, and come very soon after the office is entered upon. There is also a growing sense of self-importance, and the disposition to put on airs, to hold themselves a little above the ordinary clergy. So few, who are thus elevated, hail it, as they ought to, as offering them, not an opportunity for self-indulgence, and self-aggrandizement, but of enlarging their influence, of widening their field of usefulness. Not, less work, but more work; not less of self, but more of self in the service of God and humanity, should be their watchword, their motto. And where it is so regarded, the effect upon themselves is not to inflate them with pride, but to produce in them greater humility, greater self-abasement before God.

May 14, 1917.

I was called in last night to see a lady who had just lost her son by death, an only son. She was wild with excitement, overwhelmed with grief. She said, now that he was gone she had nothing to live for. I could not help feeling sorry for her: (1) Because she was really greatly suffering. (2) But most of all because of the comparatively low estimate that she seemed to place upon life. All that it meant to her, was this boy. His presence summed up all that was of worth in it for her. The taking away of this boy was God's way of showing her that life was a larger, a bigger thing than what she conceived it to be; that though this boy was gone, life still held many and great things for her if she would accept them; if she would address herself earnestly to the task of helping to ease the burdens of those about her. If this boy was all that his life meant to her, it certainly did not mean very much to her in the larger aspect of things, in a world, such as we are living in, with so many many opportunities of doing good, of making our influence felt in bettering conditions.

I just met a man on the street (I don't want to do him an injustice) but so far as I know of him, the one purpose which he has always in view is to feather his own nest. In all that he undertakes, the thing ultimately which he seems to have in view is to reap some personal benefit out of it. His interest in what-

ever he undertakes is just in proportion to what there is in it for him.

What an utterly ignoble life is that to live! It is really pitiable to see one's talents thus prostituted, one's time and labor given to so debasing an object. In proportion as self enters into any life, is it noble or ignoble. The supreme life that was lived on our planet was that of Jesus Christ: and into his life self was almost entirely eliminated. He came not to be ministered unto, but to minister, and to give his life for others. The greatest, according to his standard of measurement, is the one who serves. "He that would be greatest among you, let him be the servant of all." The only way to be truly great and truly happy is to live unselfish lives.

June 7, 1917.

Today we had a great parade in our city of the survivors of the rebel hordes who years ago sought to destroy the Union and to perpetuate the infamous institution of human slavery in this country. The city went wild over them. The parade was viewed by the President, Mr. Wilson, and all of the high officials of the Nation. I append two editorials from the *Star* and the *Times*.

(1.) The Evening *Star* June 7, 1917.

"Today's parade of the Confederate veterans is an inspiring sight to all the younger citizens. These men fought bravely and unflaggingly in the cause they espoused for political principles that they believed to be right. They sacrificed everything for that cause, and when the war ended with defeat for them they accepted the verdict manfully and with a determination to work for the welfare of the whole country through a union of the states.

"These men who march today, a pitiful remnant of the army in gray, were active, vigorous and tireless over fifty years ago. There was no difference in quality between the troops of the north and those of the south. They were the same race, the same stock. They fought often hand to hand with mutual respect for one another, and yet with a determination to conquer. Now they are friends, the men of the two armies, and they often march shoulder to shoulder in fraternity, rejoicing in their reunion, but each cherishing the memories of the respective armies of which they were members.

"Year by year the ranks of the veterans grow thinner as age claims its victims. The survivors of the fighting forces of the sixties are now but a few thousand and next year the number will be smaller, and so from year to year the line of those who march will grow shorter until in a painfully short time the last of the Confederate soldiers will remain alone and he, too, will answer the final muster.

"This parade today comes appropriately immediately following the registration of the younger Americans for service in the greatest of all wars, a war that will tax the American resources as it has already taxed the resources of the most powerful nations of Europe, a war that will call for sacrifices as great perhaps as those made by the men who march today, or even greater. This procession of veterans in gray escorted by men in blue and by troops representing the reunited country, in the capital of the nation whose existence was at stake when their war was raging, is a patriotic inspiration."

(2.) The editorial in the *Times* June 7, 1917, is entitled "The Men From Dixie."

"To the strain of 'Dixie,' to 'Maryland, My Maryland,' to all the old, old tunes, the veterans of the Confederacy marched today in grand review.

"Their souls swelled with pride of conquest, the conquest of love. Their steps quickened to heart beats of gratitude, gratitude that in losing they had won, for the country was one country, and that one theirs.

"There was not one of the gray-coated men but would have in the sixties willingly given his life if his cause might have been triumphant; if the forces of Dixie might have marched victorious up the Avenue. But now, fifty years afterwards, loving his cause as much as ever, no less devoted to the Stars and Bars than in the days gone by, he rejoiced that after all the country was not broken, that he was a citizen of the United States and a part of a united people.

"The Capital has never welcomed a parade so tumultuously. One continuous cheer rang from the Peace Monument to the White House. The rebel yell resounded from the throats of spectators thrilled by the wonderful showing of the veterans. Great roars of applause greeted every well-known officer, many of whom rode

bareheaded so continuous was the demonstration. Old men in gray, you made a noble show. Hail and farewell."

What are we coming to that fifty years after the Civil War, we should, in the very Capital of the Nation, be acclaiming as heroes men who fought to destroy the Union and to rivet the chains of slavery about the necks of millions of human beings! The course which they pursued is not a thing to be proud of, but to be ashamed of. Even if they had repented, the most that they could have asked, or have expected, was to pass over in silence what they had done. But they have not repented, else they would have discarded the badge of their infamy, the gray uniform and the battle flags which they carried during the rebellion. And yet these unreconstructed, unrepentant rebels are treated as if they had been fighting in the most holy cause! Shame on the President, the high government officials, and the newspapers who took part in this effort to put a premium upon treason and inhumanity.

I have been preaching now for nearly forty years. During all that time, there are certain things that I can truthfully say of myself:

1. I have never been afraid of anybody. I have always spoken fearlessly what I believed to be right, whether it agreed with the views of others or not.

2. I have never sought to curry favor with anybody. I have always tried to do my duty and to treat everybody with due consideration, not, however, with a view of reaping some personal benefit, because I thought they might do me a good turn some day, but because I felt it was the right thing to do.

3. I have never been influenced by the financial or social standing of those with whom I have come in contact. I have never been able to bring myself to think more of a man simply because he had money and lived more expensively than others. I have always made it a rule to estimate people by their moral and spiritual worth rather than by their material possessions. People who live in fine houses, and dress in purple and fine linen and live sumptuously every day, unless they have something else to commend them, are no more to me than people who are unable to afford these luxuries. The man to be respected and held in high estimation is not the one whose home is expensively furnished, but the one whose soul is arrayed in the beautiful garments of righteous-

ness, however meagre his material resources may be. It is the man of upright character, of sterling worth that is to be respected and honored.

4. I have never, consciously, in all my ministry, sought to impress myself upon people; to speak with a view of advertising myself, of making, what is popularly called, a reputation. If I have made a reputation it has been without any desire or design on my part. It has been pleasant, of course, to have people say to me, as they have from time to time, "I like very much what you said or other things of a complimentary nature; but to win such compliments was never my purpose. I have tried always to speak because I felt that I had something to say that was of value, and in the hope that it might be so regarded by my hearers,—something that might be helpful to them in the development of a larger, fuller, nobler life.

5. I have always shrunk from public gatherings, the design of which was to centre attention upon me personally. Hence I have never proposed myself, nor have I encouraged others to get up testimonials of any kind to me. During my entire ministry I have never celebrated a single anniversary of my pastorate. Some ministers are all the time having testimonials gotten up for them, or are all the time celebrating some anniversary, which carry along with them, gifts of some kind, and a lot of speaking of a complimentary nature to themselves. I have no taste for, or inclination towards such demonstrations, I am glad to know that I am appreciated, or what I have tried to do is appreciated; and I am perfectly content to have that appreciation shown in a private or informal way, instead of in public.

6. I have never had any desire to preach what are called great sermons,—sermons which display learning or ability, and which are relished particularly by the highly educated members of the congregation; but I have desired and have sought to preach helpful sermons, sermons that meet the real needs of the human heart in the midst of life's trials, struggles, temptations, sorrows. To know that you have helped somebody, that you have cheered and comforted somebody; that you have caused somebody to turn from his evil ways, to forsake the broad way and enter the narrow way, is vastly more important than to cater to the intellectual tastes of the hearers by striving to preach so-called great sermons. The only real value of a sermon is to be found in the extent to which it min-



isters to the actual, pressing needs of the soul; in the extent to which it is a quickener of life, spiritual and eternal. The function of the pulpit is not to entertain, to amuse, to satisfy an idle curiosity: it is to instruct, to inspire, to fire the heart and mind, to implant within us noble desires and ambitions: and, above all to keep ever before men the one supreme figure in history, the Lord Jesus Christ, and to beget within them a passion for him, and for a Christly life.

7. I have during all my ministry never used the pulpit to chastise my enemies, to vent my spleen on those who excited my displeasure. I have never felt that the pulpit could be properly used for such an object. Besides such conduct would be unbecoming a Christian minister. I have often been provoked with people, and sorely tried with them, but I could never bring myself to strike at them from the pulpit, either directly or indirectly. I have been content to remain silent, and to leave them in the hands of the Lord. That is, I believe, not only the right thing to do, but is the wisest policy to pursue. Any attempt to use the pulpit to get even with your enemies will always do more harm than good. It will simply tend to make things worse, and more and more, to destroy the peace of the church.

8. I have always been ready to speak in behalf of the rights of the race, and have never hesitated to condemn, and in the strongest terms, those who are trying to deprive us of our rights as men and as American citizens.

9. I have also always spoken strongly in favor of temperance. I have always regarded the saloon and the whole liquor business as the greatest source of corruption in the world, and the greatest enemy to the human race: and, therefore, to be everywhere met with determined and uncompromising resistance. As the elder Cato felt about Carthage I have always felt about the whole horrible liquor business, it must be destroyed. "Delenda est Carthago."

10. I have always spoken strongly in favor of a single standard of morality for men and women alike. I have never been able to see that sexual impurity was any less reprehensible in men than in women. If it is wrong in the one, it is equally wrong in the other, and should be so regarded in every decent community, and in every decent circle of society.

11. My experience during a ministry of nearly forty years is, that if a man will put his trust in God, and go straight forward

and do his duty, God will take care of him. On trustee boards, will often be found men who will want to pay any and everybody before the minister: not because the minister has done anything to them, but from sheer meanness. There will also, however, always be found on such boards men of high Christian character, and of a proper sense of what is due the minister, who will always look out for his interests. The laborer is worthy of his hire, is what the Bible asserts, and if he will do his work faithfully, he need not be concerned about his support. God will see that he is cared for.

July 17, 1917.

Now that I am on the eve of my vacation, I cannot help thinking of dear Lottie. This time three years ago she was in the final stage of her illness. July 23, at 5:10 o'clock, P. M. she left for the home in the skies. Out of the earthly home, which she had adorned for so many years, she passed, leaving us all in deepest sorrow. What took place in her bedroom, where I watched over her and cared for her for thirteen months, during which she was as helpless as a baby, I shall never forget. It is all just as real to me now as though it were but yesterday. And the memory of her is just as sweet and precious as when we were together. I often think of her, and in spirit we still have sweet communion with each other. Her picture hangs just where I can see it from my desk, and often during the day I look up into her dear, sweet, kindly face, as she looks down upon me. Each day, each year brings us only nearer the happy meeting time. I can never be sufficiently grateful to God for having thrown us together for thirty-five years in this life, and for the delightful prospect of being associated together forever, in the sweet By and By.

I have just finished preaching a series of sermons on marriage. I spoke particularly of how to keep the home happy. Ours was indeed a happy home. We loved each other, and found in the companionship of each other a constant source of joy, a never-failing source of happiness.

July 23, 1917.

This is the anniversary of dear Lottie's death. I thought of it the first thing this morning, and it has been with me all day. It seems strange to be off on a vacation without her. Our vacations were always spent together. And, even now, though physically sundered, during the three years that she has been away, we have

been in spirit as truly together as we ever were. I always take her picture with me and put it in my room just where I can see it, and no day passes but that I am reminded of her. I feel with each passing year, that we were never nearer to each other, or never more truly belonged to each other, than now. The old time love still exists, and the old bond still holds, and will ever hold. The days and weeks and months and years flow on, but they do not diminish, in the least, the current of our united lives; they do not affect in the least, the kindly sentiment that bound us together, and that still binds us together.

I was sitting the other afternoon on the front porch of the Rev. Matthew Anderson's house, 1924 South College Avenue, Philadelphia, Pa. During the time people were passing on both sides of the street, and the cars too were passing crowded with passengers. As we were talking, suddenly I thought of the innumerable multitudes of men and women who had passed out of this into the spirit world, and I said to myself: I wonder what they are doing, how they are employed. Those of us who are here are all of us employed in some way, doing something, going hither and thither and everywhere. How is it with the disembodied spirits on the other side. Surely they must be doing something, must be employed in some way. How? What are they doing? How are they spending their time? It is an interesting question? It ought to be for all of us, for soon, we too shall be joining them, we too shall be in the spirit land.

I read this morning, July 30, 1917, a part of John 14. "In my Father's house there are many mansions, or abiding places. I go to prepare a place for you." The Father's house here must be the universe: and the statement here is, that in the life to come we are to have an abode, a place that shall be our home just as we have in this life, a habitation, a place that is our home. I, for example live on the continent of North America, more particularly, in the United States; more particularly still, in the city of Washington; and still more particularly, at 1415 Corcoran Street, N. W. Wherever I go, or however long I may be away, that spot is my home, and it is there that I finally turn my steps. And the thought here, if I understand the passage aright, is that in the spirit world, wherever I may roam in the universe, I shall come back to some particular spot or locality as my home,—some particular place that

will be to me just what an earthly home is. It is certainly a very happy thought. We are not to be wandering everywhere without a local habitation. We have homes here; and we shall have them on the other side.

Who will make up these homes? Who will be gathered together in them? Who will be in the same abode or mansion? We do not know definitely, but we hope it will be made up of those we loved on earth, those who were near and dear to us here. One thing we are assured of, "It will be the abode of peace and happiness." Beyond this, we need not be concerned.

I have just been reading some of Adelaide Procter's poems. What a beautiful spirit is hers; how full her poems are of the noblest sentiments. Only beautiful and uplifting thoughts seem to course through the mind. Why can't we all live on the same elevated plane of ennobling thoughts and sentiments. So many of us allow ourselves to entertain so many unworthy thoughts and sentiments. O for more Adelaide Procters; for more men and women like her! Life would be sweeter, our homes purer and happier, and the world would be better, a more desirable place to live in. Longfellow has well said,

The tidal wave of deeper souls  
Into our inmost being rolls,  
And lifts us unawares  
Out of all meaner cares.

We never can hope to exert that kind of influence over others unless our thoughts are pure, elevated, ennobling.

Sin is a centrifugal force, driving us away from God; and the Holy Spirit is a centripetal force, drawing us toward God. These are the two great forces that are ever operating upon the human heart.

I have just been reading the fourth chapter of the Acts. What a wonderful thing it is to come under the power of the Holy Spirit! How it fills one with courage; with brotherly love; with the spirit of self-sacrifice! O for his constant presence and power in all our hearts. Without him nothing of any consequence will ever be accomplished.

What we need is life, life from the dead. Sin is death, and just in proportion as we are under its power we are dead; and in proportion as we get out from under its power are we alive. How many of us are in the grip of this death-dealing force! and saddest of all are content to be thus fettered. What we need is freedom, its power, which is only another name for life, spiritual life. Everywhere we see evidences of death,—we see traces of sin.

To get into the swim of this great eternal life that is sweeping on towards the throne of God, is the great thing for us all: and when we have gotten into it, to see that we keep in it by keeping in touch with God through a living faith in Jesus Christ and the indwelling of the Holy Spirit.

Paul was enlisted in a cause, and he was ever pushing that cause forward. So should it be with all of us who are ministers, for we are engaged in the same work, and, like him, should be ever seeking to advance the kingdom of Jesus Christ.

The Christian life is a wonderful and glorious life if we live it, but not otherwise. A mere profession of it amounts to nothing, will not bring anything to us of any value. Unless we enter upon it honestly, truly, with full purpose and determination to go the way it points, to fulfill the conditions involved in it, it will have no effect upon us, no influence over us. We will be entirely untouched by it; will experience none of its joys, none of the many and great blessings which it is capable of bestowing. "If any man will do his will he shall know of the doctrine whether it be of God." "Except ye eat the flesh of the Son of man, and drink his blood, there is no life in you." In other words, he must enter into us, must become a part of us—his sentiments must become ours, his principles, his ideals, if all that Christianity stands for, that it represents, is to be ours. The moment the Christian life is entered upon in sincerity, the blessings associated with it begin at once to be realized, and the farther we get on in it, the more pronounced will those blessings be.

In order to preach effectively, the sermon should grow not out of the head, but out of the heart. The truth presented should be first realized in the preacher's own experience. A sense of its real-

ity and importance should first be felt with his own soul. This I always feel in reading the sermons of F. W. Robertson. They are not deficient in intellectual strength, but the appeal which they make is always to the heart; and you feel that he is speaking from the heart. I am always stirred to be or do something after laying down a volume of his sermons.

I have just finished the latter part of the first chapter of the epistle to the Romans. What a frightful picture is there presented! If God should take his hands off; if the Holy Spirit should cease to exert his restraining influence, into what depths of depravity the world would sink; how rapidly everything would go down! Fortunately for humanity, God is patient, is longsuffering, is slow to anger and plenteous in mercy.

There is but one solution of the Negro problem—the full recognition of his rights, civil and political, as a man and citizen. Nothing short of that will satisfy the Negro, and ought not to.

Speaking with authority means speaking from conviction, from positive knowledge, with an assurance, therefore, that commands respect, that makes you feel that what is said is genuine, is worthy of all acceptance, is thoroughly reliable.

There is a peace, a satisfaction, a joy that comes from the possession of right principles and loyalty to them that the possession of all the treasures of earth cannot give. The secret of happiness is to be found not in getting, in piling up material things, but in being not in what we have, but in what we are.

What this world needs most of all is not more church members, more professing Christians, but more real Christians, men and women who are loyal every day, and every moment in every day, to Christian principle—men and women who live their religion, who carry about with them at all times the sweet, gentle, loving spirit of the Master whom they profess to be serving.

Cardinal Mercier has been praised for his earnestness in his defense of the Belgian people, and in his denunciation of the atrocities of the Germans in Belgium, which is all well. Too much can-

not be said in praise of him for all that he has done for his stricken and afflicted country; but where was Cardinal Mercier when his own countrymen were committing those terrible atrocities in the Congo Free State upon the poor and defenseless people of Africa? Why was not his voice heard then against the atrocities that his own countrymen were committing? Why did he not cry out at that time as loudly, as persistently, as vigorously as he has been crying out against the Germans? Are atrocities committed against black people less heinous than atrocities committed against white people? If his voice of indignant protest had been heard at that time, it would have added force to what he is saying now about German barbarism. Atrocities, everywhere, by whomsoever committed, and upon whomsoever committed, ought to be denounced, not because committed against any particular class or race, but as an offense against humanity, whether white, black, red, brown or yellow. If he had spoken then, and his people had heeded his warning, God, in his mercy may have saved his country from the awful calamities that have fallen upon it. With what measure ye mete it shall be meted to you again.

Feb. 4, 1918.

I had a call today over the phone from a white lady, a member of the New York Avenue Presbyterian Church. She said she wanted to speak to me about a young colored girl who was living with her. She came to the city with a Southern white family who were Presbyterians, and who attend the Second Presbyterian Church, South, of this city. This young girl, being a Presbyterian, began going to the same church with the people with whom she was living. She was finally made to understand that her presence was not desired, so that she stopped going. This lady of the New York Avenue Church with whom she is now working thought it was very unChristian for people to act that way; however, instead of taking this young girl to her own church, she called me up to see if she could not get me interested in her, and to invite her to come to my church. This she desired because she was very anxious for her to have a church home, and to have someone have the spiritual oversight of her. Why she did not think of her own church as a church home for her or of her own pastor as one who could have the spiritual oversight of her as well as myself I do not know, except that her church was a white church and her pastor a white

minister, and this girl happened to be colored. If she had been a white girl there would have been no attempt to push her off on some other church or some other minister. And this is what is masquerading in this country in the guise of Christianity. What a travesty on Christianity is such so-called Christian churches, and such so-called professors of religion! The apostle Paul tells us that Christ came to break down walls of separation and to make us all brethren; and yet here is a church, calling itself Christian, who objects to colored people worshipping in its buildings; and here is a Christian lady who, in order to find a church home for a nice colored girl, as she herself says she is, feels that she must go outside her own church and, in seeking spiritual oversight for her, to pass over her own pastor, who is a Doctor of Divinity, and seek that oversight at the hands of a colored minister. Jesus said, "My house shall be called the house of prayer for all nations," but this Second Presbyterian Church, South, and this good woman of the New York Avenue Presbyterian Church, evidently think otherwise. "O blind and fools of heart!" May God open their blind eyes and bring them to see the truth of what Peter said, "I perceive that God is no respecter of persons."

I am not asking God to fill the house with listeners, but I am asking him to send to the services those who need to hear the message which I am to give; and to prepare me to give it, and prepare them to receive it.

A lady came up to me at the close of the services and, after shaking my hands cordially, said, "I thank you for that sermon. Every time I hear you preach I feel that I want to be a better woman, a better Christian." I thanked her. There is nothing in the line of praise that she could have said to me that would have been half so acceptable as the simple assurance that what I said in the sermon had helped her, had intensified, had deepened her desire to get on higher ground. That is the only kind of preaching that counts, that is of any value in the sight of God or that results in any good to man. My earnest prayer is that, more and more, mine may be such a ministry; that, more and more, I may lose sight of self and think only of the good to be done, of those who come into the sanctuary who need the helping hand, the ministry of love, the tender, watchful care of some loving heart.



What the world needs more than anything else is Christianity. And by Christianity I do not mean belief in a creed, in a series of dogmas, but the spirit of Jesus working in the hearts and minds of men in such a way as to control their thinking, and feeling, and willing, as to dominate their lives. There are men today in the church who are loud in their denunciation of heresy, who are standing up strenuously for what they call orthodoxy, who in their own character and conduct are guilty of the greatest heresy of all, the heresy that violates the spirit of Jesus Christ, that tramples ruthlessly upon the most sacred thing in religion—the spirit of love. If we haven't love, everything else counts for nothing in the sight of God. The most sacred as well as the most precious thing in religion is love—a true sense of brotherhood. The Christianity that the world needs, and that is sufficient to solve all of its problems, individual and national, is the Christianity of Jesus—the Christianity of love—the Christianity that goes about doing good, and that recognizes all men as brothers, children of one common Father—the Christianity that is the friend of publicans and sinners, and that becomes all things unto all men, if by any means it can be helpful to them.

Sometimes, in our contact with others, we get a wonderful insight into the very heart of Jesus, we come to see with undimmed vision, as it were, the very essence of the religion which he preached and which he lived, and which he sought so earnestly to impart to others. I felt this way when I read Henry Drummond's *Greatest Thing in the World*. And I felt because he himself had drunk so deeply of the Christ-spirit, had come, in his own personal experience, into such close intimate fellowship with Jesus Christ that Christ seemed to live in him, and so when he spoke, it was with an illumination, an insight which enabled us to see the beauty, the inner glory of the Christ-spirit and temper.

I felt the same way when I read a letter of Helen Keller, published in *Crisis*, in reference to our poor, oppressed and much-wronged people. It seemed to distill the very essence of Christianity; I felt, as I have rarely felt, the beauty, the nobility of the Christ-spirit. Only one who had felt, and felt deeply, the presence and power of the Holy Spirit could have written as she did. Her words, which came from a heart overflowing with love, with good-will for all, seemed to reflect the very image of Jesus.

The Negro is an American citizen ; as much so as anybody else. And as such is at liberty :

1. To travel in any part of the country he may desire, as far as his means will permit him. He has a right to go wherever he wants to as long as he behaves himself.

2. He is at liberty to seek employment wherever the opportunity presents itself, just as any other citizen. He is free to go wherever his labor is wanted, and to make contracts with anyone who wishes to employ him.

3. In the exercise of these rights he is entitled to the full protection of the law against any who may attempt to abridge his liberty in either of these directions. The emigration movement from the South is a perfectly legitimate movement. The colored man is wholly within his rights in changing his place of residence without any regard to anybody's opinions or wishes except his own. The attempt on the part of railroads or state officials to prevent him is unlawful, is in direct violation of the Constitution. And the attempt on the part of mobs to prevent him from working wherever he can find work is also unlawful and ought not to be tolerated for a moment.

God is back of this universe. He created it ; from him all things proceed. Everything in it, therefore, to be in its proper place, must have reference to him, must be performing the function which he designed it to perform. This is true of all inanimate nature. It is also true of the irrational animal creation. These all are moving in harmony with the will of God ; there is no deviation from the course prescribed by the Creator. His will is so stamped upon them that they of necessity execute it.

With man, however, it is different. He is a rational creature, a free moral agent, a responsible being, and therefore God's method of dealing with him is different. There is no compulsion in his case. He is instructed as to the will of God, and is left to conform his actions to it or not, as he sees fit, with this proviso only, that he will be held responsible for his character and conduct.

No man, therefore, is living the life which he ought to live who is not living in harmony with the will of God. His first and great duty is to recognize the authority of God—the obligation resting upon him to know and obey the laws of God. There is no true living outside the limits prescribed by the will of God, as reflected in

our moral nature and in the inspired record. Get right with God is the first thing, therefore.

I have just returned from the graduating exercises of the eighth grade of the Twelfth Division of the Public Schools of Washington, D. C. They were held in the Dunbar High School. The diplomas were presented by the President of the Board of Education. I was invited to offer the invocation. Among the things that I prayed for were: That God would bless the members of the Board; that he would so fill them with a sense of their responsibility in the oversight of these schools that it will ever be their aim not only to make them helpful to the physical and intellectual well-being of the pupils, but also to see that the atmosphere within them is kept so pure that nothing unclean, nothing immoral, nothing of a questionable character will be able to find a resting place within them with their consent or connivance. That under their supervision these schools may be as safe places for our children to come to as the purest and sweetest of our homes. That they may, more and more, realize the importance of keeping moral ideas and ideals in the ascendancy in these schools if they are to subserve the highest and best interest of the pupils and of the community. That they may be fearless in meeting the issues that come before them, especially all moral issues; that He would give them great wisdom, courage and zeal in discharging the high and sacred duties and responsibilities resting upon them as the overseers of these schools.

The address to the class was delivered by Mr. ————. As I listened to him and thought of what he represents in this community in his personal character and life, I could not help feeling that no man who has not an earnest purpose in life and who is not controlled by high principles, by lofty ideals, ought ever to be invited to address any class of young people in any of our schools. Teachers ought not to be allowed indiscriminately to invite persons to address their pupils on such occasions. It ought to be passed upon by the Board itself, or some member who is authorized to pass upon such invitations, before they are sent out. It is only in this way that the pupils can be protected from being obliged to listen to men whose example they cannot, with any profit to themselves, follow.

The address was on the Negro problem, but the speaker was careful to deal only with the material and intellectual aspects of it. The moral side of it, the side which is most vital and fundamental,

he never touched. Not a word was said about high character and the importance of right living, of holding as of prime importance the lower self in strict subordination to the higher—a lesson that was never more needed than today among our young people. This is an aspect of the Negro problem that very few of these Negro orators, who are the ones usually invited to make such addresses, ever touch upon. And many of them dare not deal with it, because their own character would give the lie to what they might say. Unfortunately, in selecting speakers for such occasions we think more of titles than we do of character, of official position than of moral worth. Let us hope that a change may come, and come soon, when only men of serious purpose and of high character will be invited to take part in such public exercises.

April 16, 1918.

I saw, a few days ago, on Pennsylvania Avenue over one of the moving picture theaters this inscription: "SHALL HUMANITY RULE OR THE SAVAGE?" The white people in this country seem to be greatly concerned as to whether humanity or the savage is to rule in other lands, but utterly indifferent as to which rules in this. The exhibitions of savagery that are constantly taking place in this country they are perfectly willing to have go on, since the victims are colored people; are perfectly willing to have the savage rule as long as he doesn't rule over white people. A white savage, showing his savagery to darker races, is not objectionable. It is only when shown to whites that it is to be condemned. That shows, as clearly as anything can, that the whites are nothing but savages themselves; that they are still on a very low plane in point of moral development.

Humanity ruling, in any proper understanding of the term, means ruling in the interest of all races, classes, conditions on the broad basis of justice, righteousness, brotherhood; and the savage ruling means ruling in the interest of some particular race or class, regardless of what is right, of what is required by the simple principle of justice, of righteousness. That is not what is meant by humanity ruling in this inscription, however. There is no thought of darker and weaker races, but only of the whites and of their interests.

May, 1918.

I saw down on Penn. Avenue, before one of the moving picture theatres, this question: "Shall Uncle Sam rule, or the Kaiser?" So far as the colored man is concerned it makes no difference which rules. He would fare no worse at the hand of the Kaiser than he does at the hand of Uncle Sam. Uncle Sam's ruling is all right for white men, but means nothing so far as colored men are concerned, except, it may be, in a very inferior degree.

June 1, 1918.

I get mad every time I think of the fact that upwards of 100,000 colored men have enlisted in the Army of the United States,—some have already gone over to lay down their lives as representatives of this Government on a foreign soil, and yet not one of them could enter a single restaurant, eating place or hotel on Penn. Ave. and get a sandwich or a glass of milk, simply because of the color of his skin. And yet, as a government, we pretend that we are fighting to safeguard democracy in the world, are fighting in the interest of justice, of equal rights for all. It is a lie. What we are really fighting for, and what the Allies are fighting for is to insure white supremacy throughout the world, and the only difference between Germany and this country and the Allies is that Germany wants not only white supremacy, but German supremacy, which the rest of the white nations are not willing for her to have. Neither of them care anything for the supremacy of right,—of fair play for all irrespective of race or color. And it looks as if God is preparing to bring to naught all of their devices,—he is slaughtering them by the millions and the slaughter will go on, I believe, until right will have a chance to triumph, until the forces of evil have exhausted themselves.

June 11, 1918.

According to an announcement that appeared in our evening paper, *The Star*, at a meeting composed of laymen and clergymen, noon of each day, in our city is to be observed for prayer for the success of our army and the overthrow of Germany. It is all right to pray to God for the triumph of right, of justice, of humanity,—the triumph of the forces that are fighting for the rights of man, not of white men, but of men of all colors, or races; that His will be done; that the forces of evil might be overthrown, whether those forces are represented by the Allies, or the Germans. That Amer-

ica, the United States of America, is interested in the triumph of RIGHT, no one who knows how its ten millions of colored citizens are treated, can believe for a moment.

Besides, is it not singular, that with all the horrible things that are going on within our own borders: with colored men and women being lynched, burnt, tortured, there has never been, even a single day, set apart for prayer to God that this horrible race prejudice, out of which all these evils have come, might cease. And why? Because these very Christians who are anxious to get the aid of Almighty God in the war against Germany, are the very ones, in large measure, who are helping, either actively, or who by their silence, to make possible these wrongs at home. They want to beat Germany, but have no desire to conquer their prejudices. That ten millions of colored people are suffering in this country from the same kind of brutality that Germany is showing to the Allies, gives them no concern whatever, which shows how much real interest they feel in the triumph of right, of the principles of real democracy. The whole thing is nothing but a sham, a make-believe interest in the triumph of the great and eternal principles of right, of justice, of humanity. Such hypocrisy must be like a stench in the nostrils of Jehovah, the God of truth, of sincerity.

June 19, 1918.

I see from the papers that certain men have been sentenced to from 18 months to 20 years in prison for refusing to fight against Germany and Austria, though they are American citizens. The closing paragraph of the newspaper statement is, "These men were full citizens of the United States, most of them by the voluntary act of naturalization. They were full citizens in the sense that they had equal rights and privileges with all other citizens. They have also equal responsibilities. Among these duties and responsibilities is to protect the United States against all its enemies, domestic and foreign. No right is extended to a naturalized citizen to pick and choose."

It is assumed in the paragraph above, and correctly, that those who are citizens, in the sense that they enjoy all the rights and privileges of citizens are justly held to equal responsibilities. The reverse of this is also true, or, at least, ought to be true: People who are held to equal responsibilities are entitled also to equal rights and privileges. And yet, though the colored man is held to equal

responsibilities, must protect the U. S. against its foes even with his life, there is no disposition to accord to him the same rights and privileges that are accorded to white citizens. Everywhere he is denied those rights and privileges. His obligation to defend the country, to suffer and die for it, is rigidly enforced; but when he attempts to claim his rights, the right to life, liberty and the pursuit of happiness; the right of self government through the exercise of the elective franchise; the right to travel untrammelled as other citizens travel, and to be accommodated in hotels, restaurants, and places of amusement as other citizens are accommodated, he meets with opposition. The most elementary rights of a republic, of a democracy, are denied him. He has to defend his rights, often with his life, or at the expense of great bodily injury, while the Government which exacts the fullest measure of responsibility from him, stands quietly by and allows him to be despoiled of his rights. Yea, worse, is a party to the outrages in many instances, as is seen in the shameful discriminations that are permitted in the Departments at Washington, and even under the Civil Service Commission. It is all right to insist upon equal responsibilities, but it is a damned outrage on decency, honesty, justice to insist upon it while denying equality of rights and privileges. And that is what this, so-called, land of the free is guilty of every day in the year in its dealings with its colored citizens.

In the paragraph above quoted, it is said, "No right is extended to a naturalized citizen to pick and choose." That is, between his rights and privileges, on the one hand, and his duties and responsibilities on the other. Both go together, and must be taken together.

Why then, I ask, should white citizens be allowed to pick and choose as to how they shall treat colored citizens, who are as much citizens as they are, and are held to the same duties and responsibilities? These naturalized or native born citizens of foreign parents who pick and choose between their rights and privileges, and their duties and responsibilities are sent to prison for from eighteen months to twenty years; but the white citizens who pick and choose in their treatment of colored citizens are allowed to go free, and, more than that, are encouraged to pick and choose. The men who refuse to take up arms against Germany and Austria, are adjudged worthy of imprisonment; but the men who are fighting most persistently to undermine the fundamental and sacred principles of the Republic, in the denial of rights that are guaranteed in the Con-

stitution to ten million of her citizens, because they happen to be of a darker hue, are in no way made to feel that they are engaged in a dirty, dishonorable business. And yet, we are fighting, we say, to safe-guard democracy in the world. It is a lie! and we know it is a lie.

Wednesday, July 3, 1918.

The papers have just announced the death of Senator Ben. Tillman of South Carolina. The thing particularly that impresses me about his death is that he dies without a single regret felt by scarcely a member of the colored race in this country; it is rather a sense of relief that he is gone. A man who used his high office and his great influence as a public character to belittle and vilify a race that had never done him any harm, whose only offense was the color of its skin. The Hon. Senator never lost an opportunity of heaping opprobrium upon the colored people. The hardest and bitterest and meanest things that he could think of, he always said of them in his public addresses and on the floor of the Senate. I heard him say on the floor of the Senate once, during the debate on the Brownsville affair, that never mind what others might think he believed that God had made the white man out of finer clay than he did the Negro. And like a poor fool he went on believing that to the end of his days. Now, however, he knows better. At last the scales have fallen from his eyes. The "better clay" that he supposed he was made of, he finds now counts for nothing in the presence of the Great Spirit who looks not upon the outward part, but upon the heart. He knows now that neither the color of his skin, nor his race identity weighs a feather's weight with God. The humblest Negro saint living in one of the poorest cabins on his plantation will stand far higher before God than he will in his senatorial dignity and lofty conceit. Poor, poor man! And what makes it all the sadder, he was a professedly religious man. Professing to believe in God, and in the Christian religion, and yet living in violation of its most fundamental principle, the principle of love,—of loving God and loving man,—and loving every man as a brother,—doing by every man as he would be done by. It is amazing how blind, how stupid, professedly religious people can be! For a man to pass out of this world, after living in it for nearly seventy years, and, though well known by twelve million of colored people, without exciting any feeling of regret on their part.



but rather of satisfaction, is a sad commentary upon his life. That is the way the colored people feel about his departure, and though they may be despised by the whites, and no value placed upon their regard, still they are human beings, and I should hate mightily, if I were a white man, to go out of this world to meet God with a whole race of people feeling towards me as the colored people feel towards Mr. Tillman. And justly so.

July 7, 1918.

Just forty years ago today I was ordained and installed pastor of the Fifteenth Street Presbyterian Church. I can hardly realize that four decades have passed since my connection officially with the work here began. It is only as I look in the glass at my changed appearance, at the frost upon my head—as I look around for scores of familiar faces that I used to see, but see no more, and at the children that I baptized in infancy, now grown to manhood and womanhood, some with children of their own, that I am made sensible that some years have elapsed since the beginning of my ministry here.

As I look back over these forty years I have many things to be thankful for. God has been more than good to me, in giving me for thirty-five of those years a most helpful and delightful companionship of one of the best of women: in giving me many dear friends; and since the death of my wife, especially, the great help which my brother and niece have been to me within the home; I don't know what I should have done without them and also during the whole of those forty years, the unspeakable privilege of preaching the gospel of the grace of God in Christ Jesus to a perishing world. As I look back I can truthfully say, Goodness and mercy have followed me during all those years. I have been blessed with a reasonable amount of health, and have had a very, very pleasant pastorate. While I am deeply conscious that I have not done as well as I might have done; that my ministry is far, far from being all that it might have been, I trust, however, that it has resulted in some good, that some have been helped by my ministrations to a truer, nobler conception of life; that some have been led by me to a saving knowledge of the Lord Jesus Christ and to an earnest, faithful consecration of themselves to him. There is no greater joy that can come to any one, than to know that he has led some one else to find the Pearl of greatest price.

And now as I look forward from this point, my earnest prayer is, that the few years that may be before me, may be the most fruitful years of my life; that, more than ever, I may be thoroughly consecrated to the work of bringing others into the kingdom of the Lord Jesus Christ. Whether my days be few or many, I want them all consecrated to the service of the Lord. Like the apostle Paul, may it be Christ for me to live; and then when death comes, I know it will be gain for me to die. Again my heart goes out in deepest gratitude to God for these forty years in the Christian ministry,—forty years of privilege, and of opportunity to work in his vineyard.

July 23, 1918.

Four years ago today dear Lottie left the earthly home for the heavenly. Before leaving Washington last Wednesday, I went into the room where she died, now occupied by my niece, and sat down for some time near the spot where she breathed her last. Everything was recalled as vividly as though it were but yesterday. How precious her memory is! I think of her after four years as tenderly, as lovingly as when she was with us in the flesh. She will always be to me the same sweet, gentle, loving companion that she was while we walked together for thirty-five years. Some sweet day, and I am looking forward to it with eager desire, we shall meet again.

“O thou soul of my soul! I shall clasp thee again,  
And with God be the rest.”

On August 17, 1918, at Camp Merritt, N. J., there was some trouble between white and colored soldiers, resulting in the death of one colored soldier, a young man from Louisville, Ky. The Negro soldier might just as well lay down his life here in defense of the principles of democracy as to go abroad to do so. The thirteen colored soldiers who were executed at Houston, Tex., died in defense of the principles of democracy just as truly as though they had fallen on the soil of France under the fire of the enemy. They were executed because they resented the manner in which they were treated by southern Negro haters in violation of every principle of democracy: and the fact that they resented it, fully conscious of what the result might be to themselves, showed that their minds were made up to take the consequences; that their minds

were made up to begin the fight here which they were going abroad to wage. Dying here in defense of democratic principles is just as honorable as dying on a foreign soil. Every colored soldier who meets his death here before sailing for France because he resents the insults of southern white bullies, or rather, I should say, cowards, belongs on the honor roll of the noble dead who die in the laudable effort to make the world safe for democracy as well as those who die on the other side of the water.

The greatest enemies to true democracy are not in Germany or Austria, but here in these United States of America: and the sooner that fact is recognized the better it will be, not only for this country but for the whole world. The most pressing, present need in this country today is the safe-guarding of democracy here. If it were safe-guarded here, our forces would be worth ten fold more abroad. The democracy that we glory in at home, to our shame, is a democracy in which black men have no rights which white men are bound to respect.

Philadelphia, Penn., August 29, 1918.

I have just finished reading in the September issue of the *Crisis*, Mr. Walter F. White's account of his investigation of the lynchings in Brooks and Lowndes Counties, Ga. Among the victims was a woman whose husband had been lynched, and she was lynched because she said, If she knew who the parties were who lynched her husband she would have them arrested and brought before the court. She was expecting soon to be a mother. The manner in which she was lynched is horrible beyond measure. Talk about German barbarism. There is nothing that has transpired during this bloody and inhuman war that outclasses, or equals it in brutality, in depth of depravity.

And the most serious part of it all, is not that such things are going on in this boasted land of the free, but that forty millions of professing Christians in it are allowing it to go on, are sitting supinely by doing nothing to put an end to such exhibitions of brutality. Occasionally, uttering a little spurt of indignation, here and there, and then settling quietly down to the policy of doing nothing, of saying nothing. That such horrible, awful, almost unbelievable things can be going on, and yet create the little stir they do, indicates a moral insensibility, a debased moral condition that is alarming, and that calls for the most serious thought on the

part of all who have any regard for the future of this land and country. If such things are allowed to go on, if they are not checked, and checked speedily, there can be but one outcome. To the devil the country will go. Instead of building up here a kingdom of righteousness where it will be a delight to dwell, the kingdom of Satan will be set up with all of its attendant evils. The conscience of the Nation, blunted, seared, benumbed, by race prejudice, must be quickened, stimulated by Christian education,—education into the spirit and life of Jesus Christ. Why in the devil don't the better thinking white people in the country see this, and begin to act as if they had some common sense, some sense of decency!

In our troubles, anxieties, perplexities, the longer I live the more am I impressed with the wisdom of speaking more to God and less to man. He can do more in the way of helping through all our difficulties than all others put together. Talk more with God, less with man.

By success is meant the realization of our hopes, our aims, our ambitions. If we get what we desire, what we are striving for, we are successful. We may desire wealth, position, influence; or we may desire to build up a worthy character, to be truthful, honest, pure,—to live a useful and honorable life. The truest, the noblest success, whether we attain to wealth, to position or not, is that which finds us, at the close of life, higher up the scale, morally and spiritually, with clean hands and pure hearts. No other kind of success, apart from high character, is worthy of us, as rational, immortal, responsible beings created in the image of God.

We should remember at all times that we are Christians. And that means that, at all times and everywhere, we are to be loyal to Jesus Christ; are to stand up for Christian ideals and principles; are to show forth his spirit, to be like him, patient, gentle, long-suffering, forbearing, loving. We so often forget whose we are, and what we stand for. And in this way instead of being a help, become a hindrance to the cause of Christ. We must be more thoughtful, more watchful, more considerate. There is too much at stake for any carelessness on our part. It is only as we live right, as we conform our lives to the teachings of Jesus Christ, that we can glorify him, which it is our duty always to keep in mind.

The secret of perfect peace is to be found in perfect trust in God as our heavenly Father. It will enable us to meet everything with calmness, with composure, without fear and without anxiety. The promise is, "Thou wilt keep him in perfect peace whose mind is stayed on thee." And we may always rely upon it, where the condition is fulfilled.

Too often, we preachers feel, that we are not doing very much, that our work is not succeeding, unless some one is constantly swinging the censer under our noses. It is when we are praised, when our sermons are spoken of in complimentary terms, that we feel that we are succeeding most. And, when we preach, Sabbath after Sabbath, and no words of commendation are heard, we are apt to feel a little discouraged, to think that we are not succeeding. Unfortunately, too many of us (such is poor human nature) want to be praised. We look for it, we expect it; we often think more of a word of commendation than anything else. It is certainly a weakness, a pitiable weakness, a thing to be ashamed of. We ought to be content to do our work, with no thought of self, but only of the glory of God. Too many of us are like the Pharisees in this respect. It is the glory of man that we are thinking of, and that we are hankering most for. It may be natural, but it is a thing for which we should despise ourselves.

It is a great privilege, a great honor, to be allowed to speak for Jesus Christ. When we speak, it is well for us to bear this in mind. We should be careful how we speak, and careful as to what we say. Everything should be in harmony with the character of the great Being that we represent.

We should be careful in our conduct to do nothing which, if known would be a source of embarrassment to us, or that would seal our lips, or make us afraid to speak on moral issues. What cannot bear the light ought to be avoided. "Better not," ought to be written over a great many things; and it is well for us to heed the admonition, never to permit ourselves to do anything which is contrary to the dictates of conscience, or the Word of God.

In life, the decisive thing is character. How we are affected by environment, the impressions that things make upon us, depend mainly upon what we are. The same thing, the identical environment will effect one person very differently from another. It is the spirit in which things are met, the great background of character, which determines how they effect us. A man of a patient disposition will be less irritated by irritating circumstances than one who is. A man with a kind, loving heart will be less resentful than one who is deficient in this quality. Our duty therefore is to see that our character is such as to react properly upon our environment. If the character is all right, the outcome will be all right.

What effect is our occupation, our pleasures, our reading, the things that we do have upon us, viewed in the light of what we should be in character and life? The ideal life after which we should be ever striving is the Christ-life. How are our occupation, our pleasures, the things to which we are giving ourselves, affecting our prospect of ever attaining unto such a character and life? Are they making for or against such an ideal? Are they helping us or retarding us? This is the test to which we should bring everything, and by which we should estimate their value. A thing that lowers our ideal, that makes us less anxious to be good, to be true, to be noble, is a thing to be avoided, to be carefully shunned. Character is the thing which determines destiny, and, therefore, we had better be careful as to the kind of character we are developing.

The minister should aim, in his public ministrations, to make each service a kind of mount of vision for the people. Those who come to worship should get such a glimpse of the truth, such views of life and duty, as the better fit them to meet life's trials, difficulties, perplexities. Peter and John went down from the mount of transfiguration with impressions that remained with them ever afterwards and that helped them in the experiences that were yet before them. What an opportunity the minister has, under the guidance of the Holy Spirit, to help those who come up to the house of the Lord, Sabbath after Sabbath. Every service should be a kind of mount of vision,—a means of helping the people to see God, and to see things from the Divine standpoint: and so be lifted

to a higher plane; so be strengthened and fortified for the immediate tasks which may be before them.

To get hold of a great idea or truth, and have it vitalized in our lives, that is, to so come under its influence as to be controlled by it, is of the greatest importance. Take the great truth which underlies the Gospel,—the truth as to the atoning sacrifice of Jesus Christ. The Bible teaches us that by his suffering and death an atonement was made for the sin of the world for your sin and mine, for all the sinful race of Adam. It is a stupendous fact, this dying of Jesus Christ for the sins of the world; and ought to have certain definite effects upon us:

1. It ought to bring us at once to Him with grateful hearts, and with glad, joyful surrender of ourselves to Him. And 2. It ought to make us anxious to bring others to him, to give to others the knowledge of this great fact which so vitally concerns them.

The only way to get power, in the spiritual life, or in preaching, is to get near, and to keep near to the source of power. It is only by keeping in close touch with God through prayer, the reading of his word, and the indwelling of the Holy Spirit. Nothing else will give power, the power that counts, that avails.

There are so many things that absorb us, to which we give our time and attention,—things that count for nothing in the final estimate of life, that it is well for us to remember this, and to turn our attention to the things which really count. It is well for us also to remember that the purpose of this discipline through which we are passing here, is the formation of character, our real true development. It is well for us to ask ourselves frequently, therefore, how are we being affected by the life we are living? Are we being lifted to higher levels? are we getting to be better men and women? or are we sinking to lower levels? are we going down in character, in the quality of our being? The value of the things that we allow to come into our lives depends entirely upon how they effect us in relation to the great and overshadowing purpose of life, our growth, our development in righteousness, in truth, in purity, in holiness of heart and life.

We ministers, ought to bring to the people Sabbath after Sabbath, a message that will be helpful to them in one way or another,—a message of instruction, of warning, of encouragement, of comfort, of inspiration. We ought never to be preaching in the air; we ought always to have something to say; to understand what that something is; why we ought to say it; why it is important that the people should hear it: and we should speak always in dependence upon the Holy Spirit to prepare the people to hear, and to make the truth effectual. We are not to depend upon our eloquence, or any trick of oratory. The only really saving power comes from the presence of the Holy Spirit in the heart of the preacher, and in the hearts of the hearers.

No one can read the life of Jesus, as unfolded in the Gospels, without being impressed with his noble spirit of disinterested benevolence. How he longed to be of help to others, to serve them in anyway! We are all the time, more or less, thinking about ourselves, he about others. What a difference it would make if we all had his spirit. How different we ourselves would be, and how different it would be with others.

How may we get this noble and beautiful spirit? How may we get to the place where we really want to be of service to others, and want to, not as a temporary or occasional impulse, but as the permanent state of our hearts and minds? Dr. Washington Gladden expresses in his noble hymn,

O Master, let me walk with Thee  
In lowly paths of service free,

the deepest longings of my own heart. That is what I want to do; that is the kind of life I most earnestly desire to live.

The effect of a discourse depends, in part, upon what is said, plus the character of the speaker, or the manner or spirit in which it is said; and also upon the temper or spirit of the hearers.

As a minister, what especially is my duty? (1). I am to stand as the Divine representative. I am never to lose sight of the fact that I am his representative. (2). My duty is to seek in every possible way to advance his kingdom; to teach men the way of life, and to persuade them to enter it. My mission is to win men to Christ; to bring them to accept him as their Lord and Saviour and to begin in earnest to live the Christian life.



One of the things that should bring the blush of shame to our faces is that Jesus Christ is very much more interested in us than we are in ourselves. He was willing, and did actually lay down his precious life that we might be saved, and yet the very thing for which he died, we care nothing about. His amazing sacrifice of himself goes for naught, so far as the generality of men are concerned. They are indifferent, take no interest in the very thing for which he died.

#### RULES FOR PREACHING :

1. Always have a message. Don't speak simply because you are asked to speak, or merely for the sake of speaking or of killing time. Every time there ought to be a distinct message to be given.

2. The message to be given should be clearly and fully before the mind. We should not only have something to say, but that something should be clearly apprehended by us.

3. We ought to be impressed with the importance of the message in itself considered, and particularly to those to whom it is about to be given. If it is not important that they should hear it, then there is no reason for giving it. If, however, it is important, the reason or reasons why it is important should be clearly before us.

4. The message ought to be a living one, i.e., given with spirit, earnestly, as if we felt the importance of it. It must be no mere perfunctory performance. It must pulsate with life. Otherwise it cannot be made effective.

People who are God-inspired are moved from within, are impelled by conviction, by an inward must, and therefore are not dependent upon encouragement from without in order to keep them in the line of duty. Though all men should antagonize them, should set themselves in array against them, even though they were threatened with violence, with bodily harm, would make no difference, they would still continue to be true to their convictions. People who must be praised or encouraged in order to keep them going are never of much value, can never be depended upon; they are liable to grow cold, lukewarm at any moment. It is the God-inspired man, the man of conviction, the man who speaks, who acts, because he must, because of something within him that will not let him rest, or keep silent, that is needed.

When we think of a man like Wendell Phillips, allying himself always, as he expressed it, "with the perfect and absolute right," leaving results with God, and of our public men generally, our high officials, presidents, senators, representatives, judges, how wide is the difference, how little, how contemptible they seem in comparison with him. Mr. Phillips represents a type of manhood that is for all the ages and all the eternities. In the pure white light of eternity, when the demagogues, the tricksters, the self-seekers, the compromisers, the slaves of public opinion, the weaklings, the moral cowards, have sunk into the oblivion which they deserve, have visited upon them the contempt and loathing which they merit, Mr. Phillips and men like him, will shine forth more and more resplendent. He is the type of man that good men, men who fear God and love righteousness, can always love, honor, respect. The qualities which he possessed, which he so nobly exemplified, will always be held in high estimation by the good in all the coming ages. While men of the stamp of our public men, our so-called great men, the moment they pass beyond the narrow confines of this life, will stand out in their poverty and ugliness, with none to do them reverence. When will men learn that the only honorable course, the only safe course, the only wise course to pursue is that of righteousness. When will men cease to put in jeopardy the only thing that is worth possessing, the spirit of uncompromising devotion to the "perfect and absolute right." The so-called great men of earth, in the light of eternity, will be seen to be less than pigmies. Let us learn, more and more, to honor men of the type of Wendell Phillips, and to hold, more and more, in contempt, the time-servers, the men who for selfish or personal ends, are willing to sacrifice right, justice, anything in order to further their interest.

Coming to church, braces a man up; enables him to get his bearing; keeps before him the standard by which he should be governed; strengthens him in his purpose to do right; warns him of danger, of moral pitfalls that may be before him. The public services are intended to be helpful to us, and, if they are what they ought to be, they are always helpful. It is a great mistake to neglect them, to stay away from them.

I have always made it a principle in life, not to allow what others may think of what I am about to do or say, to influence my

conduct. I always try to do what I believe to be right. If following my convictions meets the approbation of others, well; but if not, it is a matter of no special importance to me. It is a bad business to try to act in a way that will keep us in favor with others. It is a great deal better to aim to do right.

I would rather a thousand times lose the approval of others and hold on to what I believe to be right, than to retain their approval at the expense of what I felt to be right. It is a poor business to try to curry favors with anybody. It can't be done and maintain one's self-respect, or the respect of others. In the long run, the very people whose disfavor you may incur, because you will not yield to their wishes in doing what you believe to be wrong will think the more of you for it. They will, at least, have a higher respect for you, though they may hate you.

It is a good thing to be taught of God. "Teach me, O God," is a prayer that should be constantly on our lips. God teaches us in many ways. In olden times he taught men by dreams and visions and directly. He often teaches us through afflictions, through sickness, sorrows, adversities of various kinds. In these ways we have been taught many important truths and lessons. We must not only want to be taught of God, but we must be willing to be taught of him in anyway he may see fit: and we must be looking for the truth, the lesson which it may be his purpose to convey; and gratefully accept it whatever it may be.

It is one thing to stand up for Christian principles; it is an entirely different thing to stand up for them in a Christian spirit,—without bitterness, without acrimony. Sometimes people stand up for Christian principles, but in a very un-Christian spirit, in a very unlovely way, a way that is anything but Christly. We are to speak the truth, but in love. We are to stand up for our principles as Christians, but never in a way that shows that we are contending for what we do not understand or appreciate. As Jesus said to the disciples, when they wanted him to allow them to call down fire from heaven to consume the Samaritans for refusing to accommodate him, "Ye know not what manner of spirit ye are of."

What a wonderful God is this God that we worship,—wonderful in power, in wisdom, in goodness! May we study to know more of him, that we may come more and more to love him, to adore him, to yield ourselves in loving obedience to him.

A man who makes an honest surrender of himself to Jesus Christ will find himself very soon bracing up along all lines. A new spirit will take possession of him; the plane upon which his whole life moves will be lifted. He will become, not only to himself, but to others with whom he has to deal, a new creature. You can't let Christ into the heart and life and conceal the fact; everybody will come, sooner or later to know it.

The greatest thing in all the world is to be living, truly living, the Christian life; and in trying to get others to do the same.

When religion takes root in the heart, we are moved then by the desire to please God, to be conformed to his will. The pressure of outside influences plays a very little part in keeping us in the line of duty. The things of God are the things that move us, and that keep us moving. It is not what somebody else will think of us if we fail to do this or that but what will God think of us, that moves us, that controls us, that determines our actions. Not until we begin to act from this inner sense of what we owe to God, are we religious, are we in the way of life.

If we will only be in earnest, and will let God lead us, what wonders may be accomplished! Lord make me earnest, and do Thou lead me. I am sowing the good seed Sabbath after Sabbath, week after week; but I am not depending upon any strength of my own, or upon any art, skill, or device of my own, but purely and simply upon the presence and power of the Holy Spirit.

September, 1918.

I have been in the Christian ministry now for more than forty years: and during all that time, I have not only maintained a spotless reputation; but, as a matter of fact I have lived in such a way that no one can truthfully bring any charge against my moral character. I have tried, not only to maintain a good reputation, but to live in such a way as to justify it. And yet I am fully aware of the fact, no one knows it better than myself, that I have the same inclinations to evil,—the same passions and desires and am just as susceptible to temptations as other men; and that I have been kept during all these years, through no power of my own, through no native goodness or strength of moral purpose, but only through the power of God,—the sustaining and constraining in-

fluence of the Spirit of God. I have often been in slippery places and never could have kept from falling had it not been for the grace of God. As I look back over these more than forty years of ministerial life and realize that no stain has come upon my record, I can say with the apostle, "By the grace of God I am what I am." To him belongs the credit; and to him I bow in humble, thankful recognition of his goodness.

On the back of the *Liberator* for September, 1918, occur these words:

"The heart of a true Socialist never beats a retreat, in jail or out. We shall continue the fight without flinching and without compromise until SOCIALISM triumphs and the people are free."

As I read this over, I said to myself, if instead of Socialist and Socialism the words, true race man and equality of rights and opportunities were substituted, it would exactly represent our attitude, and would read,

The heart of a true race man never beats a retreat, in jail or out. We shall continue the fight for our rights without flinching and without compromise until we are free, in the enjoyment of all the rights and privileges that are accorded to other citizens. The struggle will continue, the battle will go on until victory, complete victory perches on our banner.

There is in every man, even the most degraded, a better self, a more worthy self. What a wonderful thing it is,—I know of nothing that is more to be desired, than the ability to speak to men so as to touch into life, active, vigorous life, this better self. Some men have the power. God give me that power, a kind of resurrection power. The people that they touch, that they come in contact with, realize or are conscious under their influence of the awakening within them of their better selves. They are ashamed of themselves and feel a longing to be something better. That is the greatest power that a man can wield, the greatest possession that he can have,—the power to awaken in men the desire for better things, to put into them a new purpose or determination to forsake their sins and turn their steps in the opposite direction. Some men have the very opposite effect on people,—they seem to draw out the worst in them, or to harden them in their sins. That is a fearful power to wield: it not only curses the possessor, but curses others also.

September 29, 1918.

I call myself a Christian,—and, if believing that Jesus Christ is the Son of God and the Saviour of the world,—believes that his blood alone cleanses from sin, I am. For I do believe in him, and trusting him for salvation, I am depending upon no merit of my own, but upon his righteousness alone when I shall appear before the bar of God to render up my account. If I understand my heart Jesus is truly my prophet, priest and king. I do sit at his feet and try to learn of him; I have accepted the atonement which he made for my sins; and I am trying to obey him, to follow his lead.

And yet, when I think of the Lord Jesus Christ,—think of his wonderful and glorious character, of how good, how true, how noble he is in every way, think of his beautiful self-sacrificing spirit, his utter self forgetfulness, his humility, his gentleness, his great loving sympathetic heart, his purity, his lowliness of spirit: and then think of myself,—how utterly and immeasurably I fall below him, I hesitate to call myself a Christian, if being a Christian is being like Jesus. All I can say is, that I want to be like him, and my deep regret is that I am not more like him than I am. Some day I hope to be worthy to bear his sacred name, worthy to be known as one of his followers. How I long for the time, when, in the unity of the faith, and in the more perfect knowledge and appreciation of him, I shall attain unto something like the measure of the stature of his fulness. To be constantly growing, more and more, into his likeness,—more and more to be changing into his image, what an unspeakable blessing it is.

In deep humility I may venture to call myself a Christian, but I am not as good a Christian as I want to be,—the mind of Christ is not formed in me as I want it to be,—I want more of it,—I want to be more like him in character and life, I long unspeakably to be able to say what Paul said of himself, “I live, yet not I, but Christ liveth in me.”

I want every thought and every imagination to be brought into captivity to him.

The church ought to be the source of inspiration and guidance for all who come within its sacred precincts,—the light that shines there ought always to be the steady light of divine truth, and the influences generated there ought always to be sanctifying and ennobling.

September 28, 1918.

Woodrow Wilson, President of the U. S. seems to be a man of brains,—is a man of brains and scholarly attainments, but no one, I think, judging him by his interest in or attitude towards the oppressed millions of colored people in this country, would be guilty of slandering him by charging him with being big-souled, big-hearted. He is, in my judgment, measured by the qualities that go to make up magnanimity of soul, one of the smallest of men. He says a great many beautiful things,—a great many things that are pitched on a high key, that seem to reflect the noblest sentiments, but they find no confirmation in his acts; his acts are not in harmony with his avowed sentiments. In his speech which he delivered in New York City recently, in inaugurating the Fourth Liberty Loan Campaign, in speaking of the great war now waging, he says:

“No man, no group of men, chose these to be the issues of the struggle. They are the issues of it, and they must be settled—by no arrangement or compromise or adjustment of interests, but definitely and once for all, and with a full and unequivocal acceptance of the principle that the interest of the weakest is as sacred as the interest of the strongest.”

A little farther on he says, “They,” i.e., the Germans, “have convinced us that they are without honor and do not intend justice. They observe no covenants, accept no principle but force and their own interest.”

No one, ignorant of conditions in this country, would believe for a moment, that these were the words of a man who is in hearty sympathy with the outrageous manner in which the South treats the colored people, trampling upon their most sacred rights, denying them justice in the courts, lynching them on the slightest provocation, or without any provocation, as the fancy takes them, and ignoring the great war amendments to the constitution, disregarding their most sacred promises, when they were admitted back into the Union, to abide by the issues of the war. What Mr. Wilson says of the Germans is literally true of the white South, “They are without honor and do not intend justice. They observe no covenants, accept no principle, in their dealings with the colored people, but force and their own interest.”

No one ignorant of conditions in this country, would believe for a moment that these were the words of a man who permits, in the very departments of the Government under his immediate jur-

isdiction, the most outrageous discriminations against colored people, and simply on the ground of their color. The man who permits such things, who gives the weight of his sanction to this species of meanness and injustice, is the man who, in his New York speech, is insisting upon "the full and unequivocal acceptance of the principle that the interest of the weakest is as sacred as the interest of the strongest."

It cannot be said here, that he is speaking of states and not individuals; for there are no two moral codes, one for states and another for individuals. The same divine law binds both. If the interest of the weakest state is as sacred as the interest of the strongest; so also is the interest of the weakest individual or group, as sacred as that of the strongest. Mr. Wilson knows this, and knows that it is the only righteous principle upon which to act, and yet he entirely ignores it, and permits others under him, to ignore it, when it comes to dealing with the colored people.

What a contrast there is between Woodrow Wilson and a man like Theodore Roosevelt. How different is the impression that the two men make upon you. Mr. Roosevelt impresses you at once, not only with his extraordinary vigor of body and mind, but also with his bigness of soul, with his great heartedness, with his broad humanitarian principles, with his interest in and desire to give every man, of whatever race or color, an even and equal chance in the race of life. You never find him standing in the way, setting himself in opposition, to the progress of any class or race of human beings; you never find him wallowing in the filth of a narrow, degrading, ignoble race prejudice. You find him always not only reaching out himself for the largest and the best things, but saying to every other man, be he white or black, come on, and do likewise, make the most of yourself. And, not only saying, Come on, but reaching out a hand to help him on. Theodore Roosevelt not only possesses a virile personality, and a big brain, but also a big heart,—a great soul,—a man who has caught the vision of what it is to be a man, animated by the spirit of Jesus Christ, built after his model, and not a mere thinking machine, cold, calculating, heartless. His famous saying "All men up, and no man down," illustrates the spirit of the man. And the beauty of it all is, that his character and life are in harmony with the noble sentiment therein expressed. The contemptible little business in which Mr. Wilson and his southern friends and admirers are engaged in of



trying to keep the colored people from going forward by trying to block their way, by doing everything they can to impress them with their inferiority, and to beget in them a spirit of contentment to remain in a condition of inferiority, is in marked contrast with the high-minded, liberty-loving, justice seeking, kindly, brotherly spirit of Mr. Roosevelt. Humanity is not likely to make very much progress, in pushing forward the kingdom of the Lord Jesus Christ, in enthroning in the hearts of men the great ideal of the Fatherhood of God and the Brotherhood of man, and the practical realization of this great ideal in the every day life of the world, in all the relations existing between man and man, except under such leaders as Theodore Roosevelt. Leaders of the type of Woodrow Wilson will always be a clog on the wheels of progress, as humanity moves on toward the goal,—the measure of the stature of the fulness of Christ. John G. Holland in a prayer which he makes and which he has embodied in a striking little poem, "GOD GIVE US MEN," says,

"A time like this demands  
Strong minds, great hearts, true faith and ready hands,  
Men who have honor, men who will not lie."

A number of other characteristics are also mentioned by him. There is one, however, that is not mentioned by him, but which ought to find a place in such an enumeration and that must enter into the composition of the leaders that the world needs now as it never needed before, men who are big enough, broad enough,—men who have developed sufficiently, morally and spiritually, to realize the great truth that God is no respecter of persons,—sufficiently developed to see in every man, regardless of his color or race variety, a child of God, created in his image, with the possibilities of indefinite expansion wrapped up within him,—sufficiently developed to affiliate in a kindly, brotherly spirit with all men, of all races. This colorphobia, this race-hating spirit that is cursing the world, and that is found most strongly developed in the white races,—in the so-called Christian nations, must be eliminated. It cannot be allowed to control, to dominate, as it has in the past, and as it is at present, in the affairs of men, if there is to be any real progress made in the realization of the divine ideal for humanity as embodied in the Christian religion, as set forth in the character and teachings of Jesus and in his beautiful and noble spirit of an all-embracing love. And the effort to rid the world of

it ought to begin in the Christian church, with the men and women who profess to believe in Jesus Christ and in the great principle of His religion. There is where the work ought to begin; but there, unfortunately, is where this mean, debasing, contemptible, un-Christian spirit is most strongly entrenched,—where this race-hating spirit is regarded with the most complacent self-satisfaction, where its conscience, if it has any, is least disturbed. It is a shame that it should be so; it is a standing reproach against the church that it harbors such a spirit. The one thing that it ought to stand for, and that it was intended to stand for in this world of petty, supercilious distinctions, is the equality of all men before God; and the equality of all men in the church of God. The very idea of the church, as one great family, carries that idea along with it; and when we project the thought into the future and think of the church triumphant, the same idea goes along with it. Into the church, however, instead of this family idea, this idea of equality, there has crept, not only this debasing race idea, but also all kinds of class distinction, between rich and poor, high and low, until, if Jesus Christ came to earth today, he would hardly be able to recognize his church. When he came to the temple in Jerusalem,—to his Father's house, which was intended to be a house of prayer for all nations,—he found it instead a house of merchandise,—he found it infested by a band of robbers, and he took a whip of small cords, twisted together, and drove them out. And, I am afraid, that is about what he would do today if he came to this great white church in America, eaten up as it is with the spirit of greed and race hatred. And I am pretty confident, if he did, if he attempted to set it right,—to cast out this spirit of greed and race hatred, he would receive the same treatment that he received from the Jews,—he would be anathematized, persecuted, and ultimately crucified. Such is the condition of the so-called Christian church in America. I mean the white churches, that in many of them, a poor man would receive but scant courtesy; and in many, many others, if Jesus Christ should come to them in the guise of a colored man, he would not be received at all; he would be told very plainly that he was in the wrong place; that he had better look up some church among his own people.

October 1, 1918.

I have just returned from visiting a friend and member of the church, Miss Carrie Lewis, who is in very poor health. She told

me that her doctor had recommended that she go to the hospital for five or six weeks, where she can have perfect rest. She said she had about made up her mind, and that she would probably go on Saturday. As I was leaving, I said to her, Be sure to look on the bright side. After I got away from the house, on my way home, I said to myself, I told her, to look on the bright side, but, as a matter of fact, to the Christian there is no dark side for the promise is, "All things work together for good to them that love God." In whatever state or condition the Christian finds himself, therefore, it can mean only good to him. His interest never suffers; he is never the worse off for it. To him all sides are bright. And so, as she goes to the hospital, suffering from bodily affliction, I trust that the steady light of this great and precious truth may go with her, and may have the effect of cheering her.

It is amazing into what spasms of indignation American orators work themselves up when they are speaking on German atrocities; and yet they are moved by no such feelings when they are brought face to face with the equally atrocious conduct of southern lynchers and Negro-haters. These exhibitions of brutality against colored people fail to arouse in them even the faintest zephyr of indignation. It shows that they are consummate hypocrites, pretending to be indignant over what they are not indignant over, or else that they are greater barbarians than the Germans themselves. The type of civilization represented in this country, judged by the attitude of the white Americans to the colored people, is not a whit higher than it is in Germany. It is about as low as it can be measured by humane principles, and lower than it would naturally be, because it has reached its present low level, with Bibles everywhere in circulation, with churches everywhere opened, Sunday schools everywhere crowded, and with thousands of ministers everywhere preaching, or pretending to preach the truth of God. The low grade of the civilization that we are maintaining in this country is not due to ignorance of what is right, but to wilful, deliberate choosing of the darkness instead of the light.

October 4, 1918.

Jesus went about doing good, trying to help people,—to lift all unnecessary burdens, and those that were necessary, to ease them as much as possible. He was always so kind, so considerate, so thoughtful for others, so gentle, so patient even with the erring.

There was never anything rough or harsh about him; he never knowingly or purposely inflicted pain upon any one. What a great, big, loving heart he had. It is the kind of heart that we all need, and, the absence of which is making it so hard for so many people. O for more of his beautiful spirit, in ourselves, and in others. Things are hard enough anyhow for the great struggling masses everywhere. Let us not make it harder for them, for anyone, by any unkindness, any inconsiderateness, any rudeness on our part; but wishing everybody well, and doing all we can, as the opportunity presents itself, of helping all we can our fellow travelers, let us cultivate more and more this beautiful, gracious, kindly spirit, not only for our own sake, as a source of happiness to ourselves, but also for the sake of others,—for the sake of adding to their happiness. God is love: and, the more we love, the more are we like him; and the more we get to be like him, the more will we experience what heaven means,—the fulness of joy, the pleasures forevermore in our Father's house beyond.

October 5, 1918.

There are great things in store for us all, if we only realized it, and would only reach forth and appropriate them. We might all live better lives than we are living, might get up on a higher plane. The life which we are now living does not by any means, measure our possibilities. And the reason why we are no better, why we are content with what we are, is because of a lack of vision, because our eyes are not fully opened to the greater things that are within our reach. The fact that we are rational immortal creatures, made in the image of God, opens up to us a sweep of indefinite possibilities. I never go along the street and see a poor degraded man, or come in contact with people who are living on the low plane of the mere animal, content with eating and drinking, and having what they call a good time, without feeling how short-sighted they are, how much they are losing, and without wishing that something could be done to awaken in them the consciousness of needs which go out after higher things, and which tend to lift them to higher levels. In the Chambered Nautilus, it is this sense of the possibilities of better things, stretching ever before us, that Dr. Holmes has in mind in the closing stanza,

“Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea!”

The great aim of the founder of Christianity was to awaken in men a sense of this higher need, and to start them in the direction of the things of the spirit, and keep them going in that direction. The sense of this higher need is what we should be ever seeking to deepen and intensify in our own life, and do what we can to awaken and deepen and intensify in the lives of others.

October 9, 1918.

I have been thinking of dear Lottie today. There was about her a delicacy, a modesty, an innate refinement, a sweetness and gentleness and goodness of heart that made her a very rare personality. There was nothing little, petty or sordid in her make-up. All her desires, all her aspirations were ever towards the larger, better, higher things of life. The prayer of Plato was realized in her, she was “beautiful within.”

So few of us make a business of religion,—in the sense of seeking to get the most out of it for ourselves, in the sense of endeavoring, with all our might, to gather up into our character and lives all of the rich fruits that it is capable of producing in us: or in the sense of seeking earnestly to bring home to the hearts of others its great and unspeakable blessings. We get comparatively little out of it for ourselves,—little in comparison with what we might, and others, through us, get still less out of it. There is great need for arousing ourselves here to a sense of the injustice that we are doing ourselves in this respect, and to others as well.

October 10, 1918.

The word CONQUER may be used in two senses: (1). In the sense of overcoming, of beating down, of subduing by superior force. And (2) in the sense of winning over, of inducing a change of views or opinions by the presentation of truth, by arguments which appeal to the reason, the conscience or moral sense,

so that the enemy not only sees that he is wrong and gives up his views, but accepts yours, comes over to his own accord on your side.

And in both of these senses the Lord Jesus Christ is a great conqueror. Ultimately the wicked will, unless they repent, be destroyed by the might of his power. In the meantime, there are thousands that are being conquered by him in the other sense. they are being convinced that they are wrong in resisting his authority, and are coming of their own accord over on his side, are arraying themselves with him and not against him. And this world-wide conquest that he has begun, will go on to the end of time. This is the end of all preaching, that men might be reconciled to God, might cease their rebellion, and fall in with his ways.

October 14, 1918.

I have been thinking of this epidemic of Spanish Flu which has closed up all of our churches, and of how it has upset all of our plans: and I was a little inclined to be worried, to be fretful, but I soon recovered myself,—I said, It may have upset our plans, but it has not upset God's plans. And, after all that is the important thing. The work that we are doing is God's work, and, if providentially, due to no fault of ours, it has been interrupted, why should we worry? The thing to do is to rest in the Lord; is to wait patiently for him. Our plans may be defeated, but God's plans never.

There are some people, in this world, who are all the time, in one way or another, cheating, robbing, wronging others. They do not seem to realize that some day Justice will take them by the throat and exact from them every dollar they have filched from others, reparation for every wrong that they have perpetrated upon others. What fools men are to imagine that they can do wrong and get away with it. They may for the time being, but sooner or later, they will be sure to be overtaken. They cannot, however anxious they may be to, escape the consequences of their acts.

October 15, 1918.

On my way home, I saw in one of the windows a sign, in connection with the 4th Liberty Loan Campaign, urging all to sub-

scribe, in order "that Liberty might not perish from the earth." And yet, no where in all the world, is Liberty being more ruthlessly trampled upon than right here in America. Ten millions of colored people are treated as though they had no rights which white men are bound to respect. And yet these miserable white hypocrites are pretending to be interestd in keeping liberty alive in the earth. If they are interested in liberty at all, it is only for white men, as if liberty, true liberty ever took note of the color of a man's skin. Fortunately for all, God is on the throne, and not white America. Liberty, under Him, is going to live and triumph, not for white men only, but for all men regardless of race or color whether Negro-hating white America wants it or not.

The Lord on high is mightier than  
The noise of many waters,  
Yea, than the mighty waves of the sea.

It is amazing, in the face of the repeated and flagrant violations of the simplest principles of justice and humanity that are going on unrebuked in this country, that this brazen pretense of being interested in keeping liberty alive in the earth, which flaunts itself everywhere, should still go on. For very shame, you would think that as little as possible would be said about liberty in any shape or form, by any white American. I say any, because even those who are not directly engaged in heaping abuse, and insult and perpetrating all kinds of injustice upon colored people, either sympathize with it, or quietly acquiesce in it, and so are responsible for the continuance of such abuses.

If Liberty for all men, ever wins its way in the world, as it is bound to sooner or later, it will not be because white America wishes it, but in spite of its wishes. The greatest thing that can come to white America today is a real, genuine baptism into the spirit of liberty, which, let us hope, is one of the things that will come to it out of this bloody struggle in which the nations of the world are at present engaged. It is not only what America needs, but what the world needs,—what white men particularly need, all over the world.

It is important that we get down to reality, that we deal with things and persons not as we think they are, but as they really

are. The knowledge of conditions as they actually exist is always of prime importance in any work we may undertake,—we must know what people think, how they feel, what the things are in which they are interested and the things in which they are not, if we are to understand them and are to be in a condition to be of help to them.

As Jesus moved among men, he carried about with him a vivid consciousness of the actual, pressing spiritual needs of men, and also the consciousness that he had the very thing which they needed in order to bring to them spiritual health, healing, happiness. And this is why he was always so earnest, and why he utilized, as he did, every opportunity which presented itself to bring them the great saving truths of the gospel. And the more of this same consciousness of man's real condition, and that the remedy for all his ills, is in Jesus Christ, is what we, as ministers need. And the more fully we realize this the more earnest we shall be.

October 16, 1918.

It has never occurred to me before today to ask the question, Why the several loans that have been solicited by the United States Government, are called Liberty Loans, or Bonds. The alleged reason is because the money raised is to be used in defense of Liberty. Liberty is certainly worth fighting for, worth dying for, worth defending with the last drop of blood, and with the last dollar; but it must be liberty,—liberty which has to do with the rights of all men regardless of race or color. Liberty in that sense, is not the liberty, however, for which these loans are solicited, but liberty for white men only. It cannot mean resistance to injustice, oppression, wrong wherever found, and against whomsoever practiced. For right here in this boasted land of the free, the very men who are calling for a loan to defend liberty are the oppressors, are the ones who are trampling upon the rights of ten millions of colored people. I have never subscribed a dollar to any of these Liberty Loans: and never will. To do so would be to endorse the American Idea of liberty. How can any colored man, with a particle of self-respect, endorse such an idea? And yet that is just what he does when he subscribes to these liberty bonds. He does it, knowing full well that it is not his liberty that is being thought of, or about which there is any concern. Until liberty



means liberty for all, for the black man as well as for the white man, not one cent of my money shall go to help make such a fund. One of the surprising things is that men are being called upon to lay down their lives and to give of their means to safeguard Liberty as the most precious of all possessions, and yet nothing so excites the ire of the white man in this country as an attempt on the part of a colored man to stand up for his rights as an American citizen and as a man. Liberty is a precious thing in the estimation of these white hypocrites, when it has to do with the rights of white men, but counts for nothing when it has to do with the rights of colored men. And they know it: and yet have the audacity, the brazen effrontery to proclaim themselves the champions of liberty: Liberty long since would have perished from the earth if her fate depended upon such defenders.

October 17, 1918.

I have just received a call over the phone from Prof. A. U. Craig, who is connected with some department of the government, saying, that he wished to include my name among others that he is about to send in to be appointed to represent the Government in short addresses in the interest of the **FOURTH LIBERTY LOAN**, and wanted to know if he might include my name. I said to him, No! Emphatically No! And I meant it, and never will consent to take part in any such movement as long as colored people are treated as they are now being treated right here in the departments under the general Government. I could not do it because,—

(1). Having never subscribed a dollar myself, I could not consistently ask others to do what I have not done myself.

(2). I could not do it because, on the face of it, it is a lie. It would be getting money under false pretenses. The money is not to be used in defense of liberty, but only in defense of the liberty of white men, with no thought or desire of safeguarding the liberty of colored people. To ask colored men, therefore, to ask colored people to contribute to such a fund is an insult to their intelligence; and for colored men to consent to be thus used is to join hands with the enemies of the race in seeking to degrade it; is to acquiesce in the low estimate which these enemies place upon the race. White men must think we are fools! and some of us are fools, judged by the readiness with which we con-

sent to be used by them in any way they may see fit to direct. Have we no brains, or common sense, or self-respect, that we can be so easily fooled, so easily duped? Haven't we sufficient manhood to say, when these demands are made upon us, No! no! especially, when they are made upon us in the face of wrongs that can be remedied but with no disposition, on the part of the very men who are seeking to use us, to remedy them: but who still persist in their iniquitous treatment of us.

I get utterly disgusted, at times, with some of our leaders,—they are so unmanly, are so deficient in self-respect, they are so unspeakably little. The only thing which they seem really to care for is to curry favors with the white man who is in a position to turn a few loaves and fishes in their direction. The rights of the race be damned! for all they care so long as they are cared for. They are leaders for revenue only. Such men ought to be despised, and treated everywhere by the race with the utmost contempt.

November 7, 1918.

We cannot hope to be a source of help to others in matters spiritual, unless we ourselves are in touch with the sources of spiritual power. The man who preaches, if he hopes to be of any value, in helping to win men to Christ and keep them won, must be a God-fearing man,—a man of sincere, earnest piety. He can't be merely pretending to be a Christian, pretending to be interested in things of the Spirit, pretending to love God and to be interested in the advancement of the kingdom of the Lord Jesus Christ: he must actually be,—he must himself be daily feeding upon the sincere milk of the word,—must be living in fellowship with God through prayer, and must be actually at work in the vineyard of the Lord. No pretense will carry any power with it. To have power to rise ourselves or to be of help to others in rising, we have got to be really, truly alive to God and righteousness.

Everything we do for God, or for our fellow men is not only a treasure laid up in heaven, but tends directly to our own spiritual development, thereby we are lifted nearer to God, our own characters are made the stronger, the sweeter, the nobler. In this what a powerful incentive is presented to us to be always doing something to help and bless others, as the surest stepping stone to larger and better things for ourselves.

A pretty good test of a man's religion is as to how it effects his pocketbook; if he gives liberally to religion and benevolence, and gives gladly willingly, his religion means something. But if he is mean, close-fisted, and when he gives gives grudgingly, not of a willing mind, never mind what his profession may be, however unctuously he may speak about religious matters, you may put it down that his religion is a sham, a mere pretense. It is only on the surface; it has no deep root in his soul. He is either self-deceived, or he is a hypocrite.

It is wonderful what the Lord Jesus will do for a man if he will truly accept him, will yield himself to him,—what joy he will bring into his soul, how useful he will make him, how he will beautify and ennoble him,—what an entirely different view of life he will give him, and what a different outlook upon everything. The first, the most important thing for every man to do, and to do at once is to come under the mighty transforming power of Jesus Christ. It is the one thing which transcends every other in point of importance to him.

Jesus Christ came into the world as the friend of man,—not white men, nor black men, nor yellow men, nor red men, nor brown men, but of man,—of men of all races, classes, conditions. And all that he said, and did, in the record which he has left behind him is intended to impress that fact upon us, and to indicate to us how, in what way or ways he can help us; and to encourage us to look to him, to depend upon him, to call upon him in every time of need. How we should study that record in order that we may know more about him, may come into closer fellowship with him. The friend, above all others, that we need, is Jesus Christ. It is for us to recognize him as such. The closer we get to him, the more we love him, the more we look to him for guidance, the more we follow him the happier we shall be, the more like him we shall become and the greater will be our influence over others. The friendship of Jesus can do more for us than all other friendships put together. It is a friendship that is a steadily uplifting force,—a force that always beautifies, always ennobles. Out of it nothing ever comes but good. If we grapple him to our souls with hooks of steel, our course will be like the shining light that groweth brighter unto the perfect day.

The great function of the Christian Church is to minister to man's spiritual needs,—to draw men closer to God, and closer to each other. Only so far as it is doing this is it of any value; and in proportion as it is doing this is it of value.

What a curse money is, unless it is sanctified, unless it is held as a sacred trust from God to be used to his glory and the good of man. If it is used simply to gratify our personal selfish desires; if it feeds simply our pride, increases our self-importance, and leads us to look down upon others less favorably situated than ourselves, it is a curse. Such a use of wealth can never bring us happiness. The only wealth that blesses the owner and blesses others is sanctified wealth.

I ought to represent all that is courteous and generous, presuming, as I do, to call myself a Christian. Alas, how few of us, who profess to be Christians, do. We so often, in these respects, misrepresent,—give a false impression of what it is to be a Christian,—what it is to be like Jesus in the beauty of his character and life. We, who profess the name of Christ, ought to be so particular in all that we do or say. It is so easy to put our light under a bushel; so easy to give a false impression.

The value of a church in a community is to be measured by the extent to which it represents the spirit and teachings of the Lord Jesus Christ. As a church it is valueless unless it stands for Christian ideas and ideals, and only so far as it does so, is functioning as it ought to.

The value of a man's religion depends upon what it makes of him, and what it leads him to do for others. If it lifts him to higher levels of thinking and feeling and action, it is good for him; and if it disposes him kindly towards others, then it is good for others.

The death of Theodore Roosevelt is a loss, not only to this country, but to the world. It is not often in the course of human events that a man of his strong personality combined with such lofty ideals appears on the scene of action.

One of the things, particularly, that impresses us about his death, is the sincere feeling of regret that is felt by almost every-

body. It comes as a personal loss to so many who even did not know him personally, but only through his writings, speeches, addresses.

#### Easter Sunday :

Eternal life is life in harmony with the will of God and out of which there come constant peace and happiness.

Such a life is possible only to rational, immortal and responsible creatures. It is a life that must be chosen; that must be voluntarily entered upon. It is not a life that is forced upon us against our will. This life we may begin to live now, in this earthly sphere, and go on living it in the ages beyond the grave.

The way for us, as sinful creatures, to get into harmony with the will, of God, and to stay in harmony with him, is, according to the Bible, through Jesus Christ. If we get into proper relations with him, he will remove out of the way the hindering cause, which is sin, and will enable us through the gift of the Holy Spirit to keep in harmony with the revealed will of God.

The practical question for us is, Have we begun to live the eternal life, the life of endless peace and happiness? If we are ever to live the eternal life we must begin it here, on this side of the grave. On this Easter morning, if we have not already begun to live it: have not already made up our minds to live in harmony with God's laws now is the time to do it. Let this life today enter our souls.

April 6, 1919.

The great mission of the preacher is to teach and inspire. The mission of the Christian Church is to lead men to Jesus, and to build up Christian character.

The most serious problem with which any human being has to deal, is the problem of right living, the problem of getting out from under the power of sin, and getting into right relations with God.

The man who finds Jesus Christ,—who finds him truly, has found the solution to all of his problems, both here and hereafter,—in time, and in eternity. It is literally true,—and experience, as far as it goes, shows it to be true: “Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption. I Cor. 1:30.

What a great thing for the world, for society that one day out of seven, people are called to leave the busy cares of merely mate-

rial and worldly interests, and to come up to the house of God where they are brought to think of things spiritual and eternal,—where the thought of God, of right, of things that are true, just, pure, lovely and of good report are brought to their attention and impressed upon their hearts and minds. Without it what would become of us?

All our efforts as Christians should be to help men the better to know Christ; the better to love him; and the better to serve him. All life may be summed up in trying to get perfectly adjusted to his way of thinking, feeling, acting. To be like the Lord Jesus is the very perfection of being. And to be steadily aiming ourselves to become more and more like him, and to get others to be the same is indeed the noblest aim that we can set before us. My prayer is that God would help me, through the influence of the Holy Spirit to get a clearer and fuller knowledge of him, and to bring to others the same clearness and fulness of knowledge.

The work of the ministry is a most serious business,—the business of calling men to repentance and faith, of warning them against a life of sin, and of showing them the better way through faith in Jesus Christ. It is a serious business because it has to do with the most serious thing in life, sin; with matters of the greatest importance; with issues upon which the eternal destiny of the soul depends. How important it is for all ministers to realize how really serious is the business in which they are engaged; and address themselves to it under a sense of its seriousness.

May 4, 1919.

I have been thinking about the Lord Jesus,—about how tremendously in earnest he was, and of what a passion he had for righteousness and for service. What a serious business life was to him, how anxious he seemed to make every moment tell in realizing the great purpose which he had ever in view. What a difference it would make if we could only get to feel as he felt about life, and would carry into it the same earnestness, the same lofty aim, the same steady purpose. How little we seem to realize the tremendous significance of life. How we fritter away our time, and waste our energies in things that count for nothing in the long run, and out of which no lasting good can come to ourselves or others. What we need is to see life as Jesus saw it, and to meet all of its varied duties and responsibilities as he met them.

Sunday, May 18, 1919.

The closer we keep in touch with God the happier we shall be, the more useful we shall be.

We can't hope to do very much, or to be very much unless we keep in close vital touch with God.

The Christian life ought to be a life of communion, of fellowship with God daily—better still, moment by moment.

The one great desire of my heart is not to be great, not to attract attention to myself by extraordinary feats of any kind, but simply in a quiet unobtrusive way, to be useful, to be helpful to the people that I am daily thrown in contact with. When the end of life comes, nothing will give me greater pleasure than to have the consciousness of the fact that I have touched others in such a way as to be a help, a blessing to them. That is the "well done" that I do most earnestly covet from Him who came not to be ministered unto, but to minister and to give his life for others.

The only really effective way to confess Jesus Christ is to accept his principles, to live them,—to follow his noble example. In proportion as Jesus is revealed in us, and through us are we confessing him in the way that he wants us to confess him, and the only kind of confession of him that ever does any good. It is no use to talk to people about accepting Jesus Christ unless we have accepted him in such a way as to show the value of it, the advantage of it, the importance of it in working out the great problem of right living. Unless we bear in our own character and life the marks of its value as an uplifting and ennobling influence, we had better be silent, we had better never open our lips.

Wonderful opportunities we have, if we only realize it, of influencing lives, of touching others in a way that will be of lasting good to them,—of planting seeds in hearts that will spring up and bring forth an abundant harvest of good to them and to others through them.

For all such opportunities we ought to be ever on the look out and should be ever putting in the precious seeds of truth, of purity, of honesty, of sobriety, of honor, of integrity, of love, of sympathy, of kindness. Soon, soon the time for such work will be over. Before the night comes, let us therefore see to it that what our hands find to do, that we do with our might.

When I am thinking about something to preach about, as I have been today, it isn't that I might find something to fill up the time that is usually allotted to the sermon, something with which to entertain the people: not at all; what I am hunting for is something that will minister to their moral and spiritual need, something that will really be a help to them in the struggle of life, in the midst of temptations, sorrows, sufferings, in the midst of life's duties and responsibilities. It never is to entertain, but always to strengthen, to uplift, to ennoble.

July 23, 1919.

Five years ago today dear Lottie left us for the home in the skies where some sweet day I shall hope to meet her again. I have never ceased to miss her. She was always so sweet, so gentle, so loving. She was a true helpmeet, a most delightful companion. I still see her—the beautiful smile upon her face as I used to see her day by day when she was with us in the flesh. In the beautiful Beyond how delightful it will be to be together again.

August 15.

The only way to be happy; the only way to be useful; the only way to be steadily moving forward in the direction of the noblest manhood and womanhood is in self-surrender to Jesus Christ, and in loving obedience to his commands and precepts. Only as his spirit enters into us and abides with us can we hope to realize our noblest possibilities in the way of happiness, in the way of usefulness, in the way of personal development. And yet, what fools we are! How slow we are to realize it and to swing in line with God's great purpose for us as his children. We love to have our own way; we will not listen to him; we go blindly and blunderingly along only to wake up at last, often when it is too late, to our folly. How different we would be; how different the whole world would be if Jesus Christ had over us the influence that he ought to have, and would have if we were not the fools we are!

O that we might live in daily, hourly contact with him; that he might be associated with our every thought, feeling, desire; that he might be all and all to us. Then how delightful would life be, what a joy it would be to live, to carry about with us day by day the consciousness of his gracious and ennobling presence!



August 27, 1919.

We are so apt to judge people by their attitude towards us. If they are friendly to us, if they think well of us, we are very apt to think well of them. And vice versa. If they do not think well of us, if they are not particularly friendly to us, we are not likely to see much good in them. Such is poor human nature. It does not, at all, follow, however because they are not particularly friendly to us that there is little or no good in them. We must judge people by what they are, and not by whether they think well of us or not. Suppose they don't think well of us? They may have good reasons for it; there may be things in us, or we may have treated them in ways that fully justify their unfavorable opinion of us. But we never think of this; we always assume that the ground for our unfavorable judgment of them is in them, and not in ourselves. Even if a man is an enemy, and an enemy without any good or sufficient reason, it ought not to blind us to any excellences that he may possess. Let us be fair: let us do the manly thing by him; don't let us be so little as to deny him credit for what he is really entitled to, simply because he may not think very highly of us.

A man preaches effectively when the truth grips him, and when it grips his hearers: in other words, when he himself fully realizes the significance of what he is saying, the value, the importance of it, and there is awakened in the hearers a like realization. A man upon whom the truth, which he is seeking to present, has made no deep impression, cannot hope to make much of an impression upon others.

Sunday, Sept. 14, 1919.

I have been saddened by reports that I have been hearing about the recent riot in the city of Washington. A lady told me of what she saw in front of her house. The street was densely packed by whites. On the street car going by there happened to be a colored man. The car was stopped, the man was dragged off by the whites, knocked down, kicked, brutally handled. Soon another colored man coming along, not knowing what was up, received a similar treatment. Both of these colored men were entirely unknown to these white men; neither of the colored men had ever been seen before by any of these white men, neither of them had ever wronged a single one of that crowd, or of anybody who was in any way related to any of them, and yet they were brutally assaulted for no

reason except that they happen to be identified with the colored race. If they had done any wrong, if they had injured anybody, we might understand it, but for absolutely no reason in the world except that they happened to be colored. At first I found myself burning with indignation, denouncing in unmeasured terms those white brutes; I found myself saying, scoundrels! Every last one of them ought to have been shot to death.

But I soon found this passion of indignation giving way to one of profound sorrow. I found myself saying, the condition revealed here is all wrong. It is not right for the white man to hate, to illtreat the black man because he is black or the black man to hate the white man because he is white. It is not the way one human being should feel towards another human being. Why should one human being want to hurt another human being, and, especially, one who has never done him any harm, or wished him any harm. It is bad enough to hate people who hate us, and to injure or wish to injure people who have injured us; but to hate people who have never personally harmed us, what possible reason can there be? Surely it must be because we don't stop to think. But we ought to stop and think; we ought not to be willing to go blindly on in this stupid and wicked way.

### A PRAYER

Our Father who are in heaven :

We pray that this terrible war, when it has served its purpose, in thine own good time, may come to an end. Give us peace, lasting, world-wide peace founded on righteousness. We pray that injustice, oppression, race hatred everywhere may be stamped out, and that the spirit of love, of brotherhood may take possession of the hearts of men of all races, classes and conditions throughout the world. We pray for the triumph of right,—of the forces that are fighting for Liberty, Equality, Fraternity. Thy kingdom come; thy will be done. Amen.

All the churches were asked to pray for the success of our army in the great world war. This is the prayer that I wrote and used Sabbath after Sabbath. You will notice there is no mention made of our Army. My prayer was for the success of the Right, for the triumph of the forces that meant Liberty, Equality, Fraternity. I felt sure that ours didn't.

I have accepted Jesus Christ. I am trusting him for salvation. I have joined hands with him for the salvation of the world.

What you need, and what I need, what all men need is to come under the saving influence of Jesus Christ.

The Christian life is a life of fellowship with Jesus Christ,—a life of comradeship with Jesus Christ for our own highest welfare and for the highest good of others through us. Underneath our profession of faith in him must be the deep and abiding sense of our need of him, and of everybody else's need of him. In accepting him; in loving and serving him the problem of life for us is solved—good, only good can come to us from such an alliance, from such a surrender. This is the faith, the conviction that is needed to save ourselves, and to lead us to do our best to try to lead others to do the same.

Jesus Christ brought a new spirit into the world, one so different from the spirit of the world. In him we discover no desire to look down on anybody, but only a great desire to be of service to everybody. The spirit of the world is so different from this,—it is the spirit of selfishness, of pride, of exclusiveness, it is not the desire to help, but the desire to exploit others, to use others for selfish purposes regardless of how they may be affected by it. Wonderful, wonderful is the spirit of this unique man. Oh for more of it in our own hearts, and in the hearts of men everywhere. How much the world is losing by refusing to follow the noble example of this matchless man!

October 18, 1919.

In walking yesterday afternoon on M Street towards Connecticut Ave., it took me by the house once occupied by Dr. Jabez Lamar Monroe Curry, a Georgian by birth and education, a participant in the Rebellion and a deeply dyed in the wool southerner. He was for a time trustee and chairman of the John F. Slater Fund for the benefit of colored people. He got so far in his development that he began showing some interest in the uplift of the colored people. He often visited Hampton Institute; but the friends there told me that they could never get him to dine at the same table with colored people, or even to take a meal in the dining room where colored persons were being served, though at a separate table. He was never willing to be associated with colored people,

even the most refined and educated of them under such circumstances.

Passing this man's house I began thinking about him, and, especially, about his unwillingness to take a meal in a dining room where colored people were being served. And then, somehow, by way of contrast, I began thinking of that prince of gentlemen, that supreme character in all history,—the man whom Richter describes “As the purest among the mighty, and the mightiest among the pure;” of whom Strauss said, “He remains the highest model of religion within the reach of our thought; and no perfect piety is possible without his presence in the heart;” and also of whom John Stuart Mill wrote, “Religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life:” I began thinking of him, I say—and of the fact that he, the Lord Jesus Christ, the eternal Son of God, whose name is above every name in heaven and earth was the “Friend of publicans and sinners.” No one was so humble, so low down in the scale that he was not willing to take by the hand, to enter his home, to sit by his side, and to treat him, not as an inferior, but as a brother beloved. And yet, here was this man, in his stupid, ignorant pride of race, who as compared to Jesus Christ was not as much as a gnat or a grubworm would be to Plato, refusing to accord to colored people, in any shape or form, what he called social recognition. What fools, we mortals be! Poor fellow, now that he has passed beyond the veil into the great realities of eternity, how ashamed of himself he must be, how he must be ever saying to himself, What a fool I was! what a fool I was! And there are still a great many such fools left on the earth! Let us hope that before they go hence, they may all come to see, as they must see in the light of eternity, not only the folly of cherishing such a spirit, but the wickedness of it, the utterly un-Christian character of such conduct.

In life, after all, questions such as, “What shall we eat?” what shall we drink? wherewithal shall we be clothed?” are of small importance as compared to the question as to what we are developing into; as to whether we are getting to be better men and women, whether we are growing in grace and in the knowledge of Jesus

Christ; whether we are living in such a way as to be a blessing or a curse to others. The great thing to be kept ever in view is that we are rational, immortal and responsible beings created in the image of God, and that only in proportion as we are resembling him in character are we really, truly living.

A Christian is one who believes in Jesus Christ, and who has joined hands with him to bring the world his way: and that means his way of thinking, feeling, acting. To do that is the mission of the church; is the mission of every professing Christian. And what a mission it is! Can there be a grander, nobler one?

The world today is in a perfect ferment; everything seems to be in chaos. No one seems to know what to do. There is no statesman who seems to be able to point a way out. Everybody seems to be floundering around, not knowing what to do. And all the while the Master Spirit of the ages, the Great Pilot, is saying, Come this way; follow me and all will be well. But we are such fools that we won't listen to him; we won't adopt his principles; we won't heed his warning voice. There is only one way out of this world ferment, which grows out of man's blindness, stupidity, perverseness, wicked selfishness: and that is the acceptance of Christian principles and ideals and the honest, earnest effort to realize them. There is no solution for the world's troubles except as it makes way for the leadership of Jesus Christ who is the true light, and the only way out into a larger and better day,—into peace and happiness. When shall we learn sense? When shall we have wisdom enough to see how perfectly everything that is good for us has been provided for in the gift of Jesus Christ. All other solutions to world conditions are unavailing, are doomed to failure. The world must move along the lines of Christian principles or else it will go on plunging deeper and deeper into darkness and misery.

One of the things particularly that impresses me about Jesus is that he was interested in so many individuals, there were so many people that, in one way or another, he had helped. He had a most extraordinary capacity for taking on other peoples' burdens; and thus through this personal interest in them, he bound them to him. How little inclined most of us are to take on other people's troubles, to put ourselves out of the way to show our interest, our friendship for them. It is a wonderful gift or endowment, this gift of sym-

pathy, this disposition to indentify ourselves with others in their troubles, in their worries and heartaches. We are all so absorbed with our own affairs, that we are not inclined to give much thought to others. This is a mistake however. Others need us, and in giving ourselves in the effort to help them, to lighten their burdens, we are greatly blest ourselves, and are the better able to bear our own. Wherever there was anyone in trouble, wherever there was anyone who needed a friend, he was the one that Jesus wanted to find. And, O how many many such he did find, and to whom he proved a friend in need. It is the way it ought to be with all of us. Lord, give me more of this spirit, is my earnest prayer. More like Jesus, in this respect, would I be, and in every other respect.

January 8, 1920.

I have been thinking of the Young Men's Christian Association, and its great pretensions, its ambitious programme for bringing under Christian influence the entire young manhood of the world. It seems to be in earnest; it seems to be desirous of magnifying Jesus Christ, of enthroning him and his great ideas and ideals in the hearts of men: and yet it knows so little about Christianity; has caught so little of the spirit of the Christ; understands so little of the great foundation principles upon which he laid such stress, the Fatherhood of God and the brotherhood of man, that it isn't willing to let white men and black men meet in the same building: it must have separate buildings for each. And that is the kind of stuff it calls Christianity. It is a lie. If that is the kind of Christianity it stands for and that it is trying to diffuse throughout the world, it is simply playing into the hand of the devil; it is postponing, instead of hastening the coming of the kingdom of God in the earth. Any agency, calling itself Christian, that isn't willing to meet all men, regardless of race or color on the basis of a common brotherhood, is not Christian, whatever else it may be. It is perfectly astounding to me, how men dare call themselves Christian who are under the influence of this accursed spirit of race prejudice. So far as I am concerned, I utterly repudiate them; I will never concede that they or such organizations represent Christ or Christianity: they may represent a spurious Christianity, a Christianity made up largely of the spirit and principles of the unrenewed, unregenerate heart, but not the genuine article as represented by the spirit and teachings of its great founder.

It is pitiable to see how these, so-called, Christian organizations are beguiling themselves into the belief that they are Christian. Any serious and honest consideration of Christian principles would undeceive them at once, but they do not wish to be undeceived. They prefer darkness to light; they prefer to hold on to their narrow racial prejudices than to be true to Jesus Christ and the principles of his holy religion. And yet they haven't the manhood, the strength of character, the honesty to say so, and cut themselves loose from Christianity, as they ought to do, and go on their way serving their father, the devil. The present type of white American Christianity is breeding only a race of hypocrites who pretend one thing, and live another. Loud in pretensions, in profession, but sadly lacking in consistent living.

There is no argument powerful enough to discredit the ideals and principles of Christianity incarnated in a life. Such a life speaks for itself, and is always unanswerable. The only Christianity that is vulnerable is a Christianity that ends in mere profession, in mere talk,—a Christianity that is not witnessed to in the individual character and life. And such, alas, is the type of Christianity that is most prevalent, and is one reason why the church has so little power as compared to what it might have.

The so-called Christian church in the U. S. has never had any honest intention of living out the ideal and principles of Christianity, except so far as it suited its purpose, as it did not interfere with its prejudices, its mean, Negro-hating spirit.

We ministers must have a message, and it must be from the heart,—i.e., it must be a message in which we thoroughly believe, and whose importance is mostly keenly felt by us. It must not be something spoken simply to fill an engagement, to occupy a certain amount of time scheduled in a service. It may be given at a service, but it must not be merely to fill an appointment, the truth to be presented ought to be under the conviction that it is what the people need to hear and heed.

As professing Christians we have put ourselves into the hand of Jesus Christ to be saved by him. May we not belie our profession, but may we show, day by day, in our homes, in our places of business, in all our relation with others that we are being saved,—saved from selfishness, and pride, from malice, ill-will, hatred, from untruthfulness and injustice and dishonesty and from all those things which are offensive in the sight of God. May we carry about

with us the evidence, the unmistakable evidence, in our daily walks, in the manner in which we deport ourselves, that we are really being saved, really being changed into the image of Jesus Christ. Jesus can save us from ourselves, from our lower selves, and make us over into his image and likeness, if we will but let him have his way with us.

Lord Jesus, help me to surrender myself to thee, that there may be this transformation constantly, steadily going on within me. To be like thee is the great consummation to be most devoutly wished for.

Some people are born fools, and the only way to get along with them is to recognize that fact and make allowance for it,—for their peculiarities, idiosyncrasies, perversities and general cussedness.

The longer I live, the more am I impressed with the wisdom of keeping self in the background, of thinking as little of self as possible. We think entirely too much of self; we allow self too often to come into play and to determine our estimate of others, our likes and dislikes by the attitude of others to us.

This prayer I would make: Lord take out of me all thought of self so far as it interferes with my duty to others; all thought of self so far as it leads me to think unkindly of others.

The more we think of self, the less happy we shall be, the less disposed we shall be to think of others to give to others the consideration which they deserve. Less of self is a good motto to take with us through life, if we want to be blessed, and to be a blessing.

In many churches the effort on the part of the minister, as evidenced in the manner in which the services are advertised is clearly simply for the purpose of attracting a crowd, simply for the sake of having a crowd. With this end in view the services are so arranged as simply to entertain. I have never had any sympathy with that kind of thing. I have never had the slightest desire to have a crowd simply for the sake of a crowd. I want people to come to the services, and to come in large numbers, but the one and only reason that I want them to come is in the hope of helping them spiritually, of bringing them into contact with Christian ideals and principles with a view of getting them to order their lives according to them. I never try to entertain anybody; I never invite people to come to the services with a view of entertaining them. I



want them to come because I think I can do them good, and because the services are so arranged as to be helpful to them. The church of God is not a playhouse,—a house of amusement; but a school for the inculcation of right principles, and for stimulating us in the direction of all that is best and noblest. This is my idea of the church; and this is what I am trying to make my church to all who come to it, not a place of amusement or entertainment, but of spiritual uplift.

I have just finished reading a book, *The Rising Tide of Color*, by Stoddard, the design of which, evidently, is to induce the white races of the world to cease fighting among themselves and to unite all of their forces with a view of keeping the dark races of the world, consisting of two thirds of the world's population, under such restrictions and limitations as not to interfere with the continued hegemony of the white races. The dark races must be kept in a subordinate position. The earth, evidently, was made for the white man, and nothing must be allowed to spring up and flourish that will in any way interfere with his mastery. One thing is evident from the spirit of this book, the darker races will never be allowed to forge forward beyond a certain point, if the white races can prevent it. As outlined here the contest in the future is to be between the white races and the dark races, each struggling for the ascendancy. That is the future world program, as Mr. Stoddard sees it.

Over against this miserable conception of the future outlook for humanity, the future relation of the races of the world, I was led naturally to think of that kingdom which was set up by Jesus Christ more than 1900 years ago, the design of which was, not to array race against race, class against class, but to break down walls of separation and to make out of all, one great Brotherhood. If Christianity is to prevail in the world, as we are assured that it will, for Jesus is to reign from sea to sea and from the river to the end of the earth, this miserable program which Mr. Stoddard has outlined in his book will never be carried out; this programme of the white races uniting to erect barriers between themselves and the darker races; this attempt on the part of the white races to stand in the way of the progress of the darker races will never be realized. God's plan for the future of humanity, as set forth in Christianity, is not to make white men, or black men, or red men, or brown men, or yellow men,—is not to make Americans, or Eng-

lishmen, or Frenchmen, or Germans, or Russians, or men of any other nation; but to make out of them all, Christians, to put upon them all the stamp of Jesus Christ, to make them all over into the image and likeness of Jesus Christ. And if they are all made Christians, if they all accept his ideals and principles, and imbibe his spirit, they will be no trouble, the fact that they are not all of the same race stock will make no difference. A man who is really, truly a Christian will be a good American, or a good Englishman, or a good Frenchman, or a good Chinaman, or a good Japanese,—he will make good in any nationality, and will play the part of a brother wherever he may be found. The universal man, the man that fits in anywhere is the Christian. And so, instead of all this tomfoolery about races, and about keeping races apart, and keeping one above another, if we gave ourselves to the work of setting up the kingdom of Jesus Christ in the world,—of sowing the seeds of brotherhood, of justice, of truth, of love,—how much better it would be, how much brighter would be the outlook for the future. The aim of all should be, not for the supremacy of white, or black, or brown, or red, or yellow, but the supremacy of Jesus Christ, the supremacy of his great ideals and principles which can be realized just as fully in one race as another. When men begin to think less about race, and more about building the world's manhood and womanhood after the measure of the stature of the fulness of Christ, there will be fewer books written like this one of Mr. Stoddard. Men will be ashamed to put forth such a document as that. The aim of Jesus Christ is to set all the forces of righteousness against the forces of evil, but not whites against blacks, or blacks against whites. And it is wicked for anyone to do it, or ever to suggest it.

The Christian life, where it is really, truly lived, is a most blessed life,—a life full of joy, full of sunshine, full of peace; it is a life that keeps us ever moving in the direction of all that is best and noblest in character and conduct; it is a life that keeps us in loving sympathy with those about us who need to be cheered, comforted, blessed. It is a life which not only steadily lifts us to higher levels of thought and sentiment, but which also sends us out on missions of love to others.

It must be truly lived, however, if it is to affect us in this way. It must be more than a mere empty profession; we must give ourselves up to it; we must enter upon it with our whole heart, soul,

mind and strength, otherwise it will have no such effects upon us: we shall be none the better for our connection with it; nor will others through us be helped in anyway.

In view of the uplifting and ennobling influence of such a life, it is a wonder that so few are really trying to live it; that so many are content to do without it. It has in it the water of life, which if a man drink thereof he shall never thirst, but which shall be in him a well of water springing up unto everlasting life.

The only Inter-denominational or Inter-Church Federation or understanding that is needed is an agreement on the part of all, honestly, sincerely made to preach the principles and ideals of Jesus Christ and to live them, which is the thing there seems to be no disposition to do. There is a willingness to preach a perverted one sided, distorted Christianity, the Christianity that is dished out in most of the churches. But Christianity in its purity,—Christianity that embodies the teachings and the spirit of Jesus Christ, is very little heard, and far less of it lived. If we could only get the religious leaders to stop all the conferences that they are having, and stop getting up these elaborate programmes that they are getting up, all on paper, and get down, down in all of our churches, in all of our homes to Christian living,—to squaring the life, the every day conduct to what is preached, how much better it would be, how much sooner the kingdom of God would come. But no, that is not what is wanted; what is wanted is simply an opportunity of seeming to be doing something of a religious nature without doing what the religion of Jesus Christ really calls for. Much of the so-called religious activities, inter-church, inter-denominational, is mere camouflage. There is no honest purpose or intention to proclaim, to stand up for, and to live a Christianity that really means the fatherhood of God and the brotherhood of man,—of all men,—of all races, and colors, and conditions.

April, 1920.

I came to Washington in 1878. I have been pastor of the Fifteenth Street Presbyterian Church ever since, with the exception of three years when I was at Jacksonville, Florida. During all these years I have been invited by but one white Presbyterian minister to exchange pulpits with him. The one who invited me was the Rev. Geo. O. Little who was at that time pastor of the Assembly Church. This is explained partly by an indisposition on the part

of most able men who have occupied the pulpits of Washington, to have colored men in their pulpits, and also partly, on the part of the few who have no objection themselves, but who feel that their people would not stand for it. And in most cases, they would not stand for it, or at least, while they might accept it, it would not be pleasant to them. The fact that there are so-called Christian ministers who object to inviting colored preachers in their pulpits, and so-called Christian congregations that object to have colored ministers preach to them, is a sad commentary on the type of Christianity represented by these ministers and these churches. There is no better evidence of its spurious nature. If Jesus Christ should come in the guise of a black man, they would not listen to him, they would not permit him to occupy their pulpits. And this is one reason why they count for so little in making things better.

June 26, 1920.

I have just been reading in the paper an account of the history of the New York Avenue Presbyterian Church in connection with the celebration of the 25th Anniversary of the pastorate of the Rev. Dr. Wallace Radcliffe. Very much is made of the fact that, more than any other church in the city, it has been attended by Presidents of the United States. To me, it seems a very silly, stupid boast to make, as if the value of a church in a community, its title to consideration, depended upon the prominence of the people who attend it. Its value, its title to consideration, does not depend upon how many presidents or high officials attend it, but upon how far it is correctly representing, in its preaching and other services and in the lives of its pastor and people the great ideals and principles of Jesus Christ. The chief thing that makes it of any value, that entitles it to any consideration is what it is doing to make good men and women, to transform those that it touches into the likeness of Jesus Christ. It is poor business for any church to be boasting of the big people who have attended it or to pride itself on it. The biggest thing about any church, bigger than all the presidents who might attend it, is Jesus Christ, its head, and the fidelity with which it represents him.

Oh, if we could only get rid of the thought of self! How it complicates and debases everything it enters into. How completely self went out of the life of the Lord Jesus; and what a little part it played in the life of the apostle Paul; and in the life of the men

during all the ages who have wrought for righteousness and for humanity! Only as we rise above self, and launch out into the great world of thought for others, have we really begun to live in any true sense of the term. Selfishness is never in the direction of life, but of death; it never means expansion of soul, but always contraction. The more we think about ourselves, the littler we grow, the less worthy we become. The way upward, towards a larger fuller development is always through self-denial, is always as self is put at the service of others. It is a lesson which it is difficult to learn; but it is well worth learning; and the sooner we learn it in life the better,—the better for ourselves, and for others. It is the surest way to get on higher ground; the surest way to mount upward towards the summit “Where God himself is moon and sun.”

Philadelphia, Penn., July 23, 1920.

Six years ago today dear Lottie left us for the home in the skies,—a gentler, purer, sweeter, more beautiful and lovable spirit never tabernacled here below. She was always so kind, so sympathetic, so beautifully unselfish. To know her was but to love her. All who came in contact with her were impressed with her rare and beautiful nature. The one desire of her heart was always to radiate sunshine, to be a source of blessing to others. I no longer see her, but I still feel her gracious presence; and some day, in the not far away, I am living in the confident expectation that we shall be together again never more to be separated. The love we bear each other is still the same, and will always be. The happy meeting time will be sure to come.

A service is of no value unless it draws men nearer to God,—unless it sets up in the soul the purpose to do right, to live a clean, pure, upright life. Every service ought to be uplifting, ennobling,—a call to higher things, to a truer, purer, nobler life.

I am a Christian, and that means that I am here to carry out Christ's ideas, and to do what he wants done. If my Christianity doesn't mean that, it is of no value,—it is spurious.

Do we live what we preach? if not our preaching is vain; no good will come of it.

November 4, 1920.

This is my seventieth birthday. It is a long time to live: and yet, as I look back it doesn't seem long. I can't say that I feel much older than I did many years ago. These seventy years have had many, many things crowded into them,—some pleasant, and some unpleasant,—some days have been bright, and some have been dark. And yet, I can say, and say truthfully, in the language of David, "Goodness and mercy have followed me all these years." I have, oh, so many, many things to be thankful for. The way God has led me has been most wonderful! When I think of what he has brought me from, and what he has brought me to, I cannot express too strongly my gratitude. That he has kept me during all these years without any serious sickness; that he made it possible for me to obtain an education, and has permitted me for more than forty of these seventy years to preach the gospel of the grace of God, to work as an humble minister of his in breaking to dying men the bread of life, and, with the exception of three years, in the same church; that early in my ministry he gave me a dear and loving companion who for thirty-five years, shared my joys and sorrows, and was in the very best and truest sense of the term a help meet, one of God's most precious gifts to man. And among the blessings of these years that I can look back to, was that of a good mother,—one of the truest, best, noblest of women. No sacrifice was too great for her to make for her children; and the standard which she held ever before them, and to which she required them to conform, was always the highest. She strived, as earnestly as any mother ever did, to bring her children up right. And I feel that the blessings that have attended us have been due largely to her prayers in our behalf. For the love of the church which I have served for so many years; for the respect of the community in which I live; for kind friends and for many, many other things, too numerous to mention, I am profoundly thankful to Almighty God.

The few years that remain to me, whatever they may be, with all else that I may have, I do most cheerfully, most gladly lay as a willing sacrifice upon his altar. My earnest prayer is, that he will use me to the full measure of my ability and strength, in any way he may see fit, to the glory and honor of his name. My earnest prayer is, that my last days may be my best days, my most useful days, my most fruitful days in well doing. I want to live a full-

fledged Christian life. I want to keep in such close touch with Jesus Christ that people will be reminded of him as they come in contact with me. At the end of these seventy years, I never felt more like serving the Lord than I do now; never felt more like preaching the glorious gospel, never felt greater joy in preaching it, than I do now. I long for each Sabbath to come, that I might break to the people the bread of life. It is a privilege, an unspeakable privilege to stand between the living and the dead, and call men to repentance and faith. It is a great honor to have been entrusted by Jesus Christ with so great and glorious a mission as one of his ambassadors to a sin-cursed and sorrowing world. And I do most profoundly appreciate the honor. As deeply sensible as I am of how far short I am of being what a minister of Jesus Christ ought to be, I am thankful that I have desired most earnestly to be all that I know I am not, and thankful for the fact, as I have reason to believe, that I have done some little good in ministering in his name.

I want to say also in this connection, in looking back over these seventy years, one thing for which I am grateful, especially since the death of my dear wife, is the presence in my home of my brother Archie, and his daughter, Angelina. They have added greatly to my comfort, and have taken from me a great many cares that would otherwise be mine. It is a great pleasure to have them in the home. It would not be home now without them.

What am I here for?—to get all I can for myself regardless of how others may be affected? Or to make all I can of myself and do all I can to help others to do the same? The one makes life worth living, a treasure to be prized: the other makes it of no value, a curse rather than a blessing.

The greatest source of power for good in a church, is the pulpit, if it is properly filled,—if it is occupied by a God-fearing man, a man who is qualified to teach the people, and who makes it his business, mainly, to feed the flock on the sincere milk of the word instead of on the husks of current happenings in newspapers and magazines. A pulpit well manned is always a source of power,—is always an uplifting and ennobling influence. The more ministers themselves realize this, the more earnestly will they endeavor to qualify themselves to meet its great responsibilities and opportunities. When ever I think of the pulpit, of the ministry, and of what

it is capable of becoming and of achieving, instantly I think of the apostle Paul,—of his zeal, his earnestness, his steady, unswerving devotion to Jesus Christ and the interest of his kingdom. What a record he made for himself! What a glorious record. Let us all, at least, catch his noble spirit.

The excuse which people sometimes make for not coming to church is the state of the weather. We have nothing to do with the weather: but we have something to do with ourselves. What kind of contemptible little nothings are we, if we allow the state of the weather to keep us from the performance of a duty, on a day set apart particularly by God for that purpose, and which we do not allow to interfere with our duty on other days? It is a thing of which we ought to be ashamed; we ought to be ashamed to show ourselves so weak, so contemptibly weak. The weather ought not to be allowed to stand between us and any known duty, and would not if we were right at heart, if we had the instincts of a true man or woman. Most of the excuses that are offered are unmistakable evidences of our lack of seriousness, lack of earnestness, lack of a proper sense of obligation, which strikes at one of the most vital things in character. For a man upon whom the sense of obligation rests lightly, is not a man to be trusted, is not a man upon whom any dependence can be put.

November 21, 1920.

I listened to an address on the date above before the Men's Club of the Church, by the Rev. Mr. Rivers of the Berean Baptist Church, on the subject: "IF I HAD TO LIVE MY LIFE OVER AGAIN, WHAT? As I listened to him, two things I felt absolutely sure of as to myself: I would select the same woman I did for a wife; and I would select the same calling, the ministry. I am sure I could not find a better woman, nor a nobler profession. I thank God for both,—that to me such a companion was given, and that early in life the thought of the ministry was put into my heart.

More than six years ago, this loving companion went out from our home to come in no more, and is now waiting for me on the other side in the beautiful Beyond; I am still, however, in the ministry, still preaching the glorious gospel of the grace of God; and hope to continue to do so for a little while longer, at least, I say, at least, for I have during this very month passed my three score and ten. So that in the nature of things, I can't hope to be preaching



a great while longer. It is all with the heavenly Father, of course. As long as he wills it, it will continue; and when he wills it to end, it will end. His will is my will.

December 13, 1920.

Dr. Wallace Radcliffe, in an address before the Presbytery this morning said, that he felt that his pastorate of 25 years here, was almost a failure. He said, among other things that he was awfully discouraged by the outlook for Presbyterianism in Washington. As I listened to him two things occurred to me:

1. No man's ministry is a failure, however meagre the results, if he has been faithfully and earnestly preaching the gospel of the grace of God, holding up to dying, sinful men God's message of redeeming love. Such a ministry is not, could not be a failure.

2. While he, after a ministry of 25 years here, felt discouraged as to the outlook for Presbyterianism, I, after a ministry of 40 years felt discouraged as to the outlook for Christianity here, which is a very different, and a very much more important thing. It doesn't matter much whether Presbyterianism thrives here or not, but it matters a great deal whether Christianity thrives here or not. As an evidence of the little progress that Christianity is making here, and the type of Christianity which these Presbyterian churches represent here in the city of Washington, is the action of the Presbytery just taken in regard to the Home for Aged Women. It voted to take under its care that home, to provide for its support by taxing the members of the churches of the Presbytery so much per capita annually,—a home from which all colored Presbyterians are excluded. The question was raised on the floor of the Presbytery before the final vote was taken, and it was frankly confessed, that they would not be admitted. Here is a representative assembly, shutting out by vote, from one of its adopted institutions persons on account of race and color, for neither of which they are responsible. And we dare call that CHRISTIANITY. It is a lie! it is not Christianity; it is not in accordance with the teachings or the spirit of Jesus Christ. And we know it is not, and yet call ourselves Christian, yet continue to masquerade under that dear and sacred name. Better not have such homes, if they can't be opened to all regardless of race and color. Either open the door to all, or open it to none.

If a man will make a complete surrender of himself to God, it is wonderful what God will make of him, and what he will do through him. Paul is a good example: so is General William Booth of the Salvation Army. The reason why most of us amount to so little in point of Christian character and do so little is because we do not yield ourselves up to God in a way to enable him to do in us and through us what he wants to. The man who takes as the rule of his life, LORD, WHAT WILT THOU HAVE ME TO DO? and lives up to it, will be constantly growing to larger proportions and will be steadily increasing in usefulness. No man can have God as the directing, controlling force in his life, and not be growing in the quality of his being and in the constancy and scope of his activities for good.

The longer I live the more am I impressed with the blessedness of a true living faith in God. It brings into the soul a peace which more than compensates for all the ills of life. Never mind what we may be called upon to endure; never mind what trials or afflictions may come upon us, it fits us to bear them, and interprets them to us as nothing else does. To realize that God is with us, that he is round and about us, that we are ever under his sustaining and protecting care, is always to be strong, is always to find comfort, is always to come out, as the apostle expresses it, more than conqueror. How much we have to be thankful for, how sweet and consoling is the thought that God is our Father, that Jesus Christ is our Saviour, and that that Holy Spirit is our sanctifier, our helper.

Reading a sermon is not preaching; preaching is giving a message straight from the heart; it is the proclamation of a truth which we fully believe, and the importance of which we fully appreciate.

We can preach with power only when we realize the truth of what we are saying and the importance of it to those to whom we are speaking.

Life is a tremendous drama. Out of it there will come to us good or bad, happiness or misery, depending very largely upon ourselves, upon the use that we make of our time, talents, opportunities, resources. Much, very much will depend upon ourselves as well as upon our environment. Environment will play its part, but the biggest part is with ourselves. With faith in God, and a steady purpose to do right, the drama of life is bound to have for us a favorable ending, is bound to result in good to us. It is a great

thing to live; it is a still greater thing to realize that life is worth living, that out of it the best and noblest development can come. If it ends in disaster, it is our own fault. Where the purpose is to do right, there can be no ultimate failure.

I have been thinking on the subject of human brotherhood: and I have been asking myself the question as to whether I really believe in brotherhood, and whether I have the brotherly spirit? I think I can say I have, if I understand my own heart:

1. There is no human being that I would harm, injure, wrong, if I knew it.

2. There is no human being that I would not do a kindness to, if I had the opportunity. I have only good will towards all my fellow men.

3. There is not a human being in whose way I would put a single obstacle that would interfere in any way with his efforts to rise, or to improve his condition,—rather would I remove obstacles out of his way in order that he might the more readily go forward.

4. I have no bitter or unkind feelings towards any of my fellow men. These things, I think, I can truthfully affirm of myself, and therefore I can claim that I have the spirit of brotherhood. I may not have as much of it as I ought to have, I have some of it however, and my desire is to get more and more of it, until I shall feel towards all men just as Jesus felt. He represents the highest type of brotherhood, of the true brotherly spirit.

June 16, 1921.

My old and dear friend, Rev. Robert F. Wheeler died at 4:10 o'clock this afternoon at the Freedmen's Hospital. Strange, that after the lapse of forty four years he should have returned to Washington to die in the hospital of which he was chaplain when he was a student in the Theological Department of Howard University, and to die in the city where he studied theology and where after graduation he was ordained to the gospel ministry.

I saw much of him during his last illness. He was perfectly resigned, and went out rejoicing in the hope of a glorious inheritance beyond. He was a splendid fellow,—big-hearted, generous, full of the milk of human kindness. We all loved Bob, as we used to call him. He was always so bright, so cheerful, so full of sunshine. It was always bright about him. He was happy himself and he made everybody else happy. We shall all miss him, and shall always

think of him with pleasure, and shall look forward to the happy meeting time in the better land, in the beautiful beyond.

July 23, 1921.

Seven years ago today dear Lottie left us for the home in the skies. And yet, though gone, she is still with me. How often I think of her and long for the sight of her, and for her delightful companionship. We are separated in body but not in soul: we still love each other as strongly and tenderly as ever and will continue to. She is safe and happy in the beautiful beyond, in the home of the blessed: and some sweet day, not far away, we shall be together again. The love we bear each other is a deathless love, a love which nothing will ever be able to destroy.

George Frederick Watts, speaking of his pictures, says, "I want to make people think. My intention has not been so much to paint pictures that will charm the eye as to suggest great thoughts that will appeal to the imagination and the heart, and kindle all that is best and noblest in humanity."

In reading this over it occurred to me, that we have here a noble ideal for the preacher to keep before him in preparing his sermons,—not to please, to win the applause of those who may be listening to him, but to make his sermons the vehicles of such thoughts as will appeal to the imagination and the heart and call into being all that is best and noblest within them,—sermons that will appeal to and call forth all that is best within them. So often the aim is only to entertain, to fill up the passing hour or allotted time for the performance, or to display one's learning or cleverness with a view of drawing attention to one's self. Such sermons are not only out of place, but are absolutely no good so far as helping to advance the cause of Christ in the world. Better that they were never uttered; better that all such men were out of the ministry. The aim of the preacher ought always to be of the same lofty character as that of this artist.

How many needless troubles and worries we bring upon ourselves by thoughtlessness, by doing or saying things that we ought not to have said or done, by yielding to impulse and passion, by unjust suspicions, etc. By such actions we cannot only increase our own troubles, but can disturb the peace of a whole household. It is all so very foolish. How much better to stop and think before speaking or acting,—think of the consequences both to ourselves and to

others, of the tremendous nervous waste involved as well as the unpleasant feelings which it creates and which may last for months and years.

We search the Scriptures in order to find out what the will of the Lord is. And in preaching we endeavor to set before the people what God would have them do, but unless I myself am practicing what I preach, my preaching will be of no value. We must live what we preach if we hope to influence others; if we hope to command the respect of others. We who preach therefore should be constantly on our guard, should be careful ourselves to walk circum-spectly in all our ways.

It would be pleasant to be relieved of the necessity of work, as a means of making a living, of meeting the actual necessities of life; but I hope never to be relieved of work, as a means of helping others, of serving my fellow men. Release from work as a means of earning one's bread and butter is a good thing only as the leisure which it gives is devoted to doing good, to serving our fellow men. If it is spent in idleness, or simply in pampering ourselves, in ministering to our own wants it is a curse, and not a blessing.

January 18, 1922.

I went recently into a room fitted up by one of our lady school teachers, as a library and sitting room. Everything about it was beautiful,—beautiful rugs, beautiful curtains, beautiful bookcases filled with books, beautiful pictures, vases, and pieces of sculpture, a beautiful desk and a number of easy, elegant, costly chairs. It was itself a work of art: no pains or expense was spared in order to make it beautifully attractive in which to spend her leisure moments.

After I had looked it over and had time to think, the one thought that was uppermost in my mind was: How much better it would be, if the same interest, the same pains were taken to beautify and make attractive the soul, the spiritual part of us; how much better to adorn the soul with beautiful qualities, beautiful traits and characteristics, than to hang beautiful pictures on the walls of a room, spread beautiful rugs upon the floor, and all the other things that go to make it physically attractive; how much better to be concerned about beautifying our characters, our inner soul life; to be thinking about and be laboring for the things which are true, pure, just,

lovely and of good report; how much better to surround ourselves with kind deeds, with acts of charity and love,—to be so living as to draw attention to ourselves, not by the costliness of our apparel, and the elegance of our home surroundings, but by the beauty of our souls, the kindliness of our spirit, by our active interest in the things that make life worth living.

It is all right to have a beautiful room in which to dwell; but if there is no desire, is not even a greater desire to make the being who is to dwell in it also beautiful, there is something sadly lacking. And, unfortunately, the desire for beautiful things is so much greater and so much more persistent than the desire for beautiful qualities of heart and mind. These beautiful things that we so hanker after, and are willing to sacrifice everything to, are all perishable, at best, they are only of short duration, whereas the things of the spirit, the inner qualities of the soul are possessions that remain with us when the transitory things of time and sense are no more. We leave all beautiful material things behind us at the end of the earthly pilgrimage, but the beautiful things of the spirit we take with us. A very comforting thought here is, that though we may not be able to decorate our homes with beautiful works of art,—painting and sculpture, however poor we may be, we may, if we desire, make the soul beautiful, adorn it with every virtue, with every noble quality. It is lovely to see a beautiful room, but how much more lovely to see a beautiful soul. It is not an unworthy ambition to make the room in which we dwell, beautiful; but how much nobler is the ambition, to make ourselves beautiful,—by thinking beautiful thoughts, and by accustoming ourselves always to act only from worthy principles and ideals.

Can not something be done, not to diminish this desire for beautiful things, it may be, but something to increase this desire for the higher things of the spirit? It is worth thinking about. Something may be done. Shall we not make the effort to set in motion the forces that may have the desired effect?

We are all children of God. It is not our looks, or color, or material condition that determines our value in the sight of God, but our principles. If they are good, whatever may be our looks, or color, or condition we shall not suffer in the Divine estimate of us, though we may in the estimation of men. It is what God thinks of us, after all, which is the important thing; and the sooner we come to realize that, and act upon it the better it will be for us and for

the world. It is not the superficial differences that count in the long run, but the fundamental ones which lie in character, and which will abide when all superficial differences shall have disappeared.

This is a white man's country, we often hear, especially in the southern section of our country. And it means, a country where Negroes are not wanted, or where they may expect to receive but little consideration. Even if it be a white man's country, which I deny, it is the country of the black man, and of all who are here as well. Even if it be a white man's country, unless the white man is a brute, a savage, the black man and men of every other color, ought to receive justice, fair play, humane treatment in it. If being a white man's country means a country where only white men may expect decent, humane treatment,—where only white men may expect to have justice accorded them, then the sooner the white man is wiped from the face of the earth the better it will be for the world. Unfortunately, a white man's country, in the sense in which it is used in the South and in other parts of this land, is a land where the darker races are barely tolerated and treated with the least possible consideration. A white man's country, as it is generally understood, is a disgrace therefore and is lower in the scale of humanity than lands inhabited by untamed savages. There are things occurring in this so-called white man's country, in the treatment of colored people, that would put to shame the lowest savages.

A great deal of discussion is going on through the papers, books and periodicals about Christianity, what it is, what it requires, which may be all right, but what is most important, and about which we don't seem to care very much, is living it. It is more important that we should live it, should square our lives by its teachings than that we should be talking and writing about it. However much we may be talking and writing about it, if we are not living it, it will have but little influence. Words are cheap; it is easy to speak; it is not so easy to live, to show by our example what we really believe about it. How many, many there are among us who can talk well and eloquently about Christianity, but whose lives are but poor commentaries upon the faith which we profess. A Christianity that is lived, in its simplicity and power, is what is most sorely needed everywhere. The most

of us who profess to be Christians are nothing but hypocrites; we know that we are not what we profess to be; and that we are not half trying to be. Think of Christian men and women drawing the color line on a brother or sister! Think of Christian men and women standing idly by, and often taking part in the murder of a fellow human being by a band of lynchers! Think of Christian men and women sanctioning the Jim Crow car and all the other forms of segregation practiced against colored people!

May 5, 1922. 2 o'clock P. M.

My old and dear friend Prof. Richard T. Greener is being laid to rest in Chicago at this very hour Friday afternoon. He died suddenly on Tuesday morning. I have known him for fifty years and during most of that time we have been close friends. He was a generous, big-hearted fellow, gifted in speech, widely read, finely educated, a man of broad culture. He had his faults of course,—he made mistakes, he had unfortunate family troubles and other troubles latterly in connection with his work as Consul in Siberia which soured him, and which made his latter days anything but happy. He gave the appearance of a disappointed man,—life had not yielded him all that he expected. Another thing which contributed to his unhappiness was the feeling, I think, that he was not appreciated as he ought to have been by the members of his race. With all his brilliancy of intellect and abundant stores of knowledge, he seemed to lack steadiness of purpose, the willingness to settle down to some one line of work and give himself unreservedly to it. The result is, he accomplished less than men who were far inferior to him in mental equipment and training. We all loved him, however, for his many good qualities, and our only regret was that he did not stick to some one thing, and put his strength into it, strength of intellect and enthusiasm.

May 31, 1922.

Yesterday afternoon in our city the Lincoln Monument was formally dedicated. The ceremonies were attended by the President, the Senate and the House of Representatives, the Judiciary, the Diplomatic Corps, and high officials of the Army and Navy. To these exercises a number of prominent colored people,—lawyers, doctors, ministers, professors, bankers, real estate dealers, were invited. And, although it was the dedication of the monument to



the great Emancipator, and although the principal address was delivered by Dr. R. R. Moton, when these colored ladies and gentlemen representing the finest culture among the colored people arrived, they found that they were segregated, put off by themselves. Some, as soon as they discovered that they were Jim Crowed, rose and indignantly left before the exercises began, as a protest against being thus discriminated against, and as evidence of their self-respect. Others remained, be it said to their shame.

The whole thing was a studied and deliberate insult to the colored people; it was intended to show their contempt for the Negro race,—The best specimen, the most intelligent, the best to do, the most highly respectable, were invited, and then shoved aside, as if to say, The best of you are not fit even to sit beside white persons.

And this has taken place under a Republican Administration, and under the Administration of a man (President Harding) who when he was to be inaugurated was so awfully pious that he selected the noted passage in Micah 6:8. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, to love kindness, and to walk humbly with thy God," to be sworn in on, showing that he is nothing but a canting hypocrite. Any one would have supposed that with such lofty sentiments, as are contained in that verse, for his guide,—with the thought of justice and of kindness, and of God, who is no respecter of persons, before him, that he would have set himself like a flint against discriminating against any American citizen on account of his race or color. And, if those had been the real sentiments of his heart, as we know now that they were not, he would have: and what occurred yesterday would not have been possible under his administration.

The colored people all over the country ought to be made acquainted with the treatment that is being accorded to us by this man and should see to it that never again should he receive the vote of a single colored person. Dr. Moton, I am sorry to say, allowed a great opportunity like this to pass by without properly improving it. It was the time, of all others, to call the attention of the nation, in connection with the dedication of this monument to Lincoln, to the fact, that the millions which Lincoln's Emancipation Proclamation set free, were still suffering from evils, which, if possible, were even harder to bear than physical slavery,—the insults, the discriminations which grow out of a debasing race prejudice, and which as a race we meet everywhere. It was the time, and, if

Dr. Moton had had the instinct of a true race leader, he would have seen it, and would have used the occasion to call upon the nation to arise and throw off this debasing race prejudice, and to set itself earnestly to work to bring about this greater emancipation,—the emancipation of itself from race hatred and the development of the nobler spirit of justice, of humanity, of brotherhood. The awful things that are going on in this nation,—the wanton disregard of law, the exhibitions of brutality, of savagery—all show, and show with a clearness which none can fail to see, that unless there comes to the Nation a greater emancipation than Lincoln's Proclamation effected, it is doomed, it is bound to do down. This Dr. Moton had the opportunity of saying, at the capital of the nation in the presence of the President of the U. S. and the Senate and the House of Representatives, the Judiciary, the Army and Navy, and in the presence of the representatives of the Press of the country; but he failed to say it, to make use of this great opportunity to do his race a service and to impress a most important lesson upon the Nation. I can't conceive of Frederick Douglass allowing an opportunity like that to pass without making the most of it. But, unfortunately, he is no longer among us. And even if he were here, it is doubtful, whether with his past record as the fearless and uncompromising defender of his race, he would have been invited to speak on that occasion. Our white friends are not anxious just now, when the whole tendency is to cover up, to condone, or palliate the unjust and brutal manner in which colored people are treated, to bring to the front men of the type of Frederick Douglass. They know that he cannot be muzzled, that his lips cannot be padlocked.

June 18, 1922.

There is no use of allying ourselves to Jesus Christ unless we mean to be in earnest and to surrender ourselves to his guidance. It will do us no good, and it will do nobody else any good. Our connection with him is of value only so far as he controls us, as he shapes and moulds our character and life. If we are in earnest, and will do what he directs us to do, alliance with him is the most profitable business in which we can possibly be engaged. Nothing pays so well, nothing yields such large returns. It is an investment that pays both here and hereafter, in this life and in the life to come. The reason why we get so little out of it, is because we are not in earnest, because we do not yield ourselves as we ought to

Jesus Christ. And we never will make much headway in the spiritual life until we change our attitude, until we make up our minds to pursue it, not as an avocation, but as a vocation, until it mainly absorbs us, becomes more attractive to us than anything else.

July 23, 1922.

Eight years ago dear Lottie left us for the home in the skies. It doesn't seem possible that it has been so long, for she has been almost constantly with me in thought: hardly a day but I think of her. So many things in the course of events remind me of her: though absent in body I still seem to feel her presence, to hear her voice and look into her sweet and beautiful face. Only a few days ago, in looking over some photographs, I came across one of her's. It is one that I like particularly. Her gentle loving spirit seem to look out of the picture upon me just as she did while in the flesh. It is very comforting to know that we still think of each other, and have for each other the same tender loving regard, and that some sweet day we are to be together again. It is ground for thanksgiving that there is such a thing as true love, and that it never dies; it goes on for ever and ever, and, that however death may separate temporarily those who are thus united, the meeting time is sure, sooner or later, to come. In this hope we live, and in this hope we shall die, and in death find its realization.

I do believe that just the same sweet face,  
But glorified, is waiting in the place  
Where we shall meet, if only I  
Am counted worthy in that by and by.

The lust of power, the lust of gold, the lust of the flesh, and the spirit of hate, are the forces that disturb the peace of the world, and that are transforming it more and more into a veritable hell. Unless these evil forces are arrested, held in check, obliterated by the nobler forces of righteousness, of purity, of kindness, of brotherly love, there is no hopeful out look for the future. All the worst passions of the human heart seem to be rampant today as never before. Everywhere the forces of evil seem to be bestriding the earth and struggling desperately for the mastery. The only hopeful outlook is in the fact that the kingdom of Jesus Christ has been set up in the world, and we have the assurance that the gates of hell shall not be able to prevail against it. God and not the devil is on

the throne, and therefore victory for the right is assured. The forces of evil will be sure to go down to defeat.

The things contained in the Word of God may not, in the estimation of some people, be true; but believing, as we do, that the Bible is the word of God, our duty is to preach what it declares to be true. Time will tell whether what it declares is true or not. It won't be long before the light of eternity will reveal on which side the truth is, whether with those who believe, or those who disbelieve. Jesus said, Heaven and earth shall pass away, but not one jot or tittle of my word shall fail. Those who build on his word are building on rock foundations. When the rains descend, and the floods come, and winds blow whatever is built on his word will stand. The old Book of God, has stood, and will stand for ever and ever. The only thing that we need concern ourselves about is that what we preach is really in it; and that we are faithful in setting it forth.

The apostle tells us, "The world by wisdom knew not God:" and, therefore, any attempt to win men to Christ by appealing to their intellects, is a fool's project. Men are not won in that way. The old way, and the Bible way of winning men is by the simple presentation of the truth of God, in dependence upon the Holy Spirit to make the truth effectual. He alone can open blind eyes, unstop deaf ears, soften hard hearts. No other kind of preaching has ever been effectual, and ever will be. There is a fool notion going the rounds now that because of the great advance in education and in scientific knowledge somehow the preacher, in order to reach the young men that are in our colleges and universities, and that are coming out of them, must show that he is fully abreast of the knowledge of the time, and must impress the young men with his knowledge of what is going on in the intellectual world, in order to make an impression on them. It is all folly. These young men will listen, it may be, with pleasure, to the display of his learning, and of his intellectual power, and go away feeling that he is a smart fellow, but no impression will be made upon their hearts; such preaching will have no power to effect in them changes for the better; no power to set their face Godward and heavenward; no power to set up in their soul the dominating and masterful influence of Jesus Christ over them. Changes like that can come only from preaching the simple truth of the gospel, in reliance upon the Holy

Spirit. And a man is a fool who thinks it can be done in any other way. It is well for all such preachers to read what the apostle Paul, the prince of preachers, has to say about the matter. I Cor. 1:26-29: I Cor. 2:1-5:

A minister should enter his pulpit, not in a thoughtless, frivolous mood, but with a deep sense of the seriousness of the work in which he is engaged,—the work of calling dying, sinful men to repentance and faith before it is eternally too late. The thought of the tremendous issues that depend upon the faithfulness with which he addresses himself to the work should solemnize his heart and banish every frivolous thought from his mind every time he enters the pulpit. The business in which he is engaged is a serious one, and no one should be more deeply sensible of that fact than the minister himself.

In thinking of the fearful disaster which fell Japan, in the earthquake and tidal wave that visited that country, with its terrible destruction of life and property, I am impressed with the littleness of man, in spite of his pride and sense of power, when pitted against the forces of nature, to say nothing of the Infinite Spirit that lies back of these forces, and who uses them to execute his will. Proud Japan, setting itself up among the great nations of the world, claiming for itself a place in the sun: and yet in a moment its great capital is laid waste, its great port of commerce devastated, and thousands of its citizens swept into eternity. There is a lesson here for man, proud man, to lay to heart. Great as he is, in his own estimation, it is well for him to remember, that there is a Power above him that can bring him and all his achievements to naught in a moment; it is well for him to remember that there is a great Being, to borrow the language of Isaiah, "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the earth in a measure, and weighed the mountains in scales, and the hills in a balance: to whom the nations are as a drop in the bucket, and are accounted as the small dust of the balance who taketh up the isles as a very little thing; to whom all the nations are as nothing before him; who sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers; who stretcheth out the heavens as a curtain, and spreadeth them out to dwell in; who bringeth princes to noth-

ing; who maketh the judges of the earth as vanity." Not pride becomes him, but humility, a sense of his littleness, in the presence of the power which the universe reveals. As Tennyson has expressed it:

Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul, according well,  
May make one music, as before.

This catastrophe shows also how easy it would be for God to wipe out the whole race of Adam, and all that he has achieved during the centuries. Fire and flood and volcanic eruptions are all his agents and if let loose would make an end speedily of man and of all his works.

Anything to give happiness to others, anything to lighten the burdens of others, anything to cheer and comfort others, we should always be ready to do. We cannot be truly happy ourselves if thought for others does not enter into our plans and purposes. It is as we get out of ourselves and into loving touch with others that life is really worth living. It is only thus that we can hope for the highest development and the truest joys.

January 20, 1924.

The Bible is the Book of Life. It tells us how to live; it tells us how we must live if we are to win the approbation of God; if we are to realize our true destiny as rational, immortal, responsible beings.

I never concern myself, in the least, about getting invitations to speak, here or there. I always assume that if the Lord wants to use me at any time and in any place he will open the way. If he doesn't open the way, it is clear to me, that he doesn't need me there. And as I desire to speak only where he needs me, I am never troubled if I am not invited. The fact is, I never care to speak anywhere unless I feel that some good can be accomplished. Otherwise it is simply a waste of precious time and energy.

The sermon should never be made an end, but only a means to an end. This should be kept constantly in mind in the preparation of it.

It is a mistake to make it an end. That is what, it is to be feared, is done by some preachers, however. Their aim is to make it as perfect as possible as a literary production. Its construction, the choice of words, the illustrations,—all have to do with its literary construction as a work of art. Not long ago I listened to a sermon by a gifted University professor. It was remarkably well thought out: so much so that the thing about it that impressed me, was not what was said in it, the truth presented but rather how it was said,—the choice language and imagery that characterized it. I was impressed with the ability of the speaker, rather than with what he said. At the close of the sermon, I found myself thinking of him instead of the truth which he essayed to present.

It is a mistake to preach such sermons. They do little or no good, except to advertise the preacher, to call attention to his ability, and so to win the applause of men. And this, unfortunately, seems to be the aim of some preachers. Their sermons are prepared and preached with a view of drawing attention to themselves, which always neutralizes the effect of the sermon as a spiritual force.

The sermon, properly considered as a means to an end, should always aim to draw attention to Christ, or to enforce some truth, etc. If it doesn't make men think, of the truth, of their condition, of the claims of God upon them, it is of no value; it is simply time wasted in the preparation and in the preaching of such sermons. The value of a sermon is not to be estimated by its literary qualities, but by its power to arouse the hearers and set them going in the right direction: by its power to inspire, to ennoble. If it ends with thought of the preacher, rather than of the truth presented, it has been a failure. Peter on the day of Pentecost preached a great sermon, but no one thought of Peter, it was of the mighty result which followed his words, the conversion of three thousand souls. As he preached men forgot all about the preacher, thought only of what he was saying, of the truth which wrung from them the cry. "What shall we do to be saved?" That is the kind of preaching that counts, that makes preaching worthwhile. One such sermon is worth a thousand mere literary sermons however perfectly constructed, however finished in all of their parts.

Most of the people that we come in contact with have no serious, earnest purpose in life except to earn a living, make money, and have a good time. That there is anything else to be thought of in

life, anything of a higher spiritual nature never seems to cross their minds; never gives them the slightest concern. That they are rational, immortal and responsible creatures with possibilities of reaching the noblest manhood and womanhood, never seems to dawn upon them. It is sad to think of this, but it is true, and the outlook which it opens up for humanity is anything but encouraging. A program, a life program like that, would be all right for irrational creatures, for the lower animals; but for man, created in the image of God, it is an utterly disgraceful one,—one of which any member of the genus *Homo* should be utterly ashamed. If I believed in the transmigration of souls, as is believed in the East, and had the power of reincarnation I would derationalize all such persons. I would return them to this world and put them in the class of lower animals where they belong. It is strange, passing strange, that any one who makes any pretense of being human could settle down to such a debasing life-program as money getting, pleasure seeking, as the be-all and the end-all of life.

A man who doesn't think that the saving of his soul is of sufficient importance to accept at once God's offer of salvation, is not likely ever to accept it; the way he is going he will be almost sure to continue to go. Either he doesn't believe that he needs to be saved, or he is a fool, is utterly deficient in hard common sense. Sometimes it is difficult to explain the utter indifference that most people manifest in regard to this, by far, the most important thing in life. "The ox knoweth his owner and the ass his master's crib: but Israel doth not know: my people doth not consider. "And the reason why they do not consider is an evil heart of unbelief. Or, as the apostle expresses it, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

2 Cor. 4:3, 4.

January 16, 1923.

I have just heard of the death of Judge T. McCant Stewart, through Rev. D. A. Wiseman. It was a great shock to me. He was in this country only a little while ago; we saw him every day. He worshipped at my church on the Sunday that he was in our city, and that evening took supper with us and spent the evening, and a most delightful evening it was. We talked of many things, es-



pecially of the days of long ago. We were boys together in Charleston, S. C., went to the same school, played together, were very closely associated. We have been friends ever since. There was never a break in our friendship covering a period of more than fifty years. We were like brothers, and felt for each other a brother's love. Little did we think when we parted that it was for the last time, that never again in the flesh would we meet: but such is life. We know not what a day may bring forth.

He had many excellent qualities: he was a man of ability, a capable man; enthusiastic in temperament, loveable in disposition, ambitious, aggressive, not easily discouraged, a good fighter, and much of an orator, very fluent and taking as a public speaker. The great mistake which he made was in moving about as he did. Had he remained in one place and pursued his profession, his career would have been very much more effective. He came himself to realize, as we last talked together, that his moving about was a mistake: but it was too late to remedy it. He was too old now to begin again he said. It had a depressing effect upon him; the outlook was not hopeful for him. He was free to say, were it not for his family, his wife and three daughters, he would welcome the end. It was in that mood that he returned to his island home, to make the best of a bad situation, to spend as he might, the balance of his days. It made us sad to see that all the buoyance and elasticity had gone out of him. In that frame of mind he was in no condition to withstand the ravages of disease. So that it was not surprising that he succumbed to the attack which carried him away. Some sweet day in the better land we shall hope to meet again.

The secret of the spiritual life is to keep in close touch with Jesus Christ through the indwelling of the Holy Spirit. It is close personal touch with Jesus that makes alive, that gives power. It is the daily touch, the daily fellowship, the living in conscious fellowship with him. It is the man or woman who lives in close fellowship with Jesus who knows the blessedness of the religious life. It is the relation between the vine and the branches that must exist between us and the Lord Jesus if we are to be blessed ourselves and to be a blessing to others.

One of the sweetest and most comforting of all thoughts is that the righteousness that is to cover us, as we appear before God, is not our own righteousness, for we are none righteous, no, not one,

but the righteousness of Jesus Christ through his great atoning sacrifice. We go to meet God, conscious of our unworthiness; and yet, at the same time, through faith in Jesus Christ, we have the assurance that it will be all right with us. God, we are told, can not be just, and yet the justifier of the ungodly. What a comforting thought that is, and how profoundly thankful we ought to be to God for making such a deliverance possible.

July 23, 1923.

Nine years have passed since dear Lottie left us for the home in the skies. She has been away, and yet she has been almost constantly with me in thought. Life has never seemed quite the same since she went away; and never will till we meet again. I always feel that there is something wanting,—the kindly presence, the gentle loving words, the beautiful smile upon her face that always made me feel that there was one human being in the world that was really truly interested in me, that really cared for me. Since she has been away I seem to be largely to myself, with no one particularly interested in me. To have as a companion a good woman, such as I had for nearly thirty-five years, is one of the greatest of earthly blessings. And I have never realized it so fully as since she has been away. As the years go by the comforting thought is that each departing year brings us nearer the happy meeting time. I am sure when the time comes for me to depart she will be foremost among those who will be waiting to greet me, to give me a warm welcome in the beautiful beyond, and into a fellowship that will never be broken. I am still yours lovingly,

Frank.

November 4, 1922.

This is my 72nd birthday. I have many many things to be thankful for. God has greatly blessed me in many ways. My health is still reasonably good; during the year I have not been absent from my pulpit a single Sabbath or Thursday evening on account of sickness. I feel as able to preach as I ever did, and love it just as much as ever. It is a great privilege to be permitted to preach the everlasting gospel of the grace of God. The friends have also been very kind to me. There is no evidence that I am losing favor with the members of the church, or that

I am any less thought of by the community. I still feel that I have the respect of everybody.

This 72nd birthday to me, is especially notable, as it begins for me, so far as I understand my own mind or purpose, the last year of my continuance in the active pastorate. It is my purpose before next September to tender my resignation as pastor of the church which I have served for more than forty years. Before I die, if it pleases the good Lord, I would like to have a few years to myself, in order to do some things which I would like to do before I go hence. There are some things that I would like to get ready for publication,—some things of my own, and some things of dear Lottie, my ever-loving companion for some thirty-five years. I hope I may be permitted to do this.

Sunday October 8, 1922.

At the Christian Endeavor meeting this afternoon, one of the hymns sung was, "Holy Spirit, Dwell in Me." I was particularly impressed with the second verse:

Holy Spirit, dwell in me,  
Fill my soul with thy rich grace;  
Let me all the beauty see  
In my Saviour's face  
Till at last His life shall be  
Mirrored in mine own,  
And the likeness God can see  
To His own dear Son.

These beautiful words express the deepest desire of my own heart. No one knows better than I do how far I come short of being like him; but it is my desire, my earnest desire to be like him. It is the one thing which, more than anything else, sums up for me, the best that Christianity has to offer, the hope of one day perfectly reflecting the image of Jesus Christ: so that it may be true of me as it was of Paul, "I live yet not I, but Christ liveth in me."

Funeral services should be brief and simple,—the simpler the better. It always spoils a service of that kind to have many persons take part in it,—the fewer the better. Where many participate it is apt to become too formal and it breaks the continuity and impressiveness of the service. Those who take part in

it should have, more or less, a close and intimate acquaintance with the deceased. And it should be more largely a service of the heart than of the head. The bereaved need to be comforted and there are many things in the word of God to comfort them, if those who are mourned died in the faith. And such things should be brought out in what is said. The value of religion should also be stressed as a preparation for life as well as death. On such occasions it is not well to take a gloomy view of death,—death to the Christian presents not a gloomy, but a most cheering aspect. The living should be made to feel, that while we mourn because of the temporary separation which death brings, it is a sorrow that takes along with it a great hope,—a hope of a blessed re-union beyond. And this should be always stressed. All formalities about such a service should be eliminated: it should be a spontaneous and sympathetic utterance.

We are constantly meeting with distinctions of various kinds—class distinctions, race distinctions, all having back of them the idea of superiority, of one being better than the other; and, therefore, must be kept apart, must be segregated. These classifications are usually based on material, social or racial considerations. They rarely or ever have anything to do with character, with moral worth. The only reason which makes one man superior to another, in the only really worth-while sense of the term is, that he has better principles, that he stands, in personal character and life, on a higher plane; is actuated by nobler motives. If his principles are not good; if his ideals are low; if his personal traits and habits are not in harmony with the Moral Law and the Sermon on the Mount, never mind what his intellectual attainments may be, or his material possessions, or his social standing, or official position, or to what race he belongs, he is inferior to the man, however poor, or ignorant, or lowly who measures up morally, whose hands are clean and whose heart is pure. Any other kind of superiority is one that will mean nothing in the final account which we must all render up at the bar of God. A man may be white or black, rich or poor, educated or uneducated, high or low, and yet be unworthy of our respect. Character alone is the one sure test of superiority.

Love is the disposition that leads us to take a real interest in the welfare and happiness of others. The opposite of love is

selfishness, which leads us to pursue our own interest regardless of the interest of others.

How can we acquire this disposition of love? How can it be increased?

As the days are passing by, let us enjoy all the good we can; do all the good we can: and be ever seeking to reach higher and higher in moral and spiritual excellences.

What we need most of all, and should desire most of all is the loving spirit of the Master,—a real sincere desire to be of service to others with no thought of self.

I have often been impressed with the absurdity of the attitude which is assumed by some people. I have in mind, particularly, some high church officials, the Pope of Rome and other ecclesiastical dignitaries. How they set themselves up and apart, and hedge themselves about in a way to prevent any approach to them except through a good deal of red tape; they seem to feel, because of the position which they occupy, it should be made as difficult as possible for any one to approach them. And the absurdity of it all lies in the fact that they claim to be the representatives of Jesus Christ, who was the most democratic of men, who was accessible to all, and who mingled freely with all. He was the friend of publicans and sinners, and it was with the common people that he freely mingled, without putting on any airs, without trying to impress them with his greatness and their littleness. There was never about him an air of condescension: nor did he ever seek to set up barriers between himself and others. Direct and immediate approach to him by any and everybody was what he wanted and what he encouraged. Now, if a man wants to see the Pope of Rome, the supposed Vicar of Jesus Christ, he has to get a special permit, and he has to pass through squads of soldiers, and many officials, before he can see the Holy Father, if he is allowed to see him at all. The whole thing is absurd, and must be a stench in the nostrils of the Lord,

The spirit of Jesus is a lowly and loving spirit,—a spirit that goes out sympathetically to all mankind without distinction of race or condition, a spirit that deals with all men as men, children

of God, brothers all, members of the same great human family. And this is the spirit that exists wherever Christianity is found in its purity. It is not the spirit, however, of present day Christianity, of what may be called white or Anglo Saxon Christianity. It is anything but lowly, anything but loving in its contact and dealings with so-called inferior races. It is full of race pride, of self-conceit; it carries ever about with it an air of superiority, a contempt for darker and weaker races. The white man's Christianity instead of being lowly and loving in spirit, is of the type of the self-righteous Pharisee's: it is always, in one way or another, saying, God, I thank thee I am not as other men, I am so much superior to the rest of the world.

Mr. Woodrow Wilson has just died, and they are lauding him now as a great saint, a model Christian. And yet what was his attitude towards colored people during all his life? How did he regard them? What consideration did he show them? His heart was full of pride, of race prejudice, of contempt really for his colored brother. If the lowly loving spirit of the Master had been his, if he were really a Christian as he professed to be, his whole attitude would have been different. Now that he has gone to his account; that he has passed beyond the supercilious distinctions of time, into the presence of Him who is no respecter of persons, what estimate will be put upon him? Will he be rated as the great Christian they are trying to make him out here with his heart full of race pride and hatred? The things that count here, our sense of superiority, our contempt for the weak and the lowly, instead of commending us will have the very opposite effect. The Christianity that counts, here and in the life to come, is the one that embodies most of the lowly and loving spirit of the Master. The man who went down to his house justified was the poor publican who smote upon his breast, saying, God be merciful to me a sinner, and not the self righteous Pharisee. The Woodrow Wilson type of Christianity, and the Christianity of the average white man in his relations and dealings with men of other races, is the God-I-thank-thee-I-am-not-as-other-men type. It is a type that curses the individual who practices it, and stands in the way, as almost nothing else does, of the advancement of the kingdom of God in the earth.

March 15, 1924.

When I was first asked by Dr. Pratt, Dean of the School of Religion of Howard University, to speak at the Seventh Annual Convocation of the School of Religion, I declined. After doing so, however, and thinking the matter over, I became possessed of a strong conviction that, perhaps, I ought to say something and so I called Dr. Pratt up and told him, after thinking the matter over, I would prepare a short talk on some phase of the general subject.

The paper was prepared and given, and was afterwards published in tract form. It excited at the time some notice through the papers. But soon the excitement died out, when all at once some time afterwards, in connection with the appropriation for Howard University before Congress, Representatives Byrnes from South Carolina got up and objected to the appropriation on the ground, not only that such an address was delivered at the University, but by a member of its trustee board. Passages from the address were quoted and commented upon by Mr. Byrnes. This drew attention to the address and it was heralded all over the country, which resulted in a steady demand for it. One paper here published it in full. And since, in connection with a second hearing before the House, it has been published in full in the *Congressional Record*.

When the address was prepared, I felt strongly at the time that God wanted me to say just the things which I did say. What use he would ultimately make of it, or how it would be brought to the attention of the public, I did not know. How wonderful are the ways of God! In a way that no one ever dreamed of, it has been given a publicity and a hearing far beyond what we ever could have hoped for. And in addition has been incorporated in full in the records of the Nation there to remain as a perpetual reminder of present day conditions, and as a protest against them. God be praised, and may it be used by him still more as a means of helping to pull down the strongholds of wickedness in the Church as well as in the Nation.

THE BIBLE, THE WORD OF GOD, has been assailed by all kinds of enemies, during all the centuries; but it still holds its own. It has never been more in demand than it is today; it has never been more widely circulated than it is today. It is in a

class all by itself, so far as the number of volumes that are printed. Millions of copies are printed and circulated every year. It was never more influential than it is today. More and more, the thoughtful, thinking men of the world, the men who are really concerned about making it what it ought to be, are listening, as never before to its great lessons; are seeking, more and more, to put into operation its great principles and ideals as the only hope of a better world. It is the one book, more than any other, or than all others, that seems to have back of it, the great invisible Spirit that is in all that we see in the heavens above, and the earth beneath, and the waters under the earth. The stamp of his approval is upon it as upon no other book. It is the one book that he has singled out and lifted up far above all others; the one book, more than any other, that he has put into the hearts of men to combine to circulate with no commercial or selfish end in view. The great Bible societies are not trying to make money out of the publication and circulation of the Bible. It is simply because of its intrinsic moral and spiritual worth, because of the great message which it holds for the world,—a message from God,—a message that is of vital, of transcendent interest to the whole human race. THE book of books. The book.

If any man have not the Spirit of Christ he is none of his. The Spirit of Christ here may mean the Holy Spirit by which all true believers are sealed unto the day of redemption, and through whom we are transformed into the image and likeness of Christ.

The spirit of Christ may mean also the prevailing state of his heart and mind, the inner disposition of his soul, his outlook upon life and all with whom he came in contact. In this sense, his was a lowly, loving spirit, which transcended all race and class lines and mingled freely with all men, and was equally at the service of all,—a big, generous, kindly, brotherly spirit was his. And without this spirit, whatever else we may have, we are not his. we do not belong to his family or kingdom; we lack the one sure test of those who are truly his.

What becomes of the white man's religion, in his attitude towards his colored brother, under a test like this? What becomes of the religion of most of us? The spirit of Christ, his lowly,



loving, kindly, brotherly spirit, is what we all need, and what the world is waiting for in order to bring on a better day,—a day of peace, of gladness, of joy.

A minister who is but poorly equipped intellectually, educationally, but who is of good moral character, and of real piety, is greatly to be preferred to the man, however well equipped intellectually and educationally, but who is of questionable character, whose ways are crooked. The one may have to be tolerated, the other should never be; the ministry of the one may result in good, of the other only harm can come. Such a minister discredits the gospel, and becomes an obstacle in the way of the progress of the kingdom of God. A godless minister, an immoral minister, should be nowhere tolerated, should be driven out of all of the churches. We need in the ministry, intelligent men, educated men, but above all God-fearing men,—morally clean men. Where such is not the case, the responsibility rests upon the officials of the churches, and ultimately upon the people who fill the pews and who furnish the means for carrying on the work in the churches. The toleration of immoral, godless ministers is always, therefore, a reflection upon the character of the people themselves, and is a pretty good index of their own characters.

The secret of effective or successful speaking depends very largely upon our knowledge of the subject discussed, and our interest in it. If we know but little about it, and feel but little interest in it, we cannot hope to make much of an impression upon others. It is the man who has something to say in which he is himself interested, that people care to hear, that will claim the attention of others. Interest alone, without knowledge will not go very far.

One secret of inward quiet, of an unperturbed mind, is always the aim to do right, to be square and upright with every body: and with this, take along an abiding faith in an over-ruling Providence who knows what is best, and who always sends us only that which is best for us. The purpose always to do right, and a firm, abiding faith in an over-ruling, directing, protecting Providence will always bring peace, and keep us in peace.

A Prayer at a reception tendered Marshall Foch at  
Howard University

Let us pray :

Our Father in heaven, we thank thee for the occasion that brings us together at this time; for the privilege of looking into the face of our distinguished guest, who, with other eminent men have come to our shores for the purpose of taking part in a great conference for the limitation of armaments, and, as we trust to lay the basis for a better understanding among the nations, and for the consummation of what we so earnestly desire, permanent world peace based upon righteousness.

We thank thee, that in thine all wise providence, in the midst of the greatest crisis in the world's history, thou didst raise up a great Captain to lead the armies of the Allied forces to victory—a man great, not only as a military genius, great in the science of war; but greater still in the qualities that go to make a great man, big of heart as well as brain.

We thank thee, not only for him, but also for the land from which he comes,—France, glorious France, which more than any other nation today, stands for LIBERTY, EQUALITY, FRATERNITY.

We thank thee that some of our boys were privileged to lay down their lives in her defence, and that all that is mortal of them rests in peace and security beneath her blood-soaked soil.

And now we commend to thy gracious, loving care, not only the great Marshal, but also his beloved country and all the other nations of the earth. We pray that the time may speedily come when nations shall learn war no more, and when all the armies of earth shall be gathered under the one GREAT COMMANDER, Jesus Christ. In whose name, we ask it all. Amen.

How does the theory of evolution harmonize with the lofty conceptions of God and the exalted standard of morals set forth in the Old and New Testament,—conceptions and a standard that have never been surpassed, and that leave nothing more to be desired? Renan says, "Whatever may be the surprises of the future, Jesus will never be surpassed," and John Stuart Mill adds, "No better translation of virtue from the abstract into the concrete can be found than to so live as to meet the approbation of Jesus." Out of what did the Bible come? and how is it that

Evolution stopped with it, and has never been able to get an inch beyond where it has left us in our conception of God, and the standard by which character and conduct are to be regulated? If Evolution is a continuous process by inherent forces, how can it be arrested? how can there be any ultimate standard of character, any ultimate conception of God? God himself is also subject to the law of evolution; is himself in the process of evolving: so that we can never know what ultimately God is to evolve into, as the process of evolution, to which he, as everything else, is subject will go on forever. An evolving God, in the sense of growing up into something more wonderful, more exalted, more worthy of imitation, is an absurdity. If man has come up through countless ages, from some lower form of life, where is the proof?

### *The Prophet*

The difference between the prophet and the ordinary minister is that the ordinary minister is fettered by his environment; is **afraid of public sentiment**, afraid to do anything that runs counter to popular sentiment. On the other hand, the prophet stands out from his environment, recognizes his relation to God and looks at things from the Divine standpoint, and not from the standpoint of his immediate environment, and speaks what God directs him to speak, regardless of personal consequences. If he suffers for it, he is willing to suffer, as we find the apostles doing when they would not keep silent, though forbidden to do so by those who reflected popular sentiment. The average minister is the slave of his environment because he has no true appreciation of his high calling as the Divine representative among men. His very calling ought to put him on a plane so high that no earthly clamor as heard in his environment would be able to seal his lips or dampen his ardor as God's representative among men.

June 19, 1924.

I notice that the Virginia General Assembly has just passed a law: 1. Defining the term "White" to mean "a person who has no trace of any but Caucasian blood, except a person who has not more than one-sixteenth American Indian blood." 2. It makes it unlawful for a white person to marry outside of his own race, i.e., he or she must marry a person with no trace of any but Caucasian blood, or with not more than one-sixteenth of American Indian

blood. The avowed purpose of this law is to preserve the integrity or purity of the Caucasian blood.

By preserving the purity of the Caucasian blood, I understand, the preventing of that blood mixing with any other blood. It is to so dam it up as to prevent a single drop of it escaping and mingling with any other strain.

The gentlemen who have succeeded in enacting this law seem to think that what they have done will do it. But, strange to say, they have made no provision in this law for preventing the steady flow of Caucasian blood which has been going on for hundreds of years in this country, and which is still going on, into the veins of the Negro through illicit intercourse between the races. It would have been a very much better way, and a very much more effective way of accomplishing what they seem to have in mind, and would have helped to increase our respect for their honesty, their sincerity, if they had changed the form of the law and made it read: "Any white person who shall be found having sexual relation with any person except one who has no trace of any but Caucasian blood, or one not having more than one-sixteenth American Indian blood, shall be deemed guilty of a felony, and shall be imprisoned for ten years and kept at hard work."

The enactment of such a law in every Southern State would do three things:

1. It would secure, as far as it is humanly possible, what these gentlemen want, or seem to want—the purity of the Caucasian blood. It would make the mingling of that blood with the blood of any other race a crime, with a heavy penalty attached.

2. It would insure also the purity of the black race. It would effectually check the illicit intercourse between the races, especially on the part of white men, who seem to think it is all right to debauch colored women. These gentlemen who seem to be so anxious to make laws against the intermarriage of the races, against the legalizing or making honorable such sexual relations, apparently have no objection to how much it goes on in an illicit way. It has always seemed strange to me, in the face of all this talk about miscegenation and the horror expressed by the Southern whites at the thought of such a thing, that no attempt has ever been made in any Southern legislature to check this illicit relation between the races. Why hasn't someone proposed such a law? Why doesn't someone

now propose it! The Southern white man could not, of course, be expected to start such a movement or to be favorable to it, but why don't the Southern white women, who know the weakness of Southern white men for colored women, and who now have the suffrage and who can make their influence felt, start such a movement? In no quarter of the South is there any evidence that such a movement is being started or is likely to be started. On such a proposition as that the Governor of Virginia would not be likely to be sending to the Governors of the other States of the Union, urging them to bring the matter to the attention of their several legislatures. And if not, why not? If this Caucasian blood is such a precious thing; if so much depends upon keeping it in the proper channel, keeping it from going astray into other channels, this, it seems to me, is the only logical thing for them to do, and to do it at once. I do not see how these gentlemen can ever hope to impress people with their sincerity if they make no effort to check this illicit intercourse between the races.

3. The passage of such a law would prove to the country and the world that they are really sincere; that they really believe what they say they believe about the importance of keeping the Caucasian stream moving only in Caucasian channels.

If we could find a man, or a set of men, in the South who had the courage to propose such a law, it would be interesting to notice how such a proposition would be received by the South and by the press of that section. One thing we may be sure of—there would be no glaring headlines commending it and calling upon all Southern legislatures to proceed at once to enact it into law. Those who are howling loudest to stop the intermarriage of the races would have nothing to say, or very little, for they know perfectly well such a law could not be passed in a single Southern legislature, or, if passed, there would be no effort to enforce it. Why don't these Southern gentlemen face the real issue and meet it like men and not try to evade it, as they are doing, working themselves up into a kind of spasm about a thing which very rarely occurs—the intermarriage of the races—and giving themselves no concern about a thing which is constantly occurring, and which began far back in the days of slavery by the masters themselves and is still going on? My suggestion is, if they will turn their attention with half the zeal they are now showing about the other matter and stop this leak, the other will take care of itself.

When the spirit of Jesus Christ gets into a man it will make him humble; it will give him a lowly estimate of himself; it will take all the conceit out of him. Like the poor Publican, as he comes into true fellowship with Jesus Christ, as he comes to know him, the more modest will be his estimate of himself. It is the man who has seen the king in his beauty whose estimate of himself grows steadily less and less. You can't be much with Christ; you can't be on close, intimate terms with him; you can't drink deeply of his spirit without having all the conceit knocked out of you, without growing steadily in a lowly estimate of your virtues or attainments. In the Sermon on the Mount, Jesus begins by pronouncing a blessing upon the lowly spirit: "Blessed are the poor in spirit." And here he says, "For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." It is the man with an humble spirit that God honors, and it is the man with a haughty, proud, self-righteous spirit that God abases. That is the rule: that is the course which he invariably follows in his dealings with men. And it is the rule which men also largely follow in their dealings with each other. The puffed up, conceited individual is the one that most people like to see let down, humbled.

July 23, 1924.

Ten years ago there went out from our home dear, dear Lottie, who was always so sweet, so gentle, so loving, so everything that a man could desire in a wife. She was indeed a companion, a helpmeet, a constant joy and comfort to me during all the years that she remained with me, sharing all my joys and sorrows, and helping to bear all of my burdens. No one could have more thoroughly identified herself with another than she did with me in the great and important work in which I am engaged. My work was her work: my joys were her joys: my cares and anxieties were all hers. It was a beautiful fellowship. We walked lovingly together all the way. And though for ten years she has been away, the thought of her remains as sweet and fresh as ever, and will be until we meet again in the Beyond in an unbroken fellowship forever. It is a great thing for any man to be yoked up for life with a noble woman. No greater earthly blessing can come to him than such a fellowship. One of the things for which I have been most thankful is the kind Providence which brought us together and that kept us together for so many years.

November 4, 1924.

This is election day, and it is to determine the fate of the aspirants for the Presidency. Today will determine whether Mr. Coolidge, Mr. Davis or Mr. LaFollette will be President of these United States. It is to them a fateful day. And before each one of us a similar day awaits us all, when our fate shall be determined. The determining factor in the political fate of these three men is a majority vote of the people of the United States. It is what the majority of the voters say that determines. In our case, however, a majority or minority vote counts for nothing. Our fate is determined on the basis of our record by one who knows all about us and who is infinitely just. Our fate will be just what we make it. No majority vote, no landslide can have the slightest effect one way or the other. Such a day the apostle Paul was looking forward to where he says: "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed to him against the day." That day: He was evidently looking forward to a day when the issue of this life would all culminate or converge. And he looked forward to it confidently; he had no fears or doubts as to the final outcome. "I know I am persuaded; I have no misgivings," he says. So may it be with all of us.

#### *Excuses.*

The excuse which people often make for not coming to church is the state of the weather. What have we to do with the weather? Nothing. We have something, however, to do with ourselves. We can't control the weather, but we can control ourselves. How contemptibly little we must be if we allow the state of the weather to keep us from the performance of a duty, especially on a day set apart for that purpose by God, and which we do not allow to interfere with our duty on other days. It is a thing of which we ought to be ashamed; we ought to be ashamed to show ourselves so weak, so pitifully weak. The weather ought not to be allowed to stand between us and any known duty, and would not if our hearts were right. Most of the excuses that are offered are unmistakable evidences of our lack of seriousness, lack of earnestness, lack of a proper sense of obligation, which strikes at that which is most vital in character. A man upon whom the sense of obligation rests lightly is not a man to be trusted, is not a man upon whom any dependence can be put.

November 4, 1924.

I am 74 years of age today. I am not very strong, nor am I quite free from pain; but I have many, many things to be thankful for. It is wonderful how God has led me during all these years; how beyond measure He has showered blessings upon me. In no previous year has He given me greater reasons to be thankful to him. The loving, thoughtful care of the members of the church has shown no abatement. I have every reason to believe that I still have a warm place in their hearts. Some of them particularly have been most gracious, most kind and loving. I am hoping soon to be relieved from the heavy duties of the active pastorate by the coming of an associate pastor. I am not at all tired of the work, but feel that I am no longer equal to the task as it should be performed. I shall miss, of course, the regular ministrations of the Sabbath. It will seem strange when Sabbath morning comes not to be preaching, as I have done for more than 46 years without a break. I shall still preach, of course, occasionally as the opportunity presents itself. I shall never be content to be silent. As long as I live I shall hope to be telling the old, old story of Jesus and His love. It is a great privilege to have been used of God during these 46 years. In the nature of the case, I cannot hope to be spared very much longer. But while I am here, be it long or short, I still hope to be of some use in pushing forward the kingdom of God—in blessing our fellow-men.

I don't know all about Jesus Christ, but I know enough of Him to know that He can be trusted; that what He says may be relied upon with absolute assurance. He knows what He is talking about. I would take His word against the word of all the wise men of earth, all the sages, philosophers, scientists that have ever lived or that are yet to be. "Heaven and earth shall pass away, but My word never," is what He said. And I believe absolutely in the truth of it. All I need ever to know about anything is that Jesus endorses it; that He stands back of it; that He vouches for it. It makes no difference who may assert the opposite. To build on His word is to build on a rock foundation, a foundation that will stand the test of time and of eternity.

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As to the congregation to which one ministers, it isn't whether it is large or small, but what are we doing for it, or with it? Are



we feeding it with the bread of life? Are we properly instructing it in the ways of life? Are we setting before them proper ideals? Are we expounding to them faithfully the great principles of righteousness? Are we pointing out to them clearly the way of life, spiritual and eternal? Are we trying, earnestly, faithfully to build them up in faith and holiness? If so, whether there are few or many to listen to us need not trouble us. Our duty is to feed those who come; to point out those who come to Jesus, who is the way, the truth, the life, and leave results with God.

We depend, in a sense, too much on ourselves and too little on God. Not that we are not to do all in our power, but we are to remember that, in addition to what we do, unless help come from above we are doomed to failure. Not less of self, but more of God. In all our efforts we are to remember the words of the psalmist:

Except the Lord build the house,  
They labor in vain that build it;  
Except the Lord keep the city,  
The watchman waketh, but in vain.

July 23, 1925.

This day eleven years ago the silent messenger came to our home and took away a loved one, leaving a vacant place that has never been filled and never can be. When the time comes for me to go and join her, which cannot be far off, since I am nearing my seventy-fifth year, it will be with the consciousness that I have never even so much as thought of putting anyone in her place. The tie that binds us together, is to me, such a sacred one that I do not feel that it could be shared by another. When we meet in the beautiful beyond it will be in the sweet consciousness that there has been no break in the sacred tie that has existed between us from the beginning. Only yesterday I read in one of the daily papers a little poem entitled "Always." The last stanza reads:

Always the moon by night,  
Always the sun by day;  
Always the steadfast light  
Shining across life's way.  
Always a beacon true,  
Burning eternally;  
Always my love for you—  
Always your love for me!

Such is the love we have always had for each other, and such it will be when we clasp glad hands again in the endless life beyond.

September 29, 1925.

While having my hair cut yesterday, my barber said to me: "Dr. Grimké, since you have been away (I had but recently returned from my vacation) we have lost one of the great men of our race." The man to whom he referred was a politician, and a politician of the worst stripe—a man who exploited the race for all it was worth in the interest of himself, and who, morally, was as debased a specimen of humanity as could be found anywhere. He was a man of education and ability, but utterly bankrupt morally. One of the great men of the race, forsooth! For myself, I resent with the utmost indignation the placing of a man of that character among the great men of the race! When I think of the great men of the race, my mind goes out to such men as Douglass, Crummell, Payne, Crogman and men of that stripe—men morally clean.

Tall men, sun-crowned, who live above the fog.

In public duty, and in private thinking.

It makes me sick at heart that men, utterly devoid of character, can be even thought of by any decent, respectable member of the race as great, as worthy of a place among those who should be remembered with pride in the years to come.

Let us hope that the time is coming, and coming soon, when men of that stripe will get nowhere within the race a respectful hearing, but will be relegated to the scrap heap, where they belong. The time must come, if we are to amount to anything, when character must be given a larger place in estimating our public men. A man of brains, a man of education without character, however brilliant he may be or however commanding his ability, is not one to be proud of, but to be ashamed of. The greater his ability, if morally unsound, is his power to retard our progress, to lower the general moral tone. His example will be a steady source of corruption, a menace to all that is best and noblest in the race. Let such men everywhere be looked down upon and treated as they deserve to be treated. Whatever honors we have to give or compliments to pay, let it be to men that are clean, pure, upright in character and conduct, and not to those whose record is all honeycombed with rottenness.

I listened yesterday to a description of a show that is going the rounds of the theaters here. It is made up largely, from the description, of half-naked women, bare-legged and dresses cut as short as it is possible to cut them—almost to the waist. One gentleman present was asked whether he had seen it, and he said he tried to, but the crowd at the door of the theater was so great that he gave it up.

How people, made in the image of God, with the possibilities open to them of fellowship with what is pure and noble and beautiful, could so debase themselves as to sit for hours in the presence of such an appeal to the lowest instincts within them is incredible, to say the least. How people, claiming to be decent, men and women, members of Christian churches, young women, teachers in the public schools and in Sunday-schools, can take satisfaction in such exhibitions of vulgarity is amazing. It only shows how, under the influence of such performances, the standard of decency has steadily gone down and is sinking ever lower and lower. There is apparently no longer any sense of modesty or decency left. The drift is ever toward things which tend to debase, to demoralize. Shame on all, old and young, who see nothing to condemn in such things! How anyone claiming to be decent can go down into that hog wallow, can be content to feed on such moral filth is beyond my understanding. Surely there must be a change if society is to be saved from utter collapse. The conditions about us call loudly and persistently to the moral forces to arouse themselves before it is too late.

If we are to have peace within our own souls and peace with God, we have got to do right, we have got to make His word a lamp to our feet and a light to our path. There is no other way; His ways only are ways of pleasantness and paths of peace. Hard as it may be to learn this lesson, sooner or later it must be learnt if we are to come into the possession of true, lasting peace.

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It is a great thing in preaching to expound the word of God, to draw out of it what is in it, and not attempt to expound our own views, to set forth our own ideas. What the people need is to hear the word of God, and not the wisdom of man, not what is passing current in the newspapers and magazines. The sooner we preachers learn this lesson and stick to it, the more fruitful of good

will be our ministry. It is a great privilege to be permitted, week after week, to appear before the people and to unfold to them the Word of God. How careful ought we to be to see that what we do present to our hearers is the Word of God, the plain, simple, unvarnished truth of God, and not the speculation of men, the vagaries of the human mind—what Jesus calls the traditions of the elders, which are of no value as a means of grace.

I have been thinking of God and of the infinite resources of wisdom, knowledge and power that are laid up with Him and that are available for all who wish to draw upon Him. And yet, how few, how very few of us ever think of it or ever seek to avail ourselves of the privilege. We go on in our blindness and weakness as though there was no help for us. If it is wisdom that we need—and who of us doesn't need it—or if it is strength that we need—and who of us doesn't need it, for we are all weak, pitifully weak—all we have to do is to look to God, is to call upon him. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." And is it not also written: "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and it shall be given unto him."

If we lived up to our opportunities, used our privileges, how different it would be with us, how much better lives we would all live, how much greater would be our progress in the spiritual life: how fewer mistakes and blunders we would make. Let us wake up to our privileges, to our opportunities. If we are wise we shall keep in constant and close touch with God at all times.

When I say I am being saved, what do I mean?

1. I mean that I have been forgiven of all my past sins by God for Christ's sake, i.e., in virtue of His sacrifice of Himself upon the cross.

2. I mean, through the operation of the Holy Spirit, I am getting more and more the victory over indwelling sin; am coming more and more conformed in character and life to the requirements of God's most holy and righteous laws; am getting to be, more and more, in spirit and temper, like the Lord Jesus Christ. Unless I am getting better, steadily improving in the quality of living, I am not being saved, sin is not losing its power over me, and right-

eousness is not getting a stronger hold upon me. Salvation always carries along with it a look forward, a step forward. Unless our feet are being planted on higher and ever higher ground, we are not being saved, for salvation is always from sin, and therefore carries along with it always the idea of a steadily lessening of the power of sin over us and a growing power of the good. It is a great thing to carry about with us the consciousness that we are really being saved. It is what every true Christian knows to be true of himself or herself.

The church is the place of worship, of spiritual refreshment, where people may come and be instructed in the things of God, in things of an elevating and ennobling character—a place from which we may get glimpses of life on its highest plane—where we are forced to think of the enduring treasures—of the things that are true, just, pure, lovely and of good report.

It is not a place for entertainment or amusement, where we go to while away the time, to get away from the serious things of life. Unfortunately, that is what some ministers seem to think it is for, and so arrange their services with that end in view. They succeed in attracting the people, in entertaining them, but make no serious impression upon them. They go away not only not made any better, but worse. In the atmosphere of such a service they sink to lower levels, go out to meet life's duties and responsibilities weaker, less able to resist its many temptations, less able to discern between what is right and wrong. Such services are not only of no value, but a curse instead of a blessing to any community.

I have just passed my seventy-fifth birthday—November 4, 1925. As I look back I have many, many things to be thankful for. How wonderfully God has preserved me and cared for me during all these years. In my old age I am free from all care, as to financial support, which is a very, very great source of comfort. God has made it possible for me, in this respect, to face the future without worry. For which I am profoundly thankful.

I am no longer in the active pastorate, but I find much to do in getting ready some things that I would like to be published after I am gone, which I trust may be of value in helping to shape and mould the character of the generations that are to follow. I wish them published not because I think they are of any literary

value, but because I hope they have some moral and religious value. In this way I am spending my time, and hope that I may be spared and may have sufficient strength to complete what I have in mind and upon which I have set my heart.

I still hope occasionally to do a little preaching. It is what I love to do; and I realize now, more than ever before, what a privilege it is to be entrusted with the glorious gospel of the grace of God to dying, sinful men. A true minister of Jesus Christ is in a position to wield an influence for good second to no other man on earth. I sometimes ask myself the question as to how many of us who are in the ministry realize, as we ought, the nature of our calling and the sweep of great possibilities for influencing men that it opens up to us. On my way from Howard University today, after attending the morning session of the Convocation, I was talking to a brother minister (Rev. L. Z. J.), and the burden of our conversation was as to the Christian ministry, and the part which it is capable of playing in the future of the race, if we can get the right kind of men in it—men who are educationally qualified and who realize that it is a high calling which will require the very best in them day in and day out, week in and week out, month in and month out, year in and year out to the end of life. It is because not a great many come to it with this overwhelming sense of obligation which it imposes and the wide outlook for usefulness which it opens up that the future is not as bright as it might be. As I look back over these seventy-five years, nothing gives me greater pleasure than the fact that nearly forty-eight of them have been spent in this highest of all callings. For this particularly, as I look back, I am thankful to God.

The country has been considerably stirred up over the Rhineland case. In following the proceedings before the Court, several things impressed me:

1. The debased moral condition of the young man. The record showed him to be a moral leper of the worst type. Hardly anyone could have sunk lower than he has.

2. I was impressed with the brazen effrontery of a man of his character feeling that he was too good to be the husband of a colored woman. The fact is the most depraved colored woman is as fit to be his wife as he is to be her husband. Certainly he is mor-

ally unfit to be the husband of any decent woman of any race or color.

3. I wondered if his father, who had sent him away on a two-years' tour in order to get him away from his colored sweetheart, felt that in so doing he was maintaining the dignity and standing of the family. Sending him away did not change him in the least; he was the same in character, the same moral pervert. How could the dignity of the family be maintained with such a representative in it? Is it a greater reflection on the family for him to be the husband of a colored woman or to be the moral leper that he is? To be associated with a colored woman in lawful wedlock, according to his father, is a greater disgrace than to be of the depraved character that he is.

The Rhinelander's name has been trailed in the dust not, however, because this son married a colored woman, but because of his debased moral character. If the name of the family is worth anything, if it represents anything of real worth, nothing can tarnish it or dim its lustre except the unworthy moral character of those who bear the name. The disgrace to the family is not in the marriage of this son to a colored woman, but in his character; that is the thing that should bring the blush of shame to the other members of it. If, in his home training, the father had been half as much concerned to fix firmly in his heart and mind high moral principles and ideals as in seeking to prevent him from marrying a colored woman and after marriage to annul the contract, things might have turned out very differently than they did. If the family will give a little less attention to its dignity and a little more to the things without which dignity is of no value, only an empty nothing, it will be better for this family and for all families who pride themselves upon their wealth and social standing. Without high character, it is simply what Solomon described as "Vanity of vanities."

The *Evening Star* of December 15, 1925, announces the murder of "Battling" Siki, the Senegalese pugilist, and devotes fully a column to him. Sorry as I am that he should have come to his death by violence, I am sincerely glad that he has run his course and is off the stage of action. He is a type of Negro, low in all his tendencies, that is simply a disgrace to the race and to humanity. These fighting, drinking, carousing, sporting Negroes—the less

we have of them the better it will be for us. His brawn and skill as a pugilist were more than overbalanced by his character and conduct. Pugilism, at best, is a poor asset, but when combined, as it generally is, with low tendencies, it is a liability, a thing that reflects no credit upon the individual or the race. Let us hope there will be no more "Battling" Sikis to disgrace the race.

In reading the notice of him, I could not help thinking also that if it had been the death of a worthwhile Negro, no notice would have been taken of him—certainly a whole column would not have been devoted to him and on the front page of the paper in large headlines. The Negroes who stand for the highest and best things are not likely to attract the attention of the white press, or the Negro press either.

We learnt from the papers a few days ago that a passenger train in Mexico was held up by a band of bandits and twoscore persons massacred and the rest robbed.

Learning of this outrage, the Government, we are told, sent forth thousands of soldiers, who ran down these murderers and shot them to death. That is what Mexico, so-called barbarous Mexico, did, and did promptly.

Yesterday the same papers informed us of the fact that at Ocala, Florida, in this highly civilized country, priding itself on its greatness, on its superiority to all other nations, a Negro only suspected of an assault upon a white woman, and while in the hands of the sheriff on the way to the hospital, where his supposed victim was being cared for to see whether she would identify him as her assailant, was taken from the hand of the sheriff and riddled with bullets.

What has the Government of the United States or the Governor of Florida done to run down these murderers? What is likely to be done? Nothing. There will be no earnest, honest attempt to run them down and bring them to justice. And yet the crime that was committed in Mexico, shocking as it was, is not so serious as the one committed in Florida. In Florida the prisoner was taken from the hands of the State, and in defiance of the State, executed without trial, without having his guilt proven beyond a reasonable doubt. Barbarous Mexico promptly asserted her authority, apprehending and executing the defiers of her laws. Highly civilized Florida has no sense of the sanctity of law or of its obli-



gations to see that the laws are enforced. And so nothing has been done or will be done, except it may be in a mere perfunctory way.

How long are the good people of the United States going to sit quietly under such conditions? How long are they going to let such base fellows trample upon law and decency? Something will have to be done to check this downward tendency, this rule of the baser elements of the population. It looks, in the Florida case, as if the scoundrels who intercepted and executed the prisoner were afraid that he would not have been identified by the woman, and so they would be deprived of the joy of killing a "Nigger" or of showing their contempt for the law. The Negro, in the judgment of those who take part in mobs in the South, is not entitled to trial by jury; that is a white man's privilege. All that is necessary is for any white person to accuse a Negro or to suspect him of some felony to establish his guilt. The Negro must not be dignified by giving him a trial, by treating him as a human being.

Feb. 8, 1926.

The papers today contain an account of an alleged assault by a Negro on a twelve-year-old white girl in Delaware. The papers go on to say: "The crime aroused such intense indignation throughout lower Delaware that a mob of 500 men searched the jails in an effort to lynch the Negro the night of the crime. Officers had secreted him at Greenbank, near Wilmington, where he was held until brought here under heavy guard early this morning." According to the account she was first clubbed and then assaulted. The Negro, though in the custody of the law had not yet been tried, so that there was no legal evidence of his guilt. Whoever committed the crime, it was enough to excite the deepest indignation on the part of the entire community; but it was no justification for a mob to arrogate to itself the right to commit an equally lawless act in seeking to lynch him. After the guilt of the accused is established, the avenger of the assault is the State of Delaware and not a mob of self-appointed citizens.

In reading over the account of this wave of indignation that swept over the southern part of the State of Delaware, certain questions suggested themselves to my mind:

(1.) If the assault had been made upon a colored twelve-year-old girl by a white man would any such wave of indignation have

been felt by the whole of Southern Delaware? Would a mob of 500 men have searched the jails in order to lynch him?

(2.) If the assault had been made on a twelve-year-old colored girl by a Negro, would the whole of Southern Delaware have been stirred as it was? Would 500 men have searched the jails in order to lynch him?

We know that not a ripple of indignation would have been stirred. We know that not one white man would have even thought of starting out to lynch him.

I am asking these questions in order to bring out the fact that the intense indignation that was felt was not because a young girl had been assaulted in the brutal manner in which this young girl was; but because she was a white girl and her alleged assailant was a Negro. It was not because they were interested in preserving the virtue of all little girls, but only white girls; and it also grew out of their hatred of the Negro.

The test of civilization, of how far any community is civilized, is to be found in the extent to which it is able to look at all offenses regardless of the color or the race identity of the offender, simply and purely as a matter of right, of justice. And also in its ability, in the face of the most exasperating circumstances, to possess its self in patience while the properly constituted authority handles the matter. It is the lack of civilization which stands for perfect, self-mastery, that these outbreaks of mob violence reveal, which, instead of being creditable to a community, is the most damning evidence of its lack of sanity and of moral worth. They reveal every time the instinct of the savage. How much more dignified in every way, to stand back and make way for the majesty of the law, for the only safe-guard of civilization.

The Virginia Legislature has begun a movement to class as colored all persons having any admixture, however small, of Indian or Negro blood. The moment I read this I thought of Woodrow Wilson, and of the fact that his second wife always referred with pride to the fact that she had in her veins the blood of Pocahontas, the Indian maiden. Poor Woodrow! the very thought of his having been the husband of a colored woman, must have made him turn over in his grave. How could he ever, even during the countless ages of eternity, outlive the disgrace of having married a woman classed as colored by his own beloved state of Virginia:

Think of Woodrow Wilson, with all his prejudice, his contempt for colored people, being yoked up with a colored woman. I hope for his sake, for his peace of mind the movement may be defeated, although it would serve him right if it should become a law. There is no disgrace in marrying one having either Indian or Negro blood in his or her veins, but it is to one who thinks it is, as was true of Mr. Wilson. If he should chance to meet her on the other side, how would he feel towards her? Would he own her, or repudiate her? How would the first Mrs. Wilson feel towards both of them? Would she deign to recognize either; for she too was full of race prejudice.

March, 1926.

The State of Virginia is rendering itself more and more infamous, in its efforts to humiliate the Negro, and to set him apart in a way to impress upon him his inferiority to the white man. It now demands that in all public gatherings the races must be separated, must not be allowed to sit indiscriminately together. This is done particularly, I am told, to get at Hampton Institute where the races are not separated in its public gatherings and in its dining rooms. I have been puzzling my brain ever since I heard of this action on the part of the State, to try to find out what possible satisfaction can the forces back of such a law, find in its enactment. To my mind it is simply, pure "cussedness," the wish or desire to make things as unpleasant as possible for the race in its effort to rise. Anything which would seem, even remotely, to suggest the idea of equality must be taken out of the way. In the final analysis, it grows out of race hatred, the determination that never, if they can prevent it, shall it ever amount to anything; shall it ever become a self-respecting race, conscious of its worth, of its ability to rise to the same high level as any other branch of the human family. It is inferior, and it must be made to feel its inferiority.

A law like that will not hurt the Negro. It will excite his indignation at first, as it ought to, but it will have no effect in diminishing his respect for himself, or of impressing him with the idea that he is any less worthy of respect because his skin is not white. These Jim-Crow laws may be multiplied in every state of the Union, but, in spite of them, the Negro will still hold his head up and move forward in the consciousness of the fact that he is a

man, and that whatever his defects may be, in one particular, at least, in magnanimity of soul, he is immeasurably beyond these men who are seeking to degrade him in his own estimation and in the estimation of others. Fortunately for us, there is a great law, back of which is God Almighty, to wit, "With what measure ye mete, it shall be measured to you again." So that under the operation of this law, these evil doers, these enemies of righteousness, these men, to use the language of the apostle, "full of all subtilty and all mischief," will some day have meted out to them their just deserts.

This movement on their part and all similar movements, they pretend, grow out of their desire to preserve the purity of the white race. That such is not the case, however, is evident from the fact that no steps are taken to prevent the illicit sexual intercourse between the two races. The fact that this illicit intercourse goes on, and goes on with their knowledge, and yet nothing is done to prevent it, is proof positive that back of these Jim Crow laws that they are passing is not, as is alleged, the desire to preserve the purity of the white race, but something else, and that something is race hatred. To pass laws penalizing this illicit intercourse or legalizing it would, in their estimation be lifting the Negro to an equality with the whites. And this is one reason why no step has been taken to correct this evil, and is not likely to be. The debasing effect which it has upon Negro womanhood and upon white manhood counts for nothing with them. It isn't morals that they are interested in; it isn't race purity in that sense that concerns them. They know that they cannot stop this sexual intercourse between the races; and more, there is no real desire on their part to stop it as long as it is out of lawful wedlock. All this talk, on their part, about race purity is nothing but a sham, behind which they are seeking to hide their meanness toward the Negro. It is contemptible, utterly unworthy of men making any pretence to decency, to say nothing of professing Christians.

Where are the God-fearing men and women in the State of Virginia,—the men and women whose names appear on the roll of the Christian churches in the State, that the passage of such a law is possible after more than fifty years of freedom, and in the face of the marvelous progress that the Negro has made along all lines? There is something wrong, radically wrong, about the

religion of the people of any state where the passage of such laws is possible. The old State of Virginia, in the past, has given us some illustrious names in the history of our country; but if it continues to make the kind of record it has been making in recent years on the race question, it will so disgrace itself that it will be necessary for some of its right thinking citizens to rise and go backward and cover its shame. Any state ought to be ashamed, before God and before decent self-respecting men, to pass such a law! Before God I denounce it as an abomination, as a thing to be ashamed of! And, if the State is not ashamed of it, so much the worse for it, so much deeper is its disgrace.

Our duty is to be kind, and to use our influence, as we journey along the way of life, to do what we can to induce others to live right, to fear God and keep his commandments.

Jesus carried his standard of life with him wherever he went and he was always true to it. He never took into consideration what others thought, or what their standard of conduct was, or what was customary or popular in the environment in which he happened to find himself. Everywhere and at all times the standard which he followed was within him, and by which he was always governed. When we are in Rome do as the Romans do, meant nothing to him, counted for nothing with him. Whatever the Romans might do, he always hewed to the line marked out by the law written upon his heart, and revealed in the Word of God. And so it should be with us. The standard which we are to follow, by which we are to be governed, we should always carry with us, and always be true to it, whatever others may think, or say, or do. Our governing principles ought to be fixed: and from them we should never allow ourselves to be moved.

The Bible is a mine of the most valuable deposit of moral and spiritual truths,—truths of the greatest value, truths without which we cannot realize our noblest destiny. There are things hid away in it that are more precious than rubies more to be desired than gold, yea than fine gold. If we are wise we shall begin, and begin at once, and in earnest to dig in it, and keep on digging that we might be made rich in the things that count in this life, and in the life to come. It is full of the most precious treasures

of knowledge and wisdom only waiting our touch. It is amazing how this treasure house is neglected, even by professing Christians. A hunger for the Word is what is needed, and without which we cannot expect to make much progress in the spiritual life, in building ourselves up in faith and holiness. "Awake thou that sleepest," is the cry that we all need to hear, and to heed.

Am I a Christian? Am I like Jesus? Do I want to be like him? Am I trying, earnestly trying, to be like him? If I am not like him; if I am not showing, in a measure at least, something of his spirit, temper, character, have I a right to call myself a Christian? It is a serious question for those who profess to be Christians. We must not be satisfied with a mere profession. In our character and life the evidence of our relation to Jesus Christ ought to be clearly seen. So few of us, after making a profession, ever concern ourselves about exhibiting the proof of its genuineness. We forget entirely, that the tree is known by its fruit: and that whether we are really Christians or not, depends not upon what we say, but upon what we are, in character and life. If we are Christians, then we must let our light shine if we hope to have others believe it; we must be as a city set upon a hill, if we hope to have others recognize us as such. We can't put our light under a bushel, and hope to excite in others any respect for our religion. It is strange that so few of us seem to recognize the truth of this: and so continue to live the kind of life that we live, neither hot nor cold, and so fit only to be spewed out of the mouth, or like salt that has lost its savor to be trodden under foot of men.

"More like Jesus would I be," is the prayer of my own heart,—a desire I trust that may never die out of my soul, but may grow stronger and stronger, until Christ shall be all, and in all to me. If I understand my own heart, I would rather be like Jesus in character and life than to possess all the wealth of the world. Such a character and life are incomparably more than all material things. May we see the truth of this, and shape our course accordingly. In all of our getting, let us be sure that we get understanding, the true wisdom which leads us to fear God and keep his commandments. Any other course will be sure to end in disaster, for which there is no remedy.

What we all need, and need every moment in every day, and to carry about with us always, is a kindly feeling towards others,

and the disposition to be of service, in whatever way we can. Jesus carried about with him a loving heart, and was all the time looking out for opportunities of doing good to others. It was the joy of his heart to be helping someone, to be ministering to some sorrowing, suffering fellowman. And this is the spirit that we should all cultivate. The more we have of it, the better it will be for us, and the better it will be for others. Only love should ever be allowed to find a lodgment in our hearts; and from our hearts the desire to be of service should never be allowed to depart; so that it will keep us constantly on the look out for opportunities of being of service to those about us. The reason why we do so little in this line is because we are not greatly concerned about helping others. It is of ourselves that we are mainly thinking, and our own interest that we are seeking to advance.

The Christ life. O, what a life! A life of patient endurance, of self-sacrificing love, of tireless effort in behalf of others! More than nineteen hundred years ago it moved among men. It may still make itself felt through those who profess to be disciples of Jesus Christ. In no other way can it make itself felt. Jesus is no longer here in person, but we, his followers are here, and it is to us that he is looking to keep his presence alive in the world by showing the same patient endurance, the same self-sacrificing love, the same tireless effort in behalf of others. It is a wonderful and glorious life. May it so commend itself to us that we shall never be satisfied to live any other. No other is worthy of us. No other holds for us so much of blessing, and opens up to us such a wide field of usefulness.

White people, either have no convictions as to what the Christian attitude should be on the race question (I do not mean what attitude they may be inclined to take, but what attitude is required according to the ideals and principles of Christianity): or they are moral cowards, are afraid to live out their convictions. And this, unfortunately, is true of a great many. And so they bring discredit upon the holy religion which they profess, and the cause of Christ is injured, is weakened, in its influence for good. For nothing is good, however popular, which is not in accordance with the spirit and teachings of Jesus Christ. It simply postpones, and needlessly, the triumph of the Cross of Christ.

As we look back over life, in spite of its ups and downs, its pains, sorrows, heartaches, one thing we may be sure of, if we have been seeking earnestly and faithfully to serve the Lord, that all things have been working together for our good. To the child of God there are no accidents; things do not happen by chance: everything is under the guiding hand, the loving oversight of One who never slumbers, nor sleeps. The very hairs of our head are all numbered. Not a sparrow falls to the ground without his notice. And we are more than many sparrows. We have nothing to worry about. All we have to do, is to trust, to rest in sweet content.

The disposition to stand up for our rights,—to stand where Frederick Douglass stood for fifty years, insisting upon just treatment for his race, is rather at a discount today in these degenerate times,—at a discount with certain of our white friends, and also with a certain class of Negroes. We hear a great deal about the evils of agitation, about the little good that it does, and the great amount of harm that comes from it. We hear a great deal also about what is called “mere talk.” And the sneer is that to talk about our rights is of little value or importance; that it doesn’t do any good. The attempt is to discourage all agitation, and to undervalue the services of the men who are keeping up the agitation for our civil and political rights. And yet was it not through agitation that the great revolution in public sentiment was effected before which slavery finally went down? was it not because such men as Douglass and Philips and Garrison and Sumner and others of the noble band of Anti-slavery leaders went everywhere through the free states and inaugurated a campaign of education. Fortunately for us there were men like Douglass, gifted orators and writers, who were willing to speak out in behalf of the oppressed millions of bondmen in this land. We must not fall into the silly, foolish notion that it does no good to agitate, to speak out, and to speak out boldly and strongly. It is our duty to do all that we can to hasten the coming of a better day. It cannot be done, however, by being silent, by quietly and timidly submitting to wrong. If we want to help hasten the coming of a better day, we must stand up squarely, uncompromisingly for our rights; we must insist, never mind whom it may offend, upon being treated the same as other citizens of the Republic are treated. And we must per-



sist in doing this, day in and day out, week in and week out, month in and month out, year in and year out, until the white people come to understand that we are in earnest; that we understand what our rights are; and that we are not going to be satisfied with anything less than our rights under the Constitution.

In the meantime, we must also do all that we can to strengthen ourselves along all lines—material, intellectual, moral, spiritual. As we grow in wealth, in intelligence, in Christian character, it will become more and more difficult to deprive us of our rights. Mr. Douglass pointed the way,—the way of persistent effort to improve ourselves, and of manly resistance to all efforts to curtail our opportunities, to abridge our rights. Let us see to it that we keep the way, and continue to walk in it, to the end.

If in contending for our rights we make enemies, they will have to be made; if by standing up for our rights we intensify opposition, it will have to be intensified. Peace purchased at the sacrifice of our rights is not worth having; peace purchased at the sacrifice of our rights is an ignoble peace, and is only another form of slavery even more galling and degrading than physical bondage. Those who want that kind of peace may have it. I, for one, will have none of it; I, for one, will never consent to it, so help me God!

We are not asking for favors; we are contending only for what justly belongs to us; for what we have earned the right to, by centuries of toil; by the sacrifice of life in defence of the Nation; and by efforts, as praiseworthy, as commendable as were ever put forth by any other race under similar circumstances, to make something of ourselves. I am a man of peace. I believe in peace; but there can be no peace with my consent, until the great principle of equality of rights and opportunities for all alike in the Republic, is everywhere recognized. To be satisfied with less would be doing ourselves a wrong, and would be doing a wrong to the Nation as a whole. What Mr. Lincoln said about the Nation being half free and half slave, is also true of it as respects its citizenship. It cannot hope to endure, to continue in peace and prosperity, with some of its citizens enjoying less rights and privileges than others. All must stand on the same common level.

We are now developing among Negroes a literary group, made up of men and women who are doing some very creditable

work in poetry and fiction, and in other lines. It has been suggested that it is along this line and by this group that the most effective work is to be done in solving the Negro problem, meaning by the Negro problem, winning recognition for the Negro. There may be something in this suggestion; but I confess, as I look over this group of literary Negroes, I note one thing that is rather discouraging, scarcely any of them seem to attach any great importance to religion. The drift among them is away from the church, away from the things which center about the great thought of God and man's supreme duty to fear God and keep his commandments. There is no effort made to exalt the spiritual, the moral, to lift up a standard that will keep men pressing on the upward way, above the sordid material things of the passing moment. I have just been reading a statement from J. Anthony Froude, which has in it a most important lesson: "One lesson," he says, "and only one, history may be said to repeat with distinctness; that the world is built somehow on moral foundations; that in the long run, it is well with the good; in the long run, it is ill with the wicked."

If this literary group among us would take seriously to heart the great truth that is presented here, and saturate themselves with it, and vitalize it in their writings, there would be greater hope of solving the Negro problem through this medium. I have no faith in any solution of the Negro problem in which God is left out, or in which he is shoved aside, regarded as of little or no importance. Nor have I any faith in any group of men and women doing very much towards its solution who feel that they can get along without religion; that God is no longer necessary in the upbuilding of individuals or races. As Mr. Froude has expressed it, "The world is built somehow on moral foundations." And where this fact is not recognized and put in the forefront, little can be expected in the direction of real elevation. I am glad that we are developing a literary group, but God forbid that it should be a Godless, irreligious group.

### TOLERATION

In the very idea of toleration, there is involved the thought of contact or association with people who do not think as we do, who do not see things as we see them. And the question which

it raises is, What shall be our attitude towards such persons? The question raised here is not, what our attitude is likely to be; not what our attitude will naturally be, human nature being what it is; but what ought it to be?

Where people do not think as we do, the reaction naturally upon us is not a favorable one; we are not drawn towards them, but rather repelled by them. It sets up at once in us a feeling of hostility, of opposition. And out of that opposition may come bitterness, hatred, persecution. We are all naturally intolerant: and it grows out of our selfishness: we want to have our own way, and to bend everybody to our way of thinking.

The proper attitude for us to assume, in our contact with persons who do not think as we do, is to recognize, and to recognize fully, their right to do their own thinking, to form their own opinions regardless of what we may think. It is simply conceding to others what we claim for ourselves. We do our own thinking: we form our own opinions, and other people have a right to do the same. That is the whole of it in a nutshell. It is the failure on our part to concede to others what we claim for ourselves that makes us intolerant. Until this right of every man to think for himself, as a free moral agent, is conceded, there can be no progress in toleration.

Being tolerant doesn't mean that we accept the views of others: or that we hold less tenaciously to our own views; but, while doing so, there is no bitterness in our hearts to those who do not agree with us. We can work with them on perfectly friendly terms. It may also be said, there is nothing inconsistent with true tolerance, for us to try to win people over to our way of thinking. If we believe that we are right, and that it is a matter of vital importance that is involved, we are morally bound, it seems to me, to propagate our views. Only it must always be in a spirit of love, because of a desire to do good in presenting the truth as we see it. It is the deep ingrained selfishness of the human heart, that makes progress in toleration so difficult.

By immortality is meant life after death. It means that the grave does not end all; that we go on living after this earthly existence is over, forever and forever.

The thought of living on and on, forever and forever, Addison speaks of as "a pleasing thought", but is it a pleasing thought?

What possible attraction can such a prospect have for any one, unless associated with it is the certainty or guarantee that it will be well with us and not ill with us during all those endless ages? Why should we want to live on if we are to be miserable. An endless life, if it is to bring any comfort to us, must somehow hold also the hope of some good, some enduring good, the outlook to which it points must be one of peace, of happiness.

Such a hope is not to be found in the mere thought of endless life. It must be sought for elsewhere. It is only as we turn to the Christian religion that we find both of these ideas joined together, and the guarantee of their perpetuity. So, that endless life, with the hope of endless happiness, we have fully assured to us through Jesus Christ. And since the time is coming when we must step out on that endless life, had we not better get in touch with Jesus Christ, and so make sure that the going out will be a pleasant one. "This is life eternal to know Thee the only true God, and Jesus Christ, whom thou hast sent." Aside from Jesus Christ, there will be, to every one of us, endless life; but not endless happiness. A most dismal prospect which it should be the earnest desire of each one of us to avoid, and which we may avoid, if we so desire. As we look into the future, it behooves each one of us to settle this momentous question, and to settle it without further delay. What is this endless life to mean to us beyond the grave?

The thought of the resurrection which Easter suggests is a very important one, that of life supplanting death. There is a physical resurrection of the body, and there is a spiritual resurrection of the soul. The death, from which the soul is rescued, is caused by sin. And it describes that condition of soul which should be the earnest desire of each one of us to avoid, and which makes us unwilling to follow his lead, to do his commands, but which wants to have its own way instead. Life means the reverse of this condition of soul. It is concerned about God; it wants to please God, to do his will. The resurrection of the soul means that the old sinful life has been replaced by another and higher life,—a life of faith, of trust, of obedience, of holy living. There ought always to be going on in us a process of resurrection, a steady growth in holiness, a dying daily unto sin and a living unto righteousness. This is the great resurrection that begins

with regeneration, and is never completed in this life but goes on until it is consummated in the life beyond. It is this kind of resurrection that we all want to be experiencing more and more of. It is to secure this that the Spirit is given to us, and will be in proportion as he abides in us.

The true mission of a church in the community where it is located is to preach the Gospel, with the double purpose, first, of winning men to an acceptance of Jesus Christ; and, second, of building them up in faith and holiness. In other words, its value to the community will be in proportion as it is helping to make its members, after they are brought in, better men and women, better Christians, getting them, in character and life, more conformed to the character and teachings of the Lord Jesus Christ. Its value to the community does not depend upon the size of its membership, but upon the quality of the men and women that make up its membership. It is through the individual members, in their personal character and life, in their contact with others, that it is to do its most effective work. I have very little sympathy with the craze that is now taking hold of so many churches, merely to increase in numbers. Numbers count for nothing unless the constituent elements are of the right character. It is quality, not quantity that tells in the work of the Lord.

The main business of the church, therefore, is not only to win men to Christ, but particularly, to make them such in spirit, in temper, in life, as to make them powers for good, centres of life-giving and ennobling influences. The church lacks power, because so few, or comparatively few in it are of the right stamp. It needs to bend its efforts towards making more of its members of the right stamp. The basis of all outward expansion must be first inward.

When we speak of the Bible as the Word of God, we mean that the men who wrote it were supernaturally guided in what they wrote; they were used as agents by the Holy Spirit to communicate truth and to record facts for the guidance of humanity. What they wrote, therefore, is to be received, as true, on the authority of the Holy Spirit. Our acceptance of what they write, as true, is not dependent upon our ability to comprehend what is revealed. There are things revealed in the Bible that never could have been discovered or foreseen by human reason.

People who deny the inspiration of the Bible, in a sense which is not true of any other book, do so because they are not willing to be bound by its teachings, or are not willing to admit, because a thing is asserted to be true in the Bible, it must be accepted as such regardless of what we may think of it. The Bible puts beyond the shadow of doubt, to my mind, that there is a supernatural element, a great intelligence far transcending the intelligence of man, that is interested in human affairs and is directing events. Things are constantly occurring, and have occurred, that no human being designed or thought of, but which have resulted in some of the most important changes in the life of individuals and nations. How such things happen to occur, and under the circumstances in which they did occur, can be explained only on the assumption of an over ruling providence, a great guiding intelligence. How, for example, did it happen, during the Anti-slavery struggle in this country, that there were living at that time, in this country, such a noble group of men and women to enter into the struggle and to carry it to a successful termination? How did it happen, that William Lloyd Garrison, Wendell Phillips, Charles Sumner, John G. Whittier, Henry Ward Beecher, Harriet Beecher Stowe, Frederick Douglass and many, many others of the same way of thinking happened to be here on this planet and in this particular part of it, known as the United States of America, at that particular time? Was it a mere matter of chance, a thing which simply happened to be, without any forethought or design on the part of anybody? There is clearly revealed here a guiding hand, a marshaling of forces by a power other than human. The struggle was clearly foreseen and preparation made for it; the type of men and women needed were in process of training, and when the time came they were here ready for the conflict.

The presence of this supernatural Intelligence, guiding, directing, seen here, is clearly revealed in the Scriptures, running all through it from Genesis to Revelation. That which so-called science is seeking to repudiate, the Bible everywhere proclaims, holds up and emphasizes, puts in the forefront of all of its declarations, assertions, affirmations. What it declares to be true, we need never hesitate to believe.

Its look down the centuries, the marvelous precision with which it has foretold events, is confirmation of the same. The

lofty conception which it gives us of God; and the pure and exalted standard of life which it reveals to us, are also evidences of the same. Out of the corrupt human heart, deceitful and fearfully wicked, no such lofty conception of God, or of man's duty to God ever could have originated. It is all a revelation, pure and simple, from the great Father of our spirits, as is claimed by the inspired writers. Whether it is believed or not, in the Bible, we have an inspired book, a book that can be explained only on the assumption that holy men wrote as they were moved by the Holy Spirit. This is the rock upon which it rests: and we need not be afraid of the forces that may beat against it. It will stand. It cannot be overthrown.

In thinking of the things which race prejudice is constantly putting in the way of our progress, and by which it seeks to annoy and humiliate us, it is a comforting thought that nothing that it may do can prevent us from maintaining our self-respect, and from going forward, intellectually, morally and spiritually. In spite of all that is done against us, we can, if we really desire, keep on the even tenor of our way, towards the things that are true and just, and pure, and lovely, and of good report. And since that is true, we need not worry and fret ourselves over these annoyances, knowing that the real injury that is done is not to ourselves, but to those who inflict the injury. We may have enemies, and they may be able to make it very unpleasant for us in many ways, but no real injury can they inflict upon our souls, unless we allow ourselves to yield to the temptation to retaliate, by hating them in return. One of the comforting assurances is, that to bear patiently and sweetly such unpleasant experiences is always to be made the stronger and better because of them. So that the very trials through which, as a race, we are passing, in the providence of God, will accelerate instead of impede our progress. This does not mean that we are to be quiet, to say nothing or do nothing under such circumstances, but only that we must not allow them to engender any bitterness in our hearts. We can stand up for our rights, and enter our protest when necessary, without getting angry, without losing our temper, without saying things that we ought not to say, harsh and bitter things. We can speak the truth, and speak it plainly, forcibly, and ought to, when the occasion requires it: but it should always be done in love,—in

the hope of bringing about a change for the better. When Jesus was smitten by an officer of the high priest, patient and gentle as he always was, he did not submit to it without a protest. "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" What he said was not in anger, but because he felt that the rebuke was merited. There is such a thing as patient endurance in well doing, which is always sure ultimately to triumph. And is a lesson which a great many of us need to learn, and must learn if things are to work out all right.

April, 1926.

The action of most of the colored denominations in refusing to be segregated in connection with the quadrennial meeting of the international Sunday School Convention to be held at Birmingham, Alabama, is one of the most hopeful signs of a growing self-respect in the race; and its sense of what is required under the clear and unmistakable teachings of the Christian religion. The International Sunday School Convention officials ought to be ashamed of themselves to have accepted an invitation to hold the quadrennial meeting in a town where they must have known or ought to have known that colored delegates to it would not be treated as men and as Christians ought to be treated. How this great International Convention, can in this way, set its seal upon such an arrangement, is beyond my comprehension. A convention that has to do with the young, and with the training of the young in the knowledge of God's Word, and in building them up in Christian character, ought to stand always and everywhere for the highest principles of Christianity, and, stand unflinchingly for them, though the heathen may rage and the people imagine a vain thing. It is sad, when an individual, out of fear or cowardice surrenders his principles; but when a great body of men and women claiming to be Christians, and has met to transact the Lord's business, does it, it is all the more shocking, and makes us wonder, after all, if there is really anywhere to be found, true, Christian manhood, loyalty, unswerving loyalty to the Master whom we profess to be serving. Jesus said, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." It is the religion that has no cross, that we prefer, and that makes cowards of so many of us. Instead of taking the cross and following Jesus, we skulk away, and hide behind every



petty, flimsy excuse, as this Convention has done, to the discredit of Christianity, and the grief and sorrow of its great Founder. When Jesus stood before the high priest, they struck him with the palms of their hands and spat in his face. And this is what this Convention has done by its action. As offensive as the action of those who surrounded the high priest, must have been to the delicate, sensitive nature of Jesus; the action of this Convention, I am sure, is still more offensive to him, inasmuch as the men of old were his enemies, but these are his professed friends.

“When the Son of man cometh will he find faith on the earth?” Will he? faith that works by love and that purifieth the heart; faith that believes in the Fatherhood of God and the Brotherhood of man; faith that accepts and lives by the principle: “In Christ Jesus, there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but Christ is all and in all.” That a great body, like the International Sabbath School Convention, should not see, and see the moment the question came up, without any great deliberation, that to submit to the arrangement was utterly inconsistent with the faith which it professed, and to the propagation of which it is committed, makes very pertinent the question, “When the Son of man cometh will he find faith on the earth?” Faith, he will find, but it will be a spurious faith,—a faith under which, any and everything may take place that accords with public sentiment, that excuses or condones all of our prejudices. That kind of faith is now in the earth; and it will be here, and a plenty of it, to the end, when it will be properly appraised; when the voice of the Son of God will be heard saying: “Depart from me. Inasmuch as ye did it not unto one of these least, ye did it not unto me.”

It makes one sick at heart when a great body like this surrenders to the demands of a debased, prejudiced, public sentiment.

I have just been reading, in the twelfth chapter of the Acts, of the liberation of Peter, chained between two soldiers, in prison, and guarded by four quaternions of soldiers. It is a wonderful records, and shows four things:

1. The impotence of man when pitted against God. What was Herod Agrippa, though king, with all the resources of his kingdom at his command, when measuring arms with the Almighty?

2. The power of prayer. While Peter lay in prison in fetters, the Church was praying for him. And, as the result, his fetters fell off, prison doors were open, and he found himself at liberty in the street of the city. The effectual, fervent prayer of the righteous availeth much. It has always been so, and is still so, however the idea may be scouted by modern science. The infinite resources of God, so we are taught in the Scriptures of the Old and New Testament, are liberated by prayer.

3. The life of a servant of God is perfectly secure until his work is done. God still had work for Peter to do, and no power on earth could have terminated his life until he had accomplished that work. The end of his earthly career did not come until years afterwards, when his Master saw fit to release him and take him home. God is over all, and is in control of all. Not a sparrow falls to the ground without his notice, without his consent. It is not, how long we are to live, that is with God, we need not concern ourselves about that however perilous our environment may be. The only thing that we need to be concerned about is, the work to be done, and the doing of it with our might: so as to receive from him at last, the Well done, good and faithful servant.

4. Another thing that impressed me in this narrative was that when the angel came to release Peter he found him fast asleep, undisturbed by the prospect of being executed the next morning. It is a practical illustration of the great truth expressed by the prophet Isaiah (26:3) "Thou wilt keep him in perfect peace whose mind is stayed in thee." This man of God was undisturbed by the dismal prospect which seemed to be immediately before him, because he fully realized that he was in the care and keeping of One who knew what was best and who would see that only what was best would be allowed to take place. In this faith he rested, and it made him calm, self-possessed even behind prison bars. And it will do the same for us.

Mr. Oldham, in his most admirable work, *Christianity and the Race Problem*, has a statement which is well worth the careful consideration of all who are dealing with deep-rooted customs and prejudices. It is well to remember, he says, "That nothing that is imposed on men can last, but only what they freely accept, and that it is only by the gradual, divine and costly process of education that truth wins its way in the world and transforms

human life into something higher and better." It is for those, therefore, who are dealing with such conditions to see to it that the process of education that is to effect the transformation is set in operation and steadily pushed. It is one sure way of ultimately succeeding, though it may involve years of patient toil. The right kind of education and the right kind of teachers will do what nothing else will do; will remove obstacles and effect changes well-nigh miraculous. Education, intelligently conceived and faithfully, conscientiously pursued, is the panacea for all of our ills, the force which no evil, however great, will be able ultimately to withstand.

I have just been reading in the Acts of the Apostles, following the apostle Paul in his wonderful missionary journeys, and one of the things that particularly impressed me was that, though he suffered many things at the hands of those that he was seeking to bless at Lystra—he was stoned and dragged out of the city and left as dead; at Philippi he was publicly flogged and thrust into the inner prison, his feet made fast in stocks—yet we look in vain for the slightest trace of bitterness against those who so outrageously mistreated him. How wonderfully the grace of God wrought in this man! And what it did for him it will do for us if we yield ourselves to the same gracious influence. To be ill-treated, kicked and cuffed about and yet have no trace of bitterness left and yet continue to feel kindly toward those who inflict the injury is a marvelous achievement, and is possible only through the indwelling Spirit of God. In no other way can it be done.

In thinking of the colossal fortunes piled up by our money magnates, men in the coal, iron, sugar, oil, beef and other lines of endeavor, I have been puzzling my brain to work it out. It must be, it seems to me, either because they greatly overcharge the public for what they are putting out or because they greatly underpay those who are employed by them, or both. Why should the public be overcharged and the men who do the work be underpaid in order that a few men may revel in wealth and luxury? There ought to be some way of dealing more justly with the public and the laboring man. Such large profits ought not to be allowed. The business of the country ought to be conducted with greater regard to the consumers and the producers. If the public and the labor-

ing man were properly considered and dealt justly by, these immense fortunes would not be possible. If men were not so grasping, so possessed with the spirit of avarice, it would be different. It is the narrowing lust of gold that is at the bottom of it all and that is gradually destroying man's moral sense. The only hope of a change for the better is a redeemed humanity, is the grace of God in the heart of man. Left to ourselves, the plunge is ever from bad to worse.

It is a great privilege to be permitted to minister in spiritual things, to be called to the preaching of the Word of God. And the minister who doesn't realize this, and who doesn't make the most careful preparation each week to bring to the people a message, a real, true message from the Word of God as will help them to be better men and women, is unworthy to fill such a position and should be heartily ashamed of himself. What the people want is the word of God; and if the preacher allows his time to be taken up with other matters so as to leave him no time for proper preparation, the sooner he gets out of the ministry the better it will be, certainly for the people to whom he ministers.

I marvel, at times, as I have listened to the kind of sermons that are preached, the subjects that are discussed; and even when the subject is all right, the manner in which it is handled; the little thought that has been given to it; the superficial manner in which it is handled, showing often no real true understanding of the thought which the passage which is being discussed is intended to convey. So the people are starved; so they are fed not on the finest of the wheat which they are entitled to, but upon the husk. And so they are not nourished, are not built up, are not edified.

In connection with the General Presbyterian Rally held in Washington in 1926 to raise funds and to quicken an interest in Presbyterianism in the city, a banquet at one of the hotels was scheduled as a part of the program to be followed. The Committee having it in charge, as the time drew near for the banquet, notified the colored Presbyterian churches, that, owing to an objection on the part of the hotel, no representative of any of the colored churches would be permitted to attend it. The Executive Secretary, a Rev. Mr. Duffield, asked the officers of the Fifteenth Street Church to be called together, that he might explain matters

to them. I did not myself attend the meeting, but sent to it the following letter which I directed to be read in the presence of Mr. Duffield:

To the elders and Trustees of the Fifteenth St. Presbyterian Church:

Brethren:

As a church, we may never have another such opportunity as this, of showing our self-respect, and of entering our protest against the cowardly surrender of Christian principles to the utterly ignoble sentiment of race prejudice which is more and more manifesting itself not only here but all over the country. We owe it to ourselves; we owe it to the cause of Christ, to sever our connection with this movement unless we are received on terms of perfect equality. We ought not to countenance for a moment, the cowardly, and as it seems to me, shameful attitude of the men having it in charge, and claiming to be followers of the Lord Jesus Christ. I should be ashamed of myself, and ashamed of this church over which I have presided for more than forty years if we should submit to this insult. There is nothing for us to do but to sever our connection with the movement, if we are to retain our own self-respect, and respect even of the men who are trying to force this humiliation upon us. We must stand up squarely, uncompromisingly for Christian ideals and principles. No amount of material advantage, even if such was offered, could compensate for the injury which such a surrender of principle, would inflict upon our souls.

I felt that I wanted to say this to you, the officers of the church. If there is any one thing that I have sought to beget in you, during my long ministry among you, it has been a manly, self-respecting spirit. And I feel that my labors have not been in vain.

Francis J. Grimké.

I am glad to note, that the Presbytery, under the leadership of Dr. Wallace Radcliffe, repudiated the action of the Committee, and the color-line was abandoned.

Never be ashamed of the fact that you are identified with the colored race. And never let the colored race be ashamed of the fact that you are a part of it. Be upright, straightforward, honorable in all your dealings. Only by so living can you be a credit to yourself or to your race.

I have just finished reading, as the poem for today, I read a poem every day, "The Present Crisis," by James Russell Lowell. It is a glorious poem, pregnant with great truths. It ought to be read and studied in all of our schools. It is the kind of food upon which the youth of this and all future generations ought to be fed until its noble ideas, its great moral principles have been thoroughly assimilated, inwrought into their very being. Men like Lowell are the kind of teachers that we need today, and in the years to come, to train the young, to set their faces in the right direction, to make of them men, "Fortressed in conscience and impregnable will," instead of the weaklings, the moral cowards, the seekers after wealth and power for selfish purposes, which we are producing. There is no effort, on any wide scale, to lift up a standard such as we find lifted up in this noble poem. We have no use for such a standard; such a standard is not in harmony with the prevailing sentiment of this age. With its material standards; with its low ideals, what does it care whether "Right is on the scaffold," or not: it is where it wants it to be. When it is there, it can best carry out its base purposes. "The Present Crisis." Let us ponder its great truths; let us drink deep draughts, and frequently, from its rich and inexhaustible fountains of noble and inspiring ideals and principles.

Yesterday I read "The Present Crisis," by Lowell. The poem for today, in the volume I am following is entitled, "Be Strong," By Maltbie D. Babcock.

This poem also, like "The Crisis," is well worth reading, well worth committing to memory and treasuring up in our hearts the stirring cry that rings out from it: Be strong! How wonderfully he has here sensed the great pressing need of today, in our Christianity and in our moral manhood. It is strength that is needed, strength of conviction, strength of moral purpose, strength to stand alone if necessary in our defence of truth and right. We are so weak, so quick to give way to the forces of evil; so soon to become discouraged; so ready at the least unfavorable turn to beat a retreat. No wonder he cries out:

"Oh shame!

Stand up, speak out, and bravely, in God's name."

But that is what so few are ready to do. Instead, "they fold the hands and acquiesce."

More Maltbie Babcocks we need to stir the weaklings and cowards that infest the ranks of the churches, and other so-called Christian organizations. Be strong! is a note that needs everywhere to be sounded, and to be sounded with ever-increasing emphasis.

Many of the so-called intelligentsia among Negroes, especially among the younger group, rather pride themselves upon their emancipation from what they regard as the trammels of religion. They attach very little importance to the church and all that it stands for. They are not particularly concerned about the things which tend to the development of high character. Only the things which tend to draw out and to exhibit the intellectual powers, seem to have any attraction for them. Brain power is all right, and all that can be done to develop it, to set it forth in all its fullness and morals. If under it, is no reverence for God and for things that are just, and pure, and lovely, and of good report, its influence will be evil and not good. The intelligentsia of any race that slips out from under the restraining and uplifting influence of religion and morality is a poor thing to bank upon in its efforts to rise. It never will be able to do its best, to rise to the full measure of its possibilities. To be deficient in moral stamina, to banish the thought of God and of Jesus Christ and the way pointed out in his holy Word from its program is sure to end in disaster, in a moral break down, in a fool's paradise.

The poem for today is a very short one by Emily Dickinson, entitled, "Not In Vain," and begins:

"If I can stop one heart from breaking,  
I shall not live in vain."

How different things would be if more of us felt as she did. How much good we might do; what a blessing we might be to others, to those about us who are burdened and heavy laden, who need, and sorely need the helping hand, the word of kindly sympathy and love. But we are so eaten up with selfishness that there is little disposition or desire to ease the burdens of others. To feel that we are living in vain, unless we are helping "to ease one life the aching," "or cool one pain," is the kind of sentiment that is everywhere needed. The loving heart, the kindly sympathy, the putting on of bowels of compassion, is the most effective way of

setting forth the Christ-spirit,—the spirit of self-sacrificing love for the good of others. It is the spirit that we all need.

The Old Testament is full of awful things; and reveals to us, in a striking manner, one side of the character of God. He is a God of justice. His laws are not to be violated with impunity. He will stand a great deal; he will bear long with the violators of his laws; but the time comes when the penalty due follows. The justice of God, the purpose, the unchanging purpose of God, to punish the evil doer, is everywhere revealed in its pages. It is a side of God's character that we need to think about, and think about more than we do. We are too apt to forget that there is a side of his glorious nature that is associated with wrath, with indignation, with weeping and wailing, and gnashing of teeth. He is slow to anger and plenteous in mercy; but he does not always chide, nor keep his anger forever. The reckoning time, sooner or later, comes. It came to Sodom; it came to Achan, the son of Carmi; it came to Gehazi: and it will come to us, if we continue in our evil ways. "Righteousness and justice are the foundation of his throne," a fact which we had all better recognize, and govern ourselves accordingly.

The poem for today, is "Kipling's RECESSIONAL." It holds up the great thought of God as over all,—nations as well as individuals; and that to Him we are all responsible and will one day be called to account.

It reminds us also that the thing, above and beyond all others, that counts with God is "An humble and a contrite heart." Not upon material things, but upon spiritual things must the heart be set if we are to be pleasing in his sight. To build on any other foundation is to build on the shifting sands. To lose sight of God, sooner or later, in spite of armies and navies, is to go down to ruin. The poem is a powerful commentary on the words of the prophet Isaiah 60:12. "For the nation and kingdom that will not serve the Lord shall perish."

It is a warning that most of the nations are slow to heed. It is not God that they are trying to serve, as was true of the dead nations of the past, but self, regardless of whether it accords with right or not. The poem sees the danger towards which they are all moving, and also the little disposition on their part to change their ways; and hence the prayer with which it closes: "Thy mercy on Thy People, Lord."



In reading over the account in Luke, 10th chapter, of the sending forth of the seventy and of the report which they brought back, saying, "Lord, even the demons are subject unto us through thy name," we were impressed:

1. With the resistless power of the religion of Jesus Christ. All we have to do is to give it time. It will be sure to win its way in spite of obstacles, in spite of opposition. Nothing can long stand before it, because back of it is the power of God. In going forth in the Name of Jesus to battle with giant foes,—with principalities, powers and might, we need have no fears; the victory, ultimately, is sure to be ours. We can always feel as Elisha felt when surrounded by the hosts of the king of Syria, "They that are with us are more than be with them." We can always see, as the prophet saw, horses and chariots of fire round about us. The resistless power of the religion of Jesus Christ is a thought that we should never lose sight of; is a fact upon which we should build in carrying out his orders, in pushing forward the work which he has committed to us. Never mind how difficult it may be, how seemingly impossible, there is nothing for us to do but to go forward in dependence upon him, in the full assurance that it will not fail. "Demons are subject to us through thy name," was the report of these men.

2. We were impressed also with what Jesus said to these men as they exulted over the possession of power to do the wonderful things that they did.

"Behold, I have given you power to tread on serpents and scorpions, and over all the powers of the enemy. Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice because your names are written in heaven," To have our names written in the Lamb's book of life; to be owned of God as one of his; to be numbered among the children of God: to be assured, in spite of our weaknesses, imperfections, shortcomings, unworthiness, of a place in heaven, "Where there is fullness of joy, And pleasures for evermore," is the thing above all others for which we should rejoice and be profoundly thankful. How sinners can have their names written in heaven, is the mystery hid from all eternity, but made manifest through Jesus Christ whose atoning blood cleanses from all sin. "We have peace with God through Jesus Christ. "That is how it comes that sinners may find acceptance with God, and a place in heaven. Never should we for-

get, never should we cease to be grateful for this expression of God's abounding love.

The poem for today is one by Edmund Vance Cooke, entitled, "How Did You Die?" The spirit that pervades it is one that cannot but commend itself to us,—the spirit that courageously and hopefully goes forth to meet all life's experiences, going down to defeat, it may be, and yet in the consciousness that we have done our best, that we have made the most of ourselves and of our opportunities. To catch this spirit, and to take it with us through life is itself a great achievement.

I have just finished reading, as the poem for today, Wordsworth's sonnet, "The World is Too Much With Us," and was thrilled by it. Alas, how true it is in the case of so many of us. All about us are the beauties of nature, and yet how insensible we are of them, how little appreciation we have for them. We are so blinded by the sordid things of life; so much of our time is taken up with "getting and spending," that we have neither the taste nor the inclination for higher things. How my very soul echoed the sentiment of the poet in those strong words of his:

"Great God! I'd rather be  
A pagan suckled in a creed outworn,  
So might I standing on this pleasant lea,  
Have glimpses that would make me less forlorn;  
Have sight of Proteus rising from the sea,  
Or hear old Triton blow his wreathed horn."

We must not allow ourselves to be so absorbed as to be blinded to the many beautiful things that are all about us, and out of which so much joy may be extracted, and so much to beautify and ennoble character and life. The sooner we come with Wordsworth to feel that "The World is too much with us," the better it will be for us, and those about us.

May 9, 1926.

It was announced yesterday after the meeting of the Trustees of Howard University that a new president had been elected to take the place of Dr. Durkee. The new president is a colored man, the first one in its entire history. He is a Bishop of the African Methodist Episcopal Church, and is named Gregg. I do not know him. I do not know what kind of a man he is. I do not know anything of his scholarly attainment, or of his experience as an

educator and administrator. I cannot say whether the choice is a wise one or not. All I can say is, that it is a great surprise. I feel pretty sure, outside of the Committee having the matter in charge, no one thought of him in connection with the position. It was positively stated here that either Prof. Kelly Miller or Prof. Dwight Holmes would be chosen. And one or the other we were expecting to be chosen. . . . Disappointing as it is, however, the only sensible thing for all who are interested in the future of the University is to accept the action of the trustees, and fall in line and do everything in our power to make the administration of the new President a success. It is the first time a colored man has been placed at the head. He must not be allowed to fail therefore through any lack of interest and earnest cooperation on our part. We cannot for the sake of the University, and we cannot for the sake of the race. It is an experiment in which we are all interested, and which will be watched by our friends as well as by our enemies among the whites. It is a big opportunity to demonstrate the capacity of the race for large educational enterprises. Forgetting the things that are behind, and reaching forth to the things that are before, let us unitedly press on towards the goal of a greater, and ever greater Howard. Let us stop scrapping among ourselves, and turn our energies towards positive and constructive work in the interest of the higher education of the race. And we must see to it that the University is never allowed to be turned from the purpose for which it was founded as a higher educational institution. We have no quarrel with industrial education, but we do not wish to be industrialized; we want to be allowed to keep on the even tenor of our ways in the interest of higher education.

The poem read today is entitled "SOLITUDE," by Ella Wheeler Wilcox beginning:

"Laugh, and the world laughs with you;  
Weep, and you weep alone."

All that is said in this poem is true, in a sense,—true of those who are of the world; but not true of those who have given their hearts to Jesus Christ, who have linked their fortunes with that of the "Strong Son of God." They are never alone in their joys or sorrows. He is ever near their side. "Lo, I am with you always, even unto the end" is the assurance which he gives to all of his true followers. Neither in life nor death is the Christian ever

alone. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." In accepting Jesus Christ, in making a complete surrender of ourselves to him, we have the secret of an abiding fellowship. "Weep and you weep alone" is never true of the Christian. He is never alone. There is always by his side the Great Burden Bearer; there is ever near him the "Great Companion, as Lyman Abbott calls him.

How many, many of us who are in the ministry, fail to realize the importance of the public ministrations of the sanctuary, especially of the preached word. It is the preacher's time preeminently for sowing the seed, for feeding the flock, for building the people up in faith and holiness. What an opportunity of warning sinners, of calling them to repentance, of pointing out to them the way of life. It is because so many of us do not realize the importance, do not appreciate the priceless value of these occasions in pushing forward the work to which we are especially called, that our pulpit preparation is often unsatisfactory, so miserably poor, so utterly unworthy of the high and holy office which we hold. The time that ought to be given to preparation, we give to other things. And so the flock is unfed, the services are not edifying, the people are not helped spiritually, the good work languishes, everything moves at a poor dying rate. And all because of unfaithful shepherds, men who are more concerned about themselves than they are about the work to which they are called of God,—the conversion of a lost world, and the building up in faith and holiness those who have started out to live the Christian life. The kind of sermons that proceed from some of our pulpits, the lack of preparation which they show, the careless manner in which they are put together, without any definite aim or object except to fill up the time allotted to the sermon, is a shame and a disgrace. When we ministers realize more fully than most of us do, that the business in which we are engaged is a serious one, involving the eternal interest of immortal souls, we shall give a little more attention to our pulpit ministrations, to the work of feeding the flock of God which he hath purchased with his own blood. If we are not feeding the flock; if we are not calling sinners to repentance: if these things are not uppermost with us, we are out of place in the pulpit; we have no business in the sacred desk.

“Feed the flock of God which he hath purchased with his own blood,” is an admonition which we preachers should keep ever before us. The flock, purchased at an infinite cost, is to be fed: and we are to do the feeding. And the food upon which the flock is to be fed is the sincere milk of the word. Nothing else will nourish the sheep, will build the believer up in faith and holiness.

It is well for us also to remember what is said in another scripture: Mark 6:34. “And Jesus, when he came out, saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd.” We must see to it that the people to whom we minister are not, through any neglect of ours, as sheep having no shepherd; in too many cases, unfortunately, such is the case. The shepherds often are so concerned about their own personal affairs as to give little thought to the flock over which they are placed. “Rightly dividing the word, showing themselves to be workmen that needeth not to be ashamed,” is no part of their program. The shepherding of the flock is with many of them, only a side issue, and not the business in which they are engaged as a life work, subordinating everything else to it, making everything else subservient to it. And this is why the results are so meager, why the average Christian life is lived on so low a plane.

July 23, 1926.

The anniversary of dear Lottie's death has again returned, and with it, there comes the thought, since I am approaching my seventy-sixth birthday, that, in the nature of the case, it cannot be long before it will be my time to cross over into the great Beyond: and so we shall be together again in an unbroken fellowship forever. The land beyond can never lose interest for those who have faith in its reality, and who have dear ones who have gone on into it. And so, as these anniversaries return, and as I think of the future, it is with joy rather than sadness. The gentle, loving spirit that went out of the earthly home will not return to it; but it is my privilege, sooner or later, to go to her. So it is all right; we have much to look forward to. The outlook is always promising: the prospect is always pleasing. Soon there will be no more thought of death anniversaries, but only of life,—life forevermore.

September 23, 1926.

A great prize fight has just occurred between Dempsey and Tunney at the Stadium on the Sesqui-centennial grounds per-

mitted and encouraged by the mayor of the city and his advisers. That such an affair as that should have been permitted to take place in connection with the great event which the celebration is intended to commemorate is almost unbelievable. In describing the encounter this is what the paper said :

“Dripping wet and bleeding from a half dozen cuts about his face, his left eye closed tightly and a lump the size of an egg over his right eye, Dempsey was a sorry, even if game, figure in defeat.” And that was the kind of spectacle that more than a hundred thousand men and women had met to witness, and by their presence gave sanction to the bloody and brutal encounter. And the shame of it all, among the crowd were men and women from the higher walks of life,—governors of states, senators and representatives, members of the cabinet, the vice president, and the wife of the speaker of the House of Representatives, Mrs. Longworth, and such women as Anne Morgan, daughter of the late J. P. Morgan and others of prominence. Whither are we drifting? What is to become of us? When is this downward trend to be arrested? What can be expected of the rabble when those in the upper circles of society show such depraved and debased tendencies. Instead of bull fights and cock fights, we are reviving the bloody, brutal gladiatorial contests of the rotten period of the Roman empire. And unless there is a change, our fate will be the same. Over us will be written, Ichabod.

How delightful it will be in the life to come, to be forever with the Lord, and to be ever growing in the knowledge of Him and in appreciation of his wonderful and glorious character. We never can find him out to perfection, fully apprehend him in all his fulness and greatness; but it is comforting to know that there is the prospect of learning more and more about him through all eternity. We enter at death upon an endless quest, but which brings increasing knowledge and satisfaction. We never can know all about God; but we can ever be growing in our knowledge of him. The great university, in contrast with all earthly schools, is the one which a man enters when he gives his heart to God and starts out in earnest to know Him whom to know aright is life eternal. That University we may all enter. The door is wide open. The invitation is to all. Whosoever will may avail himself of all its privileges and opportunities. It is this prospect, this glorious prospect of growing, of ever growing in the

knowledge and love of God, that is open to all of us. It is the one great school that we must enter, if life is to amount to anything here, or hereafter.

There is a Higher Power, whose purposes no earthly power or combination of earthly powers can defeat. Things come to pass that no earthly power foresaw, or had any hand in bringing about, and yet which led to definite results for good. The War of the Rebellion, which resulted in the liberation of the slave, men sought to prevent but it came just the same in spite of all their efforts. It was God's way of ending human slavery in this country. Over all the earthly, human agencies, was the guiding hand of God.

How different is the spirit of Christ and the spirit of the world! The spirit of Christ is to give, the spirit of the world is to get; the spirit of Christ is to serve others, the spirit of the world is to be served by others.

"Speak evil of no man," the apostle tells us. The meaning is, We are to see to it that we do not say anything of another that will tend to injure or lower him in the estimation of others. If we can say nothing good of him, be silent, say nothing. Sometime it may be necessary to say things that are damaging to others, but it should be only where duty requires it, where, if we are silent wrong may be done to others.

Luke 21:1-4. How different is Christ's estimate of gifts and ours. We estimate them by the amount given; he by the amount of sacrifice involved. It is not how much we give, but how much does it cost us to give. So he rates the widow's mite above the large gifts that were put into the treasury by the rich out of their superfluity.

Luke 21:5. How different is the estimate that Jesus places upon the building in which worship is held and that which we place upon it. With what pride the disciples referred to the temple, how it was adorned with goodly stones and offerings. We think of the material structure,—its costliness, its magnificence: He thinks of what goes on on the inside of it, of the character of the people that make up the worshippers, of the character of the influences that emanates from it. The building, however magnificent, however costly, aside from the nature of the forces that are working there, is nothing in the sight of God.

The true way to estimate any civilization is not by what it has to show in the way of material and intellectual progress, but by the type of men and women that it is producing. The moral and spiritual development of the men and women under it is the only true measure of its worth, of its value in the onward march of human progress. There may be great material progress and intellectual development side by side with low ideals and debasing tendencies. Only when men are rising on stepping stones of their dead selves are they in the midst of a civilization that promises peace and lasting happiness. If the heart is not touched, if within us, high and holy ambitions and purposes, are not being implanted, the outcome is bound to be detrimental, to result in moral and spiritual decay.

True education :

1. Is that which aims to develop fully all of our faculties and capacities.

2. It is that which aims to bring about right relations between us and our fellow men. That relationship is one of brotherhood. It is true education that teaches us to love our neighbor as ourselves. It is true education that aims to implant in us the principle of love and to root out of us the principle of selfishness, to make us all brethren and to knit us together in love.

3. It is true education that aims to bring us into right relations to God, to set up in our souls his dominance, his control. This function of true education Jesus sets forth in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind and with all thy strength." And Solomon in the words, "Let us hear the conclusion of the whole matter, Fear God and keep his commandments, for this is the whole duty of man."

No man is truly educated who hasn't learned to love his fellow men and to fear God and keep his commandments. That is the only kind of education that properly fits a man for life here, and for the greater life beyond.

Why one human being should hate another, especially when the other has done nothing to injure him, to interfere in any way with his welfare and happiness, is difficult to understand. And yet, that is just the way thousands of white people in this country



feel towards colored people: and the same is true of thousands of colored people in their feelings toward the whites. The trouble is we have all been badly educated. The fundamental relation which we sustain each to the other, of brotherhood, has been entirely ignored or overlooked. Only as we come to realize that we are all human beings, created in the image of God, and, as such, are under obligation to love each other, whatever may be our race or color, will things be different. And the only way to bring about such a change is through the regenerating power of the Spirit of God. There is no other way. The human heart, in its natural, unregenerate state, must be changed, and a new nature implanted in us. And this is what Jesus Christ came to effect; this is what the setting up of the kingdom of God on earth means. Its aim is to break down all walls of separation, and to make us all brethren; to abolish all enmities, to bring about conditions spoken of by Isaiah, when the lion and the lamb shall lie down together, and the sucking child shall play upon the hole of the asp, and when the earth shall be filled with the knowledge of the Lord as the waters cover the sea. There is no other power that can take out of the human heart that accursed spirit of hatred, of ill-will, of unkindness that so largely prevails in the world today. And, therefore, everything should be done to hasten the coming of the kingdom of God, to set in operation the forces, the mighty spiritual forces, under which this great and beneficent transformation is to be brought about.

The outlook would not be so unpromising, if those who profess to be Christian, to have been renewed, were living in accordance with the principles of the kingdom of which they claim to be a part. So many, many, are no better than those who make no profession. They show the same unkind, unlovely spirit. Only as the kingdom or reign of God is set up in our own hearts, and through our consistent living, others are won over, will things grow better, will a more humane and brotherly spirit prevail in the world. We can all help to hasten its coming, by ourselves showing it, by ourselves living it, in our daily contact with others of whatever race or color. God is the Father of all the races: and we must, as his children, recognize that fact, in our contact and relations one with another.

How wonderful is the Christian religion! but you have got to live it, in order to learn how really wonderful it is in its power to

bless us. In how many, many ways it meets our needs, our great and pressing needs in all life's relations and experiences. I have just been reading and committing to memory Romans 15:13 which is the scripture verse for today. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope." Is there any other religion that makes one so hopeful, and that brings such peace, such lasting peace to the soul? The more we surrender ourselves to Christ, the more we come under the power of his great and ennobling ideals and principles, the more are we enriched, beautified, ennobled. It is a religion that inspires hope, that brings peace, and that enables us to radiate brightness all about us, to carry sunshine with us wherever we go. We see this in case of the apostle Paul. What a radiant Christian he was. Wherever he went how the brightness of the religion which he professed shone forth. He was ever saying, "Rejoice always, and again I say, rejoice." Christianity alone can put joy in the heart, and keep it there under all circumstances. It is the note that need never die out in the soul that has linked itself to Jesus Christ by a living faith. The spring of joy that he opens up within, never runs dry, but flows on forever.

"LOVE is the ladder by which we climb up to the likeness of God."

So wrote Schiller. The meaning is: The more love we have, the more of the milk of human kindness we possess, the more are we like God, the more do we resemble him. Let us see to it, therefore, that we are constantly growing in love, in tenderness, in thoughtfulness for the comfort and happiness of others. It is the quality so beautifully set forth by the apostle Paul in First Corinthians, 13th chapter, which suffereth long and is kind, and which thinketh no evil. To be constantly climbing up to the likeness of God, is a glorious thought, and one that should keep us ever on the upward stretch. To be ever ascending the ladder of love is to be ever approaching nearer and nearer to the likeness of God, our heavenly Father. Let the thought dwell in our hearts, and be ever fructifying there.

Joshua was told very distinctly, in connection with his appointment as the successor to Moses and his order to take possession of the promised land, exactly upon what his success depended: it was strict obedience to the book of the law which had been handed to him. He was to turn neither to the right nor the left,

but rigidly adhere to instructions. Only in this way could he hope for success. And that is always the case. A man who runs counter to what is right, who does not make the moral law the guide of his life, is not, and cannot be, a success in any true sense of the term, it matters not what his achievements may be. The only really successful man is the man who fears God and keeps his commandments. Success, in any other sense, is mere camouflage, a seeming to be what it is not.

Jesus was in vital touch with the world in the midst of which he lived,—a world of sin, of sorrow, of suffering; and he so touched it that he was a help, a blessing to it; his life flowed out in channels of blessing to all about him. And that is the way it should be with those of us who profess to be his followers. The world about us, in its great and pressing need, is ever calling to us to lend a helping hand; and unless we are responding to that call we can hardly venture to class ourselves among his followers. Jesus Christ was an active force in his day and generation for the betterment of the world in which he lived. And his example we are to follow, if we are to be true to him.

One reason why the average professor of religion does so little work for the Master he professes to be serving is, because he is not greatly concerned about his own spiritual development. Being so little like Christ, in personal character, and so little concerned to be like him, it is not surprising that he is not more concerned to follow his example in good works. The measure of our activities will be just in proportion as we ourselves are growing in grace and in the knowledge and likeness of Christ. The way, therefore, to increase our activities in Christian work, is to be steadily going forward in character development. The closer we get to Jesus Christ, the more closely we resemble him, the greater will be our activities in Christian work. With the spirit of Jesus within us, and the more we catch of his spirit, the more active shall we become, the more shall we be throwing out the Life Line to the perishing ones about us. So that the exhortation, "Grow in grace and in the knowledge of Jesus Christ," is the surest way of developing Christian character, and the surest way to be always active in some good work. The Christ-spirit cannot be concealed; it must express itself in some form of service to others.

Faith in God is the belief, not only that he is able to do all things, but that all things that he does are right, and that to them that are trying to serve him, they are designed and actually result in good to them. True faith, therefore, is a source of strength and courage. It takes with it the assurance that all is well, and that no power can make it otherwise.

November 4, 1926.

This is my seventy-sixth birthday. As I look back, it seems wonderful how God has led me all these years. I am not now very strong; I am not free from aches and pains, but, all in all, I am remarkably well preserved and blessed. I know that I cannot be here very much longer, but be it short, or be it long, I desire to devote my time and what strength I have to the glory of God and the good of my fellow men. It is only as we make the glory of God and the good of others our aim, that life is worth living; that we are laying the basis for permanent peace and happiness. Out of selfishness no lasting good can come to ourselves or to others. Selfishness is always and everywhere a debasing influence, a source of evil and of no good. My earnest prayer is, that God may help me never to forget him, and never to forget that I am under solemn obligations to be a friend, a brother, a helper to every one with whom I may be thrown. At the end, as we look back, it is only as we have been under the guiding influence of a loving heart that we shall be able to think of life with any degree of satisfaction. As the poet has expressed it:

Ceasing to give we cease to have.  
Such is the law of love.

We are told that Caleb "wholly followed the Lord." And that is the only way to follow him, if we are to get any joy, or comfort, or benefit out of our religion. It is only those who take their religion seriously, who enter heartily into the work of serving God, that are blessed. If we enter into it half-heartedly; if it is not to us the supreme thing, the thing that counts most with us, it is not going to be of any special value to us, or through us, to others. It is only when it is Christ for us to live, that we come into possession of its many rich and unspeakable blessings. In other words, you have got to live it; and live it with the whole heart,

soul, mind and strength in order to get out of it all that it is capable of giving. It is not the casual or occasional touching of Christ, but the constant, daily, loving fellowship with him that opens up to us all the treasures of wisdom and knowledge laid up in him for us. It is the living, vital touch, through faith, and the indwelling of the Holy Spirit that keeps us alive and fruitful in every good word and work. So that unless we really mean to serve God, to address ourselves earnestly and honestly to it, we had better not begin. Nothing will come of it. We shall be no better, or happier because of it. No poor, dying rate, is going to avail anything.

I have just run across these words:—"The spiritual life needs nourishment every day." And by the spiritual life is meant, life that has to do with God and our relations to him, and the obligations growing out of those relations. And by nourishment is meant, a growing realization of the reality of God, and the value and importance of recognizing our relations to him, and of conforming to the requirements of his most holy and righteous laws. By saying that the spiritual life needs to be nourished every day, means that this sense of the reality of God and what is required of us by him, needs to be quickened, intensified, every day. And the way to do that is by reading the scriptures every day, and thinking seriously upon what they teach about God, and our relations to him and our obligations under those conditions. It means also that we should daily cultivate the habit of prayer, of communion and fellowship with God, and with Jesus Christ and with the Holy Spirit. Every day this spiritual contact should be kept up, and there should be a growing sense of the value and importance of it, yea, of the necessity of it. If the spiritual life is not fed, and fed daily, it will be sure to grow less and less, and finally entirely die out. This God-consciousness, or sense of his reality and of his presence with us, should be constantly cultivated, kept alive.

There are certain effects that result from the acceptance of the teachings of the word of God that can be realized in no other way. Its great doctrine,—man's sinfulness, the mercy of God, as revealed in the gift of Jesus Christ, the necessity of repentance and faith, the hope of a glorious inheritance beyond the grave, where they are accepted, bring about a state of mind, an assurance, a peace of conscience, unlike and vastly superior to that of any other re-

ligion. There is a joy in believing in these great truths, these precious promises that is no where else to be found. Coming down through all the centuries the effects are the same, as revealed in the consciousness of the people of God, revealed in their experiences, especially as reflected in the hymns that have grown out of these experiences and that have and are still welling up from their hearts. Out of what other set of doctrines, affirmations, declarations, could such hymns have come, as Jesus, lover of my soul, Peace, perfect peace, Tarry with me, O my Saviour, Lead Kindly Light, Rock of Ages cleft for me, and many others? There is no counterfeiting, no putting of something else in the place of the religion of the Bible. It is always attended by the same precious fruits, the same glorious anticipations.

“Faith is the victory that overcometh the world.” The faith that overcometh the world, that brings victory, is faith in God,—in his reality, in his power, wisdom, truthfulness, goodness,—is confidence, unfailing confidence in his ability to do all things, and the certainty that he will do what he has promised to do. The faith that brings victory is also faith that works by love and that purifies the heart; that effects the character and life, that beautifies and ennobles.

If you are going to do the Lord’s work, you have got to give yourself to it. No half-hearted service will do; will be acceptable to him. If he is worth serving, he is worth serving with the whole heart, soul, mind and strength. Such service is possible, however, only as we have the Holy Spirit dwelling in our hearts, and dwelling fully there. In other words, we can’t hope to do much for the Lord, to render any effective service for him, unless we live in close, intimate fellowship with him. We have got to be in vital touch with him all the way and every day. It is literally true, “Without him, we can do nothing.” The only effective way to work is to work in constant dependence upon him, and through the abiding influence of the Holy Spirit.

How it lifts us up to hold communion, to have fellowship with the pure in heart, with the noble spirits of earth who live on the heights, the men and women who have and are walking with God, especially, with the most princely of them all, the Lord Jesus Christ. It is in such fellowship that we rise to higher things, that we get clearer and more exalted conceptions of life as it ought

to be, as it was intended to be by the Great Spirit that called us into being.

I have just finished reading Alice Cary's little poem, "NOBILITY." As we look out upon life through her eyes, how beautiful it looks, how attractive it becomes, and how it fills us with the desire to be noble. If we could only realize, more than we do, in what true nobility consists, and felt a greater desire to possess it, how much happier we would be, how much more earnest, and how much more helpful our influence would be to others as we journey along the way of life. To be noble, truly noble, should be the aim, the ambition, the steady purpose of every one of us. No other life is worthy of us as rational, immortal, responsible beings created in the image of God.

Modern civilization, in a sense, is a beastly civilization, a civilization that is largely material, that relies mainly upon might, the might of the almighty dollar, the might of brute force instead of upon right. It is a civilization, unless there is a decided change in its trend, from which no real good can or will come to man's higher nature, to man as a spiritual being. Unfortunately, the Negro race has been brought, through some of its leaders, to believe that its strength lies in the possession of material things and is giving its attention mainly to the acquisition of such things. The true strength of the Negro race, as of every other race, lies chiefly along the line of moral and spiritual development. It will be strong, only as far as it is growing in morality and religion, in the love and fear of God. It may pile up millions of treasures, but if it is deficient in character, it will grow steadily weaker and weaker, and ultimately will be cast "as rubbish to the void."

How to make the race strong, is a very important question, and, important, particularly, to the men and women who are the teachers of the race, who come in contact with the young people of the race more constantly and intimately than any other group. Only as the teachers in our schools come to a true understanding of what the things are that will make the race strong, in the only worthwhile sense of the term, and address themselves earnestly to the task of training them along those lines, will the race develop strength. To me, the greatest need of the race today is the development of a strong, sturdy manhood and womanhood in the young people who are growing up. We need, more, and more, men and women of the highest character,—clean, pure, upright, virtu-

ous, God-fearing men and women, to become the heads of homes, the fathers and mothers of the coming generations. The longer I live, the less patience I have with the lack of interest in things which really count in the elevation of the race, on the part of some of the so-called leaders, and the over emphasis that is laid upon material things, things which, in and of themselves, have no elevating and ennobling effects, are of no real and permanent value.

As teachers and preachers, we want to begin in earnest to be reaching out for the "keys of the heavenly harmonies," for the things that are true and just and pure and lovely and of good report as of paramount importance to the present and future welfare of the race. No race can be made strong by stressing material things, nor even things of the intellect, while neglecting or subordinating things of the spirit.

As the apostle Paul stood on the steps of the castle at Jerusalem, addressing the crowds below him, we are told that they listened to him until up to a certain point in his address, when they lifted up their voice and said, "Away with such a fellow from the earth: for it is not fit that he should live." Why away with him? Why was he not fit to live? Because he didn't think as they did; because he did not act as they thought he ought to have acted; because he did not allow himself to be controlled by their views and opinions. It grew out of a spirit of intolerance, the disposition, deeply rooted in the unrenewed, unregenerate heart, to compel others to think as we think, to do as we do, or else take the consequences. That we should wish others to think as we think, to do as we do, is perfectly natural; and, if we can get them, by argument, by persuasion to accept our views, all right; but beyond that we cannot go without infringing upon their rights. They have the same right to think for themselves, as we have, and to be governed by their own convictions, as we have. This we should all understand and should govern our actions accordingly. We are never authorized to use force or violence in propagating our views. Each must be left free to choose for himself, as he, and he alone, is responsible for the course which he pursues. The spirit that confronted the apostle that day was the murderous spirit of intolerance, which can never, under any circumstance, be justified.



I have just finished reading Mr. William Lloyd Garrison's lines on "THE BROTHERHOOD OF MAN."

They tell me, Liberty, that in thy name  
I may not plead for all the human race;  
That some are born to bondage and disgrace,  
Some to a heritage of woe and shame,  
And some to power supreme, and glorious fame:  
With my whole soul I spurn the doctrine base,  
And, as an equal brotherhood, embrace  
All people, and for all fair freedom claim!

What would the world do, what would it be, if it were not for the presence in it of such prophets, such seers, such clear-sighted discerners of the essential truth of things, the ultimate standard by which conduct is to be determined, as Mr. Garrison and others like him. They are the ones who clarify the atmosphere, and enable us to see with undimmed vision the things that are true, just, lovely, and of good report. If it were not for these lofty spirits where would we be today? Bad as things are, how infinitely worse they would be. They are the supreme men and women of the race, the ones who keep alive in the world whatever of real, true nobility there is in it. When we come down from the high mountain peaks from which they looked out upon life, and descend to the low levels upon which most of us are living,—the level of expediency, of what is popular, of what is sanctioned by the multitude, of race prejudice, of base selfishness and intrigue, how different does life seem, how much less respect we have for human nature, for man as we see him in the struggle of life. We don't half appreciate the men who have stood on the heights of moral and spiritual excellence, and who have kept the torch of purity and high endeavor brightly burning on the altars of their own hearts and have handed it on to others who have come after them. But whether we appreciate them or not, they have been the saving element in our civilization, the salt that has kept in abeyance the leaven of corruption that has been steadily working from the beginning, and would long since have wrecked the world had it not been for the men and women of the stamp of Mr. Garrison and others like them who have appeared during all the ages. They have been the watchtower from which God has sent out his light in the midst of the world's darkness, and to whom whatever is

good in our civilization may be traced. All hail to such noble specimens of humanity! May their tribe never cease, but go on increasing more and more until all shall be embraced in it.

My earnest prayer is that God will give me a loving heart, that he will fill me, more and more, with the milk of human kindness, that each day, in all my dealings with others, I may show forth the same spirit that was manifested by the Lord Jesus Christ. It is so easy to put our light under a bushel, to forget whose representatives we are, and our obligation to reflect his image. When love takes possession of the heart, and the more completely it does, the more shall we be sure to be a blessing to our fellow men, and to glorify our Father in heaven. The more we love, the more truly are we living the Christ-life, and the more truly will the Christ-life reveal itself through us. The great obstacle that stands ever in the way is selfishness, in one form or another. It is so natural, so human to be selfish, that unless we are ever on our guard the springs of love will be soon dried up. The only way to counteract selfishness is to be steadily developing, more and more, this great love capacity within us by abounding in every good work, by seeking each day to bring some little comfort or happiness to others.

I have just finished reading an article in one of the colored papers, entitled, "MEN AND MONUMENTS." It goes on to tell about a movement to erect a monument to one of our recently deceased political leaders. After reading it, knowing the man as I do, I said to myself, What sense is there, what possible excuse can be offered for erecting a monument of any kind to a man, who, whatever may have been his political services to the race, was in his personal character, a standing disgrace to the race of which he was a member. You can't pull a race down morally; you can't outrage every sentiment of decency by the low plane upon which your private life is lived, and hope to make up for it by any amount of activity that you may put forth to conserve its political rights. Political rights are important, and they should be strenuously maintained; but they are of small value compared to integrity of character, to moral wealth, and to services rendered in keeping ever to the front a high standard of character and life. Public men, whose private character and life will not bear the light, instead of erecting monuments to them, the sooner they are

forgotten, the better. To keep alive their memory is to keep alive an influence that will be a curse instead of a blessing, a debasing, rather than an uplifting influence. When will we learn sense? When will we learn to estimate men properly? Sometimes it looks as if we never shall.

There is no real, lasting peace and happiness apart from God. And the sooner we realize this, and set ourselves to work to find out what God would have us be and do, and get earnestly at it, the better. To go through life, with no thought of God and of our relations to him, and of the duties growing out of those relations, can have but one ending, as expressed by Solomon "Vanity of vanities; all is vanity." Such a life is vain, unsatisfying; it has no cheering outlook; it is incapable of yielding lasting peace and happiness. Solomon, very wisely, recommends, after his vain endeavors after inward peace and happiness, to "Fear God and keep his commandments," as the only way of rounding out a worthy life. God cannot be eliminated and any satisfactory result be expected.

The book of Ecclesiastes closes with the startling words, "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." If that be true, and there can be no doubt about it, if God be God, and is what we must believe he is, the outlook for us under the operation of the moral law, is not very promising for any of us. Who will be able to stand the test? Not one! But, fortunate for us, the scriptures do not stop there, but tell us of One who is mighty to save, with whose stripes we may be healed,—the Lord Jesus Christ. So that, though God will bring every work into judgment with every secret thing, if we link ourselves with him, if we accept him as our Lord and Saviour, we need not fear the outcome.

In the Old Testament terrible judgments are visited upon the people; but it is only after God had exhausted every means to bring them to repentance. Nothing is more conspicuous than his amazing patience with them, and his willingness at the first sign of a change for the better to overlook their past offenses. Those who are disposed to criticize the Divine judgments, should remember what had gone before, and that punishment came only at the last extremity. Nothing is clearer than the fact, and it is to his credit that it is so that while he is slow to anger and plenteous in

mercy, he will not always chide, nor keep his anger forever. The 103rd psalm clearly sets forth the character of God.

Jehovah is merciful and gracious,  
Slow to anger and abundant in loving kindness.  
He will not always chide;  
Neither will he keep his anger for ever.  
He hath not dealt with us after our sins,  
Nor rewarded us after our iniquities.

And so on through the fourteenth verse.

Secretary of State Kellogg, according to the papers this morning, notified China that American citizens must be protected. What about American citizens within the bounds of the United States? What about colored American citizens who are being murdered by lawless mobs in the Southern section of our country? How is it that the Secretary of State can find no reason for insisting upon their protection within our own borders? With a great flourish of trumpets, he is warning China to keep her hands off American citizens, but has not one word to say to Southern lynchers whose hands are almost always stained with the blood of some unfortunate Negro. If there is power and the disposition in the General Government to protect its citizens abroad, why is there not the same disposition and power to protect them at home? A government that cannot protect its citizens at home, or that will not, can hardly hope to command very much respect from outsiders, or even from its own citizens. Its first duty is to protect them at home, and then, it may with some consistency, demand their protection abroad.

In beginning my ministry I was very fortunate:

1. In that the church to which I was called was located at Washington, the capital of the nation.

2. In that it was attended by the most intellectual and cultured group of colored people to be found anywhere in the country at that time. It was at the Fifteenth Street Presbyterian Church that this group gathered Sabbath after Sabbath. It necessitated on my part hard, hard study, and the most careful preparation of my sermons. I realized what the pastorate of such a church meant and addressed myself earnestly to the task of meeting its high duties and responsibilities. It was good for me, that

I felt this way; and it was good for the congregation. It was a constant stimulus to me to do my best; and it brought to the people more thoughtful and helpful sermons.

No greater misfortune can come to a man, beginning the ministry, unless he is an exceptional man, than to be thrown among a class of persons that will require very little study or preparation on his part in order to satisfy them. He will be sure to become careless, to do little studying, to make little or no preparation for his pulpit ministrations. It is a bad thing for a minister in beginning his career, to be so circumstanced as to make him feel that any and every kind of sermon is good enough for his people. If they are very ignorant, and little given to thinking, they may be satisfied with that kind of preaching. But under such a ministry, neither they nor the minister will grow, will develop into anything of value. Whether the people are sufficiently intelligent to require it or not, it is the duty of the preacher, for his own sake as well as for theirs, to bring to them, Sabbath after Sabbath, the very best of which he is capable by hard study and preparation. This he owes to himself; and this he owes to them.

Where a man has been so unfortunate as to begin his ministry and to have continued for some time, under conditions which made very little demand upon him in the shape of careful preparation in his pulpit ministrations, and when, by some chance, he happens afterwards to get into a different field where it becomes necessary for him to study, he is usually a failure; his incompetency soon comes to the surface. The habit, being formed of not properly preparing himself, has so taken possession of him, that he finds it impossible to buckle down to hard work. And the result is general dissatisfaction with his ministrations. He has disqualified himself for work among a more intelligent group that cannot be satisfied with the kind of food which he has been accustomed to feed the people on. It is better for the man, and better for the church, that the relation between the two should be severed as soon as possible. Unless this is done, dissatisfaction with him will continue to grow, and the church will steadily go down.

Men who haven't accustomed themselves to hard study and to careful pulpit preparation, had better remain among a class of people who will be satisfied with little or no preparation.

And yet, I ought not to say that either. For people ought not to be satisfied with that kind of ministry. Under it they can

never properly develop. They, particularly, need a ministry that will so educate them that they will not be satisfied with any kind of stuff that may be handed out to them from the pulpit. The only place for such ministers is out of the pulpit entirely. If a man doesn't intend, as far as he is able by hard study and dint of perseverance, to feed his people on the finest of the wheat, he has no business in the ministry; and the people should be so educated as to make him feel it, and as to shut him out of every pulpit.

I called the other day upon a sick friend. I was met by the sister in the hall, and while accompanying her up to the sick room, I happened to mention the fact of the death of an old lady between 80 and 90 years of age. Instantly she said, You will not mention that to my sister will you? I said, No. There was nothing else for me to do since she disapproved. I did not mention it to her. I could not help asking myself the question, however, What harm would there have been in my making mention of the fact? The sister had been sick for some time, it is true, and was still weak, though convalescing. She was not a young woman, but was of middle age. Besides she was a professing Christian and had been a member of the church for years. Why should any effort be made to shut out from her the thought of death? Some day we have all got to die. It is not an event that can be evaded. To the Christian, particularly, the knowledge of the certainty of it, coupled with the bright prospect that awaits him on the other side of the grave, should make it rather a pleasant thought, certainly, should remove from it every vestige of fear or unpleasantness. And yet, again and again, I have had the same request made to me, to be careful to say nothing about dying in the presence of the sick. It is well for sick people, and for well people to keep in mind the fact, that some day this earthly pilgrimage is to end: and so be ready to meet death when it comes. We need to remember that our days are numbered.

A great sermon is one that sets forth a great or important truth, and powerfully sets it forth, carrying conviction with it, stimulating the intellect, arousing the conscience, and moving the will. I am assuming that the main purpose of a sermon is to bring men nearer to God and to each other,—is to influence character and conduct so as to bring them more and more to conform to the character and life of Jesus Christ as set forth in the Scriptures. Its

greatness will depend, it seems to me, upon the extent to which it helps to bring about this result. A sermon, however well constructed, however logical, however replete in learning and adorned with literary gems, that appeals simply to the intellect, that pleases simply the fancy, can hardly be called great. It may be great as an address or oration, but not as a sermon. The sermon ought always to minister, not incidentally, but mainly to the spiritual side of our nature.

The estimate that Jesus puts upon a sermon is the true measure of its greatness: and the estimate that he is likely to put upon it will depend upon how far it tends towards helping on the purpose which he has in view, to draw men out of the world into his kingdom, and to build them up in faith and holiness. A sermon is to be judged by its moral and spiritual effects mainly, in determining whether it is to be classed as great or not. When we speak of great sermons I wonder sometimes whether we really know what we are talking about.

There is no rest for us until we rest in God; until we recognize him and submit ourselves to him, going the way he wants us to go. Until we reach that point in our lives there will be no rest, no inward quiet, no peace of soul. It is only when we rest in Him,—only as we trust Him, love Him, obey Him, will peace come, lasting, abiding peace.

How far are we concerned to know the will of the Lord; and how earnestly are we endeavoring to do his will, to regulate our lives, inner and outer, in accordance with it? The answer that we are enabled truthfully to give to these questions is the measure of our religion and the evidence of its genuineness. It is not enough to say, "Lord, Lord." Unless the life is moving, and moving steadily, day in and day out, in the direction pointed out in his will, our religion is of no value, and will count for nothing in the day of solemn account.

I never knew a more earnest, faithful, conscientious, devoted elder than Charles A. Booker. In all of our churches there is need for men of this stamp,—men who take the office of ruling elder seriously, and address themselves earnestly to the high duties and responsibilities which it involves. So many seem to have no adequate conception of what they have obligated themselves to be and do in accepting the office. I never think of our brother without be-

ing made to rejoice in the fact that we have such a man connected with this church over which I have presided for so many years. There is no man in it that holds a higher place in the love and confidence of the people. All recognize his worth as a man, and his rare fidelity as an elder. After I am gone, I want this to stand as my testimony as to the manner in which he has discharged his duties as an elder and as to his unswerving loyalty to Christ and to this church.

The statements of Kant :

1. "Act so that the principle of your action might be made a universal law."

2. "Treat every person always as an end, and never as a mere means", are well worth thinking about, and keeping in mind as active principles for our government.

According to the first, If the principle upon which I am acting is not right for all other men to act on, then I have no right to act upon it. If I may act upon it, then others may also do so. If I am not willing to have all men act on it, then I may not act on it. That seems to me perfectly fair and just.

According to the second principle, in all my dealings with others I must think of them and treat them as ends and not as mere means, by which, I understand, What is for their highest and best interest is the thing always to be kept in mind, and not what use may be made of them in furthering somebody else's interest, which is what is usually done. It is not their highest and best interest that is thought of, but how best we can use them in furthering our own. The dominant, active principle, in the world is to treat men as means and not as ends. And it is out of that false principle that nearly all the evil in the world, has come. That principle must be reversed, if things are to work out all right for humanity. We can never lose sight of the sacredness of the individual, and hope that things will work out all right.

Some preachers are entirely too mechanical in presenting the truth, i.e., they fail to vitalize it, to present it in such a way as to arrest the attention and hold it; in such a way as to excite interest, and move to action. You hear what is being said, but feel no interest in it. What is being said may be true, but it is presented in such a way as to make you feel it is no concern of yours. A truth that is vitalized always grips you, makes you feel that it has



a claim upon you, which you must try to satisfy. How much of the preaching that you hear in many of the pulpits today leaves no impression upon you at all, or so little as to amount to the same thing. And the reason is lack of vitality in the presentation of the truth. It is well for the preacher to know definitely what he is going to preach about; and have clearly before him what he wants to say about it; and to be duly impressed with the importance of the subject, and, particularly, its importance to those he is addressing. The truth thus presented will be vital, and will be sure to lay hold of the hearers. The truth must first live in the preacher himself before he can hope to have it live in others. No mechanical preaching will get anywhere. The sermon is a failure before it starts.

The tendency, generally, is to forget God; to pass over lightly things which have to do with our spiritual welfare; to allow ourselves to become absorbed in the mere temporalities of life, to the neglect of things of permanent, of enduring value.

Our duty, as ministers of the gospel, is to keep the people ever in touch with spiritual things,—to keep ever before them the thought of God, of their responsibility to Him, of character building, of eternity, of the endless life beyond the grave.

'Tis not all of life to live,  
Nor all of death to die.

This we are so apt to forget; but which we must not be allowed to forget. Living is a serious business, involving grave responsibilities,—responsibilities that carry with them consequences that reach beyond this present life. Fortunate for us if we live in the consciousness of the true meaning of life in its relation both to time and to eternity, and are steadily influenced by that consciousness.

There is no evidence anywhere to show that man was ever anything but what he is now, human, pure and simple. The Bible teaches in Genesis that all forms of life on the globe were created; and that each form was to propagate itself after its kind. There is not the scintilla of evidence, in spite of the pretensions of Science, to show that such is not the case. All the species that exist on the globe today or that are found in the fossil remains in the rocks, confirm this great law as disclosed in the Genesis chapter. There are no species, so far as we know, that have developed out of other species. Nowhere are to be found any missing links, any evidence

of that kind of growth or development. Man, e.g., is not the result of evolution; he has not been evolved from some inferior animal. If he has, how is it that the process in him has ceased? How is it that he is the same as he was thousands of years ago? How is it that he has not grown into something higher? How is it that he still remains a man? Even Dr. Conkling, an avowed evolutionist, recently admitted that so far as man is concerned, evolution has been suspended, or has reached its limits. But such an assumption is inconsistent with the whole theory of evolution. Evolution is an inward urge,—a constant pressure upwards. If by resident forces man is not being steadily pushed up, whether he wants to go up or not, what proof is there that any such force exists? It is a pure assumption without any foundation in fact.

In the Bible are great truths, noble ideals, lofty conceptions of God that we get no where else. It is a treasure house, a mine, full of the most precious and valuable thoughts and ideas touching life here and life beyond the grave. As Cowper has expressed it,

A glory guilds the sacred page,  
Majestic, like the sun;  
It gives a light to every age;  
It gives, but borrows none.

Sympathy is the kindly touch, the loving touch, which means so much in a world like this, so full of sorrow, suffering, privation. It is as little as we can do, to be kind, to be loving, as we go through life, as we come in contact with others. It is what we will never regret, and what will be a source of joy to us and a blessing to others. As we go forth to meet others in this spirit, our own souls will be blessed and our own lives will be enriched, beautified, ennobled.

I have just finished reading *The Story of Sheldon Jackson* by John T. Faris. It is a wonderful record of courage, of endurance of indomitable zeal, of whole-hearted devotion to the work to which he believed he was called of God. It stirs the blood to follow him, and shames us out of our indolence, self-indulgence, cowardly surrender in the presence of obstacles that stand in the way of noble endeavor. His election as Moderator of the Great Presbyterian Church which he had served so faithfully and conspicuously was a fitting tribute to the man and to his splendid services. The great reward, however, yet awaited him, and which he has since received,

the "Well done" of the Master which greeted him when he was ushered into his presence through the gate of death. That is more than all earthly commendations.

The more we come to know of Jesus Christ, the more firmly do we believe in him; the more convinced we are that he is indeed the Son of the living God, and that those who put their trust in him shall not be disappointed. He can always be depended upon; he is a present help in every time of need. All we have to do is to put him to the test to be convinced. How many there are living today, and who have lived during all the centuries since he left this earth, who can testify to the truth of what I am here saying. Never once has he failed; never once has he proved inadequate to every need. He is indeed a most wonderful personality, that grows upon us the more we know of him, the more we come to see him as he really is. Every new vision of him but heightens our estimate of him, increases our regard for him. We can well understand the feeling of Charles Lamb when he said: "If Shakespeare should enter the room where I was sitting, I would rise to receive him; but if Jesus Christ should enter, I would receive him on my knees." Surely, he must ever stand as the noblest of the sons of men,—man, and yet more than man, the incarnate Son of God.

There is no voice like the voice of Jesus; no voice that speaks so commandingly, so authoritatively; no voice that carries such weight, that is so freighted with wisdom, with great thoughts and ennobling sentiments. Those who listen to His voice, who accept and follow his leadership are ever on the upward way,—the way of all that is best and noblest in character and life.

I have just finished reading a sermon by Rev. Clarence Edward Macartney, pastor of the First Presbyterian Church in Pittsburgh, entitled "Your Fellowship in the Gospel." I was deeply impressed with its spirituality and power; with its clear-cut statements of the vitally important things in our religion. And this is what I said to myself: "If we could have that kind of preaching in all of our pulpits,—preaching that holds up and emphasizes the importance of a living faith in Jesus Christ as the only hope of a sin-cursed world; and the duty of spreading that faith, and of living it, exemplifying it,—its principles and ideals in our daily walk and conversation, instead of the stuff that goes out from so many of our pulpits, what a difference it would make, how much greater would

be the influence of the church in moulding individual character and life after the pattern of Jesus Christ. How much, much depends upon the men who fill our pulpits, upon what their conception is of Christianity and of its high mission.

Only as our pulpits are filled with men of God, spiritually-minded men, men upon whom the Holy Spirit has come and upon whom he remains in quickening, life-giving power will the preaching that emanates from them Sabbath after Sabbath count for much. The trouble is the people are not being fed with the Word of God, which alone is able to save. It is amazing how much husk is given out from many of our pulpits week after week. Instead of searching the Scriptures, earnestly and prayerfully endeavoring to discover and to bring out its rich treasures of wisdom and knowledge, we find the occupants of them ransacking papers, magazines, periodicals of one kind and another, in search of something novel, something strange to talk about: forgetful of the fact that they are not in the pulpit to entertain people, to help them to while away their leisure moments, nor to keep them informed as to secular matters; but to feed their souls with the bread of life: to keep before them the things of enduring value,—things which tend to build them up in holiness and comfort. To use its high and sacred privileges and opportunities for any other purpose than that for which they were designed is a betrayal of one's trust for which God will certainly hold us responsible.

I have just finished reading E. Stanley Jones' "Christ of the Indian Road." It is a most powerful, a most telling indictment of Western Christianity and of the slipshod manner in which most of us who profess to be Christians are living. The fact is, we are not even trying, in the great majority of cases, to live it. There is no real desire to see the principles and ideals of Jesus Christ dominant in the world. If there was there would be the effort, at least, on our part to exemplify them in our own character and life. The Christianity that the world needs, and the only Christianity that will ever win it over to Christ, is the Christianity that reveals itself, not so much in what we say, in what we profess to believe, but in what we are. It is the Christly-character and life, seen and felt, that is the magnet that is to draw men to him. Mere talk, disassociated from the Christ-spirit, and the Christ-life, will have no effect in bringing about changes for the better in those about us. It never has had, and never will have. In other words, as Mr. Jones has

said, Christianity to be effective must be "interpreted through experience and backed by noble living." If we Christians are not willing to live according to the ideals and principles of Jesus Christ, we have no business to call ourselves Christians. To do so is to belie our profession, and to misrepresent the Christian religion. We ought to make an honest and persistent effort to be what we profess to be, or else drop the name Christian. That is the only consistent, the only manly thing to do.

The mistake which the Jews made was in looking for a Messiah who was to set up a temporal kingdom that was to bring under it all the kingdoms of the world. The true Messianic kingdom, however, was to be spiritual. It was a kingdom that was to be set up in the hearts of men; and was designed to set them free from the galling yoke of sin and Satan. The Messiah was king of Righteousness. Under his reign sin was to be put down and righteousness exalted. He came to give liberty to the captives and to open prison doors to them that were bound,—the captives of sin and Satan, those who were shut in behind the prison walls of unholy passions and desires. It is this kingdom of righteousness that is needed in the individual heart and life, and when it is fully set up will dominate the world. When the heart is right, when God rules within, it will be all right on the outside. The fatal blunder on the part of the Jews was that they failed to understand this. What they needed was not freedom from the Roman yoke, but from the yoke of sin, from the bondage of their corrupt, evil hearts. And that is what we all need: and there is no way of getting that relief except by surrendering ourselves to Jesus Christ, by coming under his reign, the true Messianic King, the king of righteousness. The sooner we come to understand that this is what his Messianic kingdom stands for the better it will be for us and for the world. Jesus is seeking primarily to get men into right relations with God; to awaken within them and to set up in their hearts and minds the thought that it is their first, their chief duty so to order their lives as to meet his approbation. To set up fully and firmly the reign of God within the soul is the great aim of the Messianic kingdom. It is to bring men everywhere into conscious and loving subjection to God, the great Father of all. Outside of this kingdom there is no hope for any one; there is no promising outlook for any one. Unless it is our purpose to please God, to go the way he wants us to go; unless we are actually seeking to please him, to go the way of

his appointment, in the nature of the case, there is nothing but disaster before us.

It is in this way that the kingdoms of the world are to become the kingdoms of the Lord and of his Christ by the men in whose hearts this kingdom of righteousness has been set up getting control of them and ministering their affairs. In this way justice will prevail, right will triumph, the kingdom of God will be established in the earth.

Jesus was all the time looking out for opportunities of doing good, of being kind, of bringing cheer and comfort to others. So should it be with us. Each day such opportunities are all about us waiting to be embraced. Jesus is ever saying to each one of us: "I have given you an example that ye should do as I have done." We are so slow, however, to follow in his footsteps. The great impediment always in the way is selfishness, too much thought about ourselves, about our own welfare, comfort, happiness. And it never will be otherwise until the spirit of Jesus comes and takes possession of us. Then it will be different; then like himself we too shall be on the lookout for opportunities of doing good, of being kind, of getting into loving, helpful relations with those about us. It isn't because it can't be done, but because we are not willing to make the sacrifice which it requires.

To be a Christian is to be Christlike, we are told; yes, but is that all? Back of this Christlikeness there must be something out of which it grows, something that will account for it and explain it. What is it? Christlikeness is an effect. What is the cause of it? How is this process of growing up unto the measure of the stature of Christ brought about? It must have its roots somewhere. It is but the unfolding of a life that has been implanted in the soul by the Spirit of God. It is a life that has its roots in God, and is nourished by abiding in him. In it is involved the whole process of regeneration, conditioned upon repentance and faith in Jesus Christ. Christlikeness is possible in no other way. It is a fruit,—a glorious result.

Sermons should be fresh, living, vital. There should be nothing hackneyed, mechanical about them; they should grow out of convictions that dominate the soul.

A man must be in touch with the source of life, if he is to be a source of life to others. Life can come only from life.

In the *Afro-American* for April 16, 1927, Prof. W. S. Nelson of the Theological Department of Howard University is represented as saying, "Religion must be readjusted to fit an irreverent world. Men no longer have that reverence for the priest, the church and the Bible that they once had, and while the world cannot be changed, religion must change its method of approach if it is to survive."

I don't take any stock whatever in that kind of teaching. The survival of Christianity is not dependent upon the attitude of the world towards it. When Jesus, after his resurrection, commissioned his disciples to go into all the world and to make disciples of all the nations, the two things that he said to them were: "Lo, I am with you alway, even unto the end of the ages"; and, "Tarry at Jerusalem until ye be endued with power from on high." As long as Christianity has the abiding presence of Jesus Christ and the indwelling Spirit of God there is no power anywhere, no world conditions however bad that can prevent it from surviving. Its survival does not depend upon anything outside itself. Jesus said, "Upon this rock I build my church and the gates of hell shall not prevail against it."

We need educated ministers, yes; we need men who know what is going on in the world about them, yes; but the great need is for men who believe firmly in the Scriptures as the word of God, and who faithfully preach the truth therein contained, in dependence upon the Holy Spirit to give efficacy to the truth, and not upon their training, their education, their ability to construct arguments in defence of the truth. The business of the preacher is to state the truth of God, clearly, fully, simply, the rest the Spirit will take care of. We need not trouble ourselves about the survival of Christianity. God will take care of that: what we need to be concerned about is that we faithfully preach it, line upon line, precept upon precept, here a little and there a little. The seed thus sown is bound to bear fruit. The promise is, "We shall reap if we faint not."

"If it is to survive." I confess I do not like that expression, especially coming from a theological professor. There is no if about it. Of course, it is going to survive. If the gates of hell cannot prevail against it what need is there of ever even thinking of its extinction?

The thing that most hampers Christianity, that is the greatest impediment in the way of its progress, is the little support which it receives from most of those who profess it. They are not half trying to live up to its lofty ideals, to regulate their lives by its ennobling principles. The result is, the view which the world gets of it through the character and conduct of most of its professors is not such as to beget in them any very great respect for it. The beauty of it; its great attractive qualities are obscured, are kept entirely out of sight. The Christianity that the average Christian exhibits, is not different in its requirements from what is found in the world. It has been so pared down, so debased as to obliterate the difference between the two.

The great pressing need of the church today is for a greater number of men and women who are sincerely, earnestly trying to be what a Christian ought to be; to live the Christian life in its purity and in its fullness, men and women who have made up their minds fully to build into their character and to exemplify in their lives the ideals and principles of Christianity. One such Christian is worth ten thousand ordinary Christians, in winning men to Christ and in creating a real, genuine respect for Christianity. Let us resolve that we will seek to be just such a Christian.

What am I here for as a Christian? Is it not to magnify Jesus Christ, to hold him up, to draw men's attention to him, and to set forth in our own character and lives his great principles and ideals, in the hope of winning them over to him,—to a living faith in him, and to his way of thinking, feeling, acting? In a word, is it not to do everything we can to bring Jesus Christ to the front, and to increase his influence among men? And yet how little most of us who are professedly Christians, realize that such is really our mission. The result is Christ is no better known, Christianity is no better thought of, though there are Christians everywhere.

Such should not be the case. Wherever a Christian is, wherever he goes, the Christ-spirit, and the Christ ideals and principles should go with him and make their influence felt. It is in this way that Christ is to be made known and his influence felt. The average Christian seems to have forgotten why he is here, what his real mission is in his contact with others. It doesn't speak very well for our Christianity, if men who see it as it is reflected in our character and life, are not drawn towards Jesus Christ, or are not attracted by his principles and ideals. The Rev. John Watson, or



Ian Maclaren, in HIS MOTHER'S SERMON, you will remember, the admonition which the young preacher's aunt gave him as he was preparing to preach his first sermon was, "Ye'll say what's right, no doubt o' that, and everybody 'll be pleased wi' ye, but oh, laddie, be sure ye say a good word for Jesus Christ." A good word for Jesus Christ: That is what the daily life of every Christian ought to be saying to all about him. What he is, what he says what he does, in his home and out of it, ought to be, and would be, if he is really trying to live the Christian life, a good word for Jesus Christ. It is because so many fail to speak in this way a good word for Jesus Christ, that so little is accomplished, that so few comparatively are drawn into the kingdom.

It is for us all to realize more fully than we do, what we are really here for; and address ourselves earnestly to it. The trouble is we do not take our religion seriously, we do not enter into its great plans and purposes, we do not appreciate as we ought the great and unspeakable blessings which it is capable of bestowing if we give ourselves to it as we ought, with the whole heart, soul, mind and strength. The result is, we are careless, we are indifferent, we live only at a "poor dying rate." Our religion means little to us, and less to the world.

The book of Joshua contains one of the bloodiest records in all history. The explanation of it, as given in the Scriptures, is that it was what they deserved for their long, persistent, determined course of evil, growing steadily worse and worse. The Israelites were used as the Divine instrument for executing his decree of judgment against them. The same God who employed them against these nations, did not hesitate afterwards to employ the Assyrians and Romans in executing his decrees against the Jews for their wilful, deliberate and long continued disobedience.

However dreadful this record may seem to us, all we can say, as did Abraham, "The Lord of all the earth will do right." And again, "The judgments of the Lord are true and righteous altogether." Sooner or later, by one means or another, punishment for wrong-doing will be sure to follow. God is not mocked. The ends of justice cannot be defeated.

One of the things that impresses us as we study the life of Jesus is, that while he was constantly saying many great and wonderful things, they never seem to cost him any effort, they seem to

flow out from him spontaneously, as water from a fountain. He was full of knowledge and wisdom, so that all he had to do was to open his mouth in order that the living waters within him might flow out. The right word, at the right time, in the right place was always at hand, and seemingly, without any effort on his part.

I have just heard that Mr. Clarence Darrow, the noted criminal lawyer, has been invited by the John Brown Memorial Association to pronounce the eulogy at his grave near Lake Placid this year in connection with its Annual Pilgrimage. I said to myself, after thinking a moment, "Could there be a greater insult to this old hero and saint, than such a selection. Who was John Brown? What did he stand for? What did he represent?"

He was a thoroughly religious man. He believed in God. He believed in Jesus Christ. He believed in the Bible as the inspired Word of God. He believed in prayer, and in the efficacy of prayer. He was, like one of the old prophets, obsessed with the idea that he was an instrument in the hand of God.

This is the man that Mr. Darrow has been invited to eulogize,—Mr. Darrow, the scoffing infidel and atheist,—the man who ridicules the Bible, who makes light of prayer, who looks upon religion as a dope for taking advantage of the ignorant: and who believes in the freest use of intoxicating liquors, thus arraying himself on the side of the most corrupt, the most degrading and infamous business that ever cursed the human race. It is enough to make John Brown turn over in his grave. The men who are responsible for this selection, what can be their idea of fitness; of the requirements of common decency, if I may so express it. Mr. Darrow, it seems to me, was the very last man that ought to have been selected for such an honor. Lips that can scoff at religion, that can ridicule the Bible, that can make light of prayer; that feel no responsibility to a higher power, or belief in such a power, are hardly fit lips to speak over a man like John Brown. In these annual pilgrimages to the grave of John Brown, the Association should endeavor, as far as possible, to carry with them the spirit of John Brown, to have represented as far as possible in those who take part in the exercises, men and women who stand for the things that John Brown stood for in his character and life. To call upon an infidel and atheist to speak over a man who believed in God and all that is involved in such a belief, is to say the least, a very unseemly thing. Let us hope that this Association will be a little more dis-

criminating in its selections in the future; will show a little more sense of the fitness of things. In their selections let them not dishonor the memory of this old saint and hero, while seeking to honor him.

We hear the question sometimes asked: Is there anything to Christianity, after all? Much is claimed for it, but is there anything to justify that claim? The asking of such a question on the face of it, indicates ignorance of Christianity and its operation among men, on the part of the one who asks it. Even the most casual examination of its nature and history will settle forever all doubts on that question. The evidences of the reality and the power of Christianity, even outside of the Bible, are abundant and are sufficiently strong to convince even the most skeptical, if they will take time to examine them. Changes under its influence, are wrought in individual character and in the character of communities that are simply wonderful. Only yesterday, in reading the life of Borden of Yale, I came across this passage:

“What could the unbeliever make of a man who had been the terror of the worst ward in New York, a river-thief who would not have hesitated, as he said himself, to cut a man’s throat for a five dollar bill, and kick him overboard, who was sentenced to fifteen years hard labor in Sing Sing when he was only nineteen, and came out to sink even deeper in drunkenness and sin, with no power to break his chains—until Christ met and transformed him? Yet that man was Jerry McAuley, who established in his old haunts the first of Rescue Missions, and was a means of temporal and spiritual blessing to thousands.”

In the same connection and from the same book the following also appears:

“What would the sceptic do with the educated, able man of business, entangled in the meshes of the drinking habit, sinking from depth to depth of misery, until his friends, home and wife all gone, haunted by crimes he had committed—a hundred and twenty forgeries against one man alone—tormented with the horrors of delirium tremens, there was nothing before him but the jail or suicide, and he had chosen the latter? Yet that man was Samuel H. Hadley, McAuley’s successor in the Water Street Mission, and like him an apostle of the lost.” Peter said to the impotent man at the Beautiful Gate of the temple, “Silver and gold

have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And that same wonder working Jesus, embodied in Christianity, is doing still more wonderful things for the souls of men today. It is still the power of God and the wisdom of God to every one that believeth." Everywhere, in the midst of this sinful world, may be seen evidences of its transforming and ennobling influence. It is working, and will go on working for the good of man and for the glory of God. It is no imaginary something, but a great reality, ever revealing itself in power. Is there anything to Christianity? Yes, a thousand times, yes: and no man can honestly look the facts in the face, and deny it!

The apostle Peter in the Acts of the Apostles (10:34, 35) sets forth a great principle: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him." GOD IS NO RESPECTER OF PERSONS.

What does that mean? It means that God, in dealing with us, is entirely uninfluenced by our outward condition, by the fact that we are rich or poor, high or low, educated or uneducated, white or black. A rich man will receive no more consideration from him than a poor man, or a poor man than a rich man; a white man will fare no better at his hand than a black man, nor a black man than a white man. With God it isn't what your color is, what race you are identified with, what your material condition is, whether you have much or little education, but what your principles are. It is character that God takes account of. If your character is not pure, upright, if your principles are not what they ought to be, it doesn't make any difference how white you are, or how black you are, how rich you are or how poor you are, however highly educated you are or how ignorant you are, you will be treated as you deserve to be treated. Your race, your money, your influence, your high social standing will count for nothing.

The reverse of this is what is going on everywhere in human society. How we are treated depends almost entirely upon whether we are hedged about by these merely outward conditions of wealth, position, race, color. The white man has a very much better chance of being treated justly, humanely, in a country like this, than a colored man; the rich man, than the poor man. It is all wrong, of course, and it all grows out of the fact that, unlike God, we are

respecters of persons, we take into consideration things that we ought not to, in dealing with others. How important it is, therefore, that we should get firmly fixed in our minds the great principle enunciated here by the apostle, and see to it always and everywhere that we act on it. We must accustom ourselves to think of all men, as we meet them, and in all our relations with them, not as white or black, rich or poor, but simply as men to be treated according to their moral and spiritual worth. The measure of the man is what he is, what he is in point of character, and not what he has, or to what race he belongs.

It is upon this principle that I have tried to act. I have never allowed myself to think of a man's race, color, or material circumstances in forming an estimate of him. He may be as white as snow, he may be as rich as Croesus, he may live in a palace and dress in purple and fine linen and fare sumptuously every day, but if he is lacking in morals, if his character is not right, he could never command my respect and would never get it. The respect which we pay should be always and only where it is inspired by a worthy character. The standard here set up, in the words of Peter, is the one that we should keep ever before us. Only those who fear God and work righteousness are worthy of our respect, and the only ones who should ever receive it.

Peter and John, when being tried before the Sanhedrin, and when commanded to speak no more in the name of Jesus, answered, "We must obey God rather than man." They had reached a point in their moral and spiritual development where they were willing to suffer, to endure anything, rather than go counter to what they believed to be the will of God. Carlyle speaks of the Everlasting Yea, and the Everlasting Nay: and we read of Karil's Categorical Imperative. Fortunate, is it for any man, when in his moral development, he reaches the point where he feels that there are certain things that he must do, and certain others that he must not do because they run counter to the dictates of his conscience and the demands of the moral law. And this is where we must all try to get,—under this inward must, this great imperative. Until we get there we are not safe, are not properly rooted and grounded. These men said, "We cannot but speak the things that we have seen and heard;" Joseph said, "How can I do this great wickedness, and sin against God?" And that is the note that must be started

and kept up in any life if it is to function properly; if it is to stand in the hour of temptation, if it is not to go down in defeat. It is the same thought expressed in the hymn,

Standing by a purpose firm,  
Heeding God's command.

And that Lowell had in mind in writing of Mr. Garrison :

Men of a thousand shifts and wiles  
Look here!  
See one straightforward conscience  
put in pawn  
To win a world.

It is the enthronement of conscience, which is only another name for the enthronement of God within the heart and life. To bring that about is one of the great objectives that we should keep ever in view, and never be satisfied until it has been fully attained.

The spectacle presented to us, in the conduct of these men, is one of thrilling interest.

Here are a few men from the humbler walks of life, taking a stand because they believed it to be right, in face of the opposition of the most powerful and influential groups in the community, and remained firm in the pursuit of what they felt to be their duty in face of the bitterest and most relentless persecution. It is that kind of manhood, that kind of moral fiber, that the world needs today more than almost anything else. And it is for our Sabbath schools, in part at least, where the young people are gathered in such large numbers, as well as the homes, to see that everything is done to make sure of a crop of men and women of that stamp. More Peters and Johns, more men and women who are not to be driven into doing wrong, or forced to depart from what is right, by any outside pressure, however great or powerful. In our Sunday schools and in our homes, by teachers and parents, the aim of developing character, of producing strong men and women morally and spiritually, should never be lost sight of.

In the trial of these men before the Jewish officials, Gamaliel, a doctor of the law, gave utterance to a great and pregnant statement :

“Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it.”

There is a great lesson here, which it is well for men everywhere to understand: It is vain to fight against God, to run counter to his plans and purposes. The thing for us to do therefore is to be sure always that we are in line with his plans and purposes, and then we need never be alarmed as to what the outcome is to be. Never mind how discouraging things may appear; never mind how often evil may seem to triumph, ultimately it is bound to go down. In the long run, as the poet has expressed it:

Ever the right comes uppermost,  
And ever is justice done.

You can't ultimately overthrow anything that is right, because God is back of it and is pledged to its support. The heathen may rage, the people imagine a vain thing, as the psalmist has expressed it in the second psalm, but it will all come to nought. “If God be for us, who can be against us?” What matters it who is against us? Of what avail is it? The only thing for us, is to be sure always that the Lord of hosts is with us; that back of us is the mighty power of God.

In connection with Peter's sermon on the day of Pentecost, large results followed. Three thousand were converted and brought into the church. The truth was efficacious, not because it was uttered by an apostle, and uttered in an earnest and straightforward way, but because it was attended with the presence and power of the Holy Spirit. It was because Peter and the rest of the apostles had received the enduement from on high, which they were to tarry at Jerusalem until they had received, that alone accounts for the mighty results on that day. The simple fact is, there is no other power by which such results can be brought about. “Not by might, nor by power, i.e., human might or power, but by my Spirit, saith the Lord of hosts.” It has always been so, it is so now, and will always be so. No other power has ever been able to turn men from darkness to light, and from sin and Satan to God. And this explains why we fail so often in our efforts to win men to Christ, to start them on the upward way: it is because we do not depend upon the Spirit to convict and convert those we are seeking

to reach. And the result is, nothing comes of our efforts; and never will until we swing in line with God's way of doing his work of soul-saving. The apostle Paul, you will recall, in setting forth the results of his great missionary journeys, never took any credit to himself: he always regarded himself only as the agent or instrument used by God. Thus in Acts 15:12, we read: "And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles through them." It was all the work of God; they were simply the instruments used by him.

So in I Cor. 2:3-5 "And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power that your faith should not stand in the wisdom of men, but in the power of God."

This was the program outlined by Christ himself before his departure, and as he was about to send his disciples out to win the world for him. And it is the only program that has ever succeeded; that has ever brought results of a permanent value. And this, it seems to me, is the great lesson of Pentecost. It lifts up the Holy Spirit, calls special attention to Him in the work of redemption. It is only as He is back of all human efforts that we may hope for favorable results. In one day, in connection with one service, under His mighty, convicting, transforming power, three thousand were brought into the kingdom of God. And as long as the early church remained under His power mighty results continued to follow.

Peter's deliverance from prison, recorded in Acts 12, was supernaturally effected. This supernatural, Divine power continued to act, however, only so long as he was in a condition where he could not help himself. As soon as his circumstances were so changed as to enable him to look out for himself, it ceased to work,—the angel of the Lord left him. The principle involved here is a very important one to remember. What we can do, we must do. God helps only where our strength is inadequate. We need never be without His help, if we really need it, if our strength is not sufficient to carry us through. The utmost on our part God expects; and only where our utmost is not sufficient, may we expect help from him. This is a good working principle to take with us through life. It will keep us always at our best: and where our



best is not sufficient, it will keep us still hopeful, still pressing forward in the full assurance that God's sufficiency will be sure to make up for our insufficiency.

In this incident, we see also a praying church pitted against the king and the whole Jewish hierarchy. Looked at from the purely human standpoint, it seemed certain that Peter at this time, according to the determination of Herod, would have been executed; but he was not. And the reason was not, because Herod had changed his plans, but because a higher Power had intervened. God still had work for Peter to do, and until that work was over no power on earth could have snuffed out his life. Ordinarily things go on under the operation of what are called second causes, but at times God interposes in human affairs and brings about results independent of second causes, as he does here in the liberation of Peter. The God revealed to us in the Bible is the Being of infinite power; nothing is too hard for him to do, nothing lies beyond the reach of his power. He can act with or entirely independent of all second causes.

We see here also a wonderful exhibition of the soothing, quieting effect of faith in the midst of deeply distressing circumstances. Here we find Peter, in prison, bound between two soldiers, expecting the next day to be executed, and yet fast asleep, quietly, peacefully resting. What is the secret of it? It was his perfect trust in God. He had given his heart to God and was ready to serve him in anyway he might choose. If by dying at this time he could best serve him, he was willing to die; and if by living he could best serve him he was willing to live. He had nothing therefore to be disturbed about. He was in God's hand, and was ready to be disposed of in anyway he might order. This is why we find him sleeping quietly here, in prison, in bonds, with death overshadowing him. For the same reason we find David in the third psalm writing:

I laid me down and slept;  
I awaked: for the Lord sustaineth me.  
I will not be afraid of ten thousands of the people  
That have set themselves against me round about.

And the promise in Isa. 26:3 is, "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."

It is a great lesson, and one that we must not lose sight of. There is no reason why we should be disturbed under any circum-

stance, if our trust is in the Lord. Things are bound to work out for the best: and the best always is to have things go the way God wants them to go.

Another thing is noticeable in connection with Peter's deliverance. His life is saved, but it brought about the death of sixteen other men. These men were all innocent; they knew nothing of, and were in no way responsible for his escape. Herod, in issuing his order for their execution, assumed, as he had, humanly speaking, a right to assume, that they had a hand in it, or were guilty of criminal neglect. From his standpoint their execution therefore was just. They were not, however, as a matter of fact, either criminally negligent, or aided and abetted in any way, his escape. This Herod did not know; but God did. And God not only knew the facts in the case, but the escape of Peter which resulted in the execution of these men was brought about by the direct interposition of God. Who is responsible for the death of these men? Was God under any obligation to take into account the certain effect of Peter's deliverance upon the fate of these sixteen men? As a matter of fact he did not as the sequel shows. The saving of Peter's life at that time was a part of his plan for the spread of the gospel of Jesus Christ. Herod's plan was to eliminate him, to put him out of the way. It involved, as we see, a conflict between the Divine purpose on the one side, and Herod's on the other. And the result was, God had his way: his purposes cannot be defeated by any earthly power. Ordinarily things are allowed to pursue the even tenor of their ways, i.e., to go on under the operation of second causes, except where they interfere with the purposes of God, and then he interposes, sets them aside, as he does here in delivering Peter from prison. Whatever consequences may follow any attempt on the part of man to prevent God from carrying out his purposes, man and not God is responsible for.

1. There are certain things, as men, not as Negroes, but as human beings, that we have a right to aspire to, to aim to attain unto,—the fullest development along all lines of attainment of which human beings are capable. We ought not to be satisfied with any limitations that may be imposed by any pressure from without. We must be free, untrammelled, in our efforts to attain to the utmost of our capabilities. No one has a right to say to any man, Thus far and no farther, along any line of pursuit. His capacity

alone sets the limit. Any attempt to set up any other barrier should be steadily and persistently resisted by men everywhere. There can be no quiet acquiescence in any denials, limitations, restrictions set up for us except as imposed by our own incapacity, if we are to maintain our self-respect.

2. There are certain things, as American citizens, not as Negroes, that we have a right to aspire after, to be seeking ever to attain unto, and that is the full enjoyment of all rights and privileges under the Constitution. What one citizen enjoys, every citizen ought to enjoy; and no citizen ought to be content with his status, under any government, where that is not true. He cannot maintain his own self-respect, and cannot hope to command respect from others. What one enjoys, all must enjoy. There must not be citizens and citizens, all must stand on the same plane under the laws. Citizenship is colorless, classless, or it is nothing. This is the only righteous position to take.

In religion there is so much to make one happy, to keep one active and earnest in improving one's self and in doing good to others. No one can be much with God, as he must be if he is truly religious, and not want to be a better man and a more useful man. If we find ourselves doing little to improve ourselves, or to reach out a helping hand to others, it is because, either we are not following God at all, or we are following him as Peter did Christ, afar off. I know of nothing that is more stimulating, more uplifting and ennobling than true religion, than a firm and abiding faith in God and in Jesus Christ. Its trend is ever upward. Under its influence we are ever expanding, ever developing, ever getting up on higher ground. It is sure, sooner or later to kill all selfishness, and pride, and every unholy passion and desire within us. Nothing pays so well as to invest largely in the things of God, in a constant and increasing knowledge of him and fellowship with him,—in prayer, in the reading of his word, and in active efforts to further the ends which he has revealed to us in his word. A man who is alive religiously, who has been awakened to a sense of the importance of religion, is bound to give a good account of himself, to make a place for himself in the confidence, respect, and esteem of his fellow men. His light will be ever shining, and through his example, character and life, men will be led to glorify God, to fall in line with things that are true and just and pure and lovely and of good report.

Saturday, June 11th, 1927.

Today a great demonstration was made in this, the capital city of the nation, in honor of Charles Lindbergh, who successfully crossed the Atlantic Ocean in his monoplane in a single flight. Similar demonstrations were made in Paris, London, and Brussels. Judging from the excitement which it has created, you would suppose that it is the most wonderful and praiseworthy event that has ever occurred in the history of the world. And yet, when we come to reflect upon it, and to appraise it properly, after all, what is there in it that makes it of value to the world?

1. It cannot be in the mere fact of having crossed the Atlantic in a single flight. To do that required courage and skill, but will the world be made any better by it? It may in time be commercialized: out of it ultimately, large sums of money may be made; but opening new avenues for money-making has in it no guarantee or assurance of bettering conditions, morally and spiritually, of making men happier, purer, more humane, more god-fearing, and man loving. So far as I can see, except as it may be commercialized, and may be used by the war lords for military purposes, no special significance is to be attached to it or value placed upon it.

2. There is an aspect of it, however, that does make it of special value to the world. The world will look at it in that way. It has lifted out of obscurity into world-wide prominence a young man of exceptional character,—a young man who is well worth holding up before the young people of this generation, a generation that is cursed by so much that is debasing, demoralizing, by a gross and degrading materialism. Greater than the flight across the Atlantic, great as it may be, is the man who made it, in his personal character and life. The fact that it has called world-wide attention to Charles Lindbergh the man,—simple, courageous, painstaking, of indomitable determination, upright in character, free from all bad habits, no wine bibber, no cigarette or tobacco user, free from the “narrowing lust of gold,” from the blight of agnosticism, atheism, infidelity; God-fearing, and wedded only to what is true and just and pure and lovely and of good report. The fact that this flight across the Atlantic has brought to the front a man of this character, is to me its greatest significance and value. The flight in itself is of little importance compared to this. Not one out of a million may have the opportunity or be able to do what this man did: but

there is not a quality that he possessed, not one of his noble traits of character, but that every one of the millions in this and other countries may possess, if he is willing to pay the price, of earnest desire and effort. It is for us to make much of the man, and less of his flight, if the largest good is to come out of it to the world. It is not the ability to fly across the Atlantic that is needed to stabilize society and to keep it going in the right direction, but the ability to live a clean, pure life, to be a man, every inch a man, in the truest and best sense of the term. Whenever we think of this man crossing the ocean, let us be sure that we think of the kind of man that he is, and make up our minds that we will try, hard, to be as true and as noble as he is, in personal character and life. Worthy ideals of manliness and of true worth are what we need all over the world today: and in this world-wide lifting up of this young man, there is great reason therefore for rejoicing: and large results for good may be expected to result from it, if we keep to the front his character, rather than his hop across the ocean. It is the moral aspect, to me, that is most important and should be most emphasized. We are so apt to lose sight of the higher values in appraising such events. Most of the people who are throwing their hats in the air and are acclaiming so joyously this young man, are not thinking of his high moral character, nor will they be likely to make any effort to be as straightforward and upright as he is. It is simply the fact of his having crossed the ocean, which, in and of itself, is of comfortably little value, that impresses them. When the excitement all dies out, what of lasting good will remain to the world? is the question.

In this connection I am reminded of the apostle Paul's great adventure on the road to Damascus, when he passed over from Judaism to Christianity. It was an event of immeasurably more importance to the world than the flight of this young man across the Atlantic, measured by what has resulted from it. Out of it came the great apostle, whose whole life was unstintingly given to the work of bringing the world to accept Jesus Christ and his lofty ideals and principles: also his noble example, and his wonderful letters to be an inspiration and guide to all the coming generations of men, to the end of time. The flight of Lindbergh across the Atlantic seems trivial when placed by the side of the marvellous results which have followed what took place on that Damascus road. This flight across the Atlantic, about which so much is being

said, will soon be a commonplace; but the life and character and letters of the apostle Paul will go on working in ever-increasing measure for the highest good of humanity. The contribution which he has made to humanity is not only great, but of the highest value in the building up of character, which, after all, is the only thing which really counts in the long run. The simple fact is no service, however great, having to do with the moral and spiritual uplift of humanity rendered by any individual, would have created any such stir as this flight across the ocean. It seems like a species of insanity. The world seems to have gone mad over it.

In this connection I am reminded also of another great venture, that of Henry M. Stanley in facing the perils, the hardships of wild, savage Africa in search of Dr. Livingston, and of how much good came out of it to the world. To mention but one item: it liberated forces that have made an almost entirely new country of Uganda, lifting it out of savagery into civilization, and out of paganism into Christianity. Thousands of its inhabitants are civilized and Christianized as the result of this man's daring adventure. Will any such results, to any part of the world, grow out of this flight across the Atlantic? Is there any likelihood of such being the case? To my mind, this flight across the Atlantic, is little, insignificant, as compared with Stanley's daring march through Africa. It was to find a man, who had given his life to the moral and spiritual redemption of a whole continent from the slave trade and from the grip of degrading superstitions, that the world had lost sight of, and that it wanted to find, that led Stanley to undertake his great adventure. It was a task worthy of any amount of sacrifice, in comparison with which the crossing of the ocean is as nothing. From whatever standpoint we look at it, it was a much bigger thing, and a much more praiseworthy undertaking.

And this raises another question in my mind in connection with undertakings which are of a perilous nature, which may involve the sacrifice of life. Life is sacred and ought never to be sacrificed or imperiled except at the urgent call of duty. There are times when we are perfectly justified in running the risk of losing life. Men have died for principle; have faced death willingly, in the cause of right, of truth, of justice, of liberty, of patriotism, of human betterment, which is all right. A man who is willing to

save his life at the expense of principle, of right, holds it too dear, puts too high a price upon it.

While life, precious as it is, may be sacrificed at times, and ought to be, it must not, however, be needlessly put in peril, or imperilled except where the cause is of sufficient importance to justify the sacrifice.

Under this head, I raise the question as to whether a trip in a monoplane across the Atlantic, which is full of peril, is of sufficient importance to justify the venture? No man has a right to put his life in jeopardy simply for the novelty or excitement of doing something which nobody else has ever done, unless that something has in it large prospects of good for the world. Merely to cross from the United States to Europe in an airplane is not worth the sacrifice of a life which might be of some value to the world.

I do not know what the impelling motive was that prompted Charles Lindbergh to make the perilous trip. Was it because he saw large possibilities of good to the world through it, and so was willing to make the sacrifice should he lose his life in the venture? Or was it merely to gratify an adventurous spirit? It would be interesting to know just what was back of it in his own mind, and which determined his action.

In this connection, much also has been said about the courage, the daring of young Lindbergh. It did show bravery, courage of a very high order; but, as a matter of fact, did he display any more courage than has been displayed by thousands of others on the battlefield and in the face of pestilence and the ravages of deadly diseases? Is the courage involved in flying across the Atlantic equal to the courage displayed by the martyrs in facing the most horrible tortures and death rather than renounce their faith in Jesus Christ? We are so apt, under the excitement of the moment, to lose our heads. The simple fact is, the courage displayed by Charles Lindbergh can be matched a thousand times in the history of the world, and, often in places of obscurity, that we never hear anything about.

While taking nothing from this young man, let us not make him believe that in point of courage, he is in a class by himself. All down the ages, there has never been a time when brave men were not to be found, men who were willing to imperil their

lives for the sake of principle, of right, of truth, of honor. And it is so today, and I believe, always will be.

What are some of the characteristics of a GOOD CITIZEN?

1. He is law abiding; he respects the laws enacted by the properly constituted authority within whose jurisdiction he is living. He recognizes the fact that he is part of a community where the rights and interests of others as well as himself are involved. He aims therefore in all his actions and relations with others to keep strictly within the limits set by the laws under which he is living. This obedience must be full, complete, not partial. It is the whole law to which every good citizen stands pledged, which he is bound to observe. It should also be hearty, i.e., rendered in such a way as to show that he is interested in law enforcement; that it is to him a matter of vital importance. If laws are not enforced, if they are not respected chaos will result. No one will be safe; nobody's rights will be secure. Even where he is not in full accord with the law, as long as it is law, he will give it his support.

2. A good citizen will not only obey the law himself, but will, as far as he is able, see that others also do the same. He will be aggressively opposed to others breaking the law. No good citizen can sit quietly by while the law is being violated; he will show in some way his disapproval. To acquiesce silently is to join hands with the law breakers. People who are content with simply obeying the law themselves, but who manifest no interest in whether others do or not, can hardly be called good citizens.

3. A good citizen will be careful of his personal conduct, he will try to live a straightforward, upright, virtuous life. A good citizen is one who respects himself, who, always and everywhere, aims to keep within the bounds of decency. A good citizen is an asset to any community. The greater the number of clean, upright men and women in any community, the more desirable does it become as a place of residence. No man can be classed as a good citizen who is careless or indifferent as to his moral character, as to the kind of life that he lives. Good citizenship is inseparably connected with good character. A good citizen must be a worthy citizen, and no man can be worthy, whose character is not upright, who cannot command the respect of the respectable members of a community.



4. A good citizen is one who is kindly disposed towards other citizens of the community. No person, living in a community, state or nation, who allows himself to be influenced in his contact and relations with others by race prejudice or class feelings of any kind, can, in any true sense of the term, be called a good citizen. All should work in harmony, all should cherish only kindly feelings towards each other. The worst citizens in any community, state, or nation are those who are seeking to foment strife, to stir up animosities between races and classes. Every citizen ought to be interested in every other citizen, to the extent, at least, of putting no obstacle in his way in his effort to better his condition, to increase his happiness. As far as possible, each should be mutually helpful to the other. This is an element in true citizenship or patriotism, that we don't hear much about, but which is very necessary to the lasting peace and well-being of every community,—the cultivation of a kindly spirit, of mutual good will of all the citizens for each other.

5. Good citizenship has also a religious aspect. A man who doesn't fear God, who has no proper reverence or regard for him, cannot be, according to the standard set up in the Bible, a good citizen. Men who are atheists, infidels, agnostics, who, in their scheme of life, find no place for the great thought of God, are not to be classed with good citizens; they are not in line with what is for the highest and best interest of the community, state or nation. God cannot be shut out of any life, and that life be of any value to the community in the higher ranges of being. While the state is not a religious institution, in the sense of seeking to propagate religion, it is to its highest interest, nevertheless, to encourage it in every way possible. It is the only basis upon which stable and righteous government can rest. If God drops out, it is only a matter of time, when the whole fabric will go to pieces.

Apropos, are the words of La Place. "I have lived long enough to know what I did not at one time, that no society can be upheld in happiness and honor without the sentiment of religion."

The more completely we can eliminate self the better it will be for us. We shall get along better with others; they will think more highly of us; we shall be happier and it will greatly increase our usefulness. It is thinking too much of self that is at the bottom of most of our difficulties with others and most of our inward

disquietude. It is the man who dies to self who finds life in its truest and best sense and the secret of real true happiness and usefulness.

From one of the colored papers I learnt recently that a group of Negro women is endeavoring to raise funds to erect a monument to perpetuate the memory of a Negro politician, who, morally was as debased a specimen of humanity as could be found anywhere, and who never showed the least sign of a change for the better up to the day of his death. It looks as if even the women attach no importance whatever to character, to moral worth. It is a shameful thing that we find these women doing, and still more shameful that they are not ashamed of their conduct. It is one of the most discouraging things, in the outlook for the future of the race, that I have come across. If a monument can be erected by the women of the race to perpetuate the memory of a man of his type, what possible incentive is there to the young people of the race to live decent lives, to be upright in character and conduct? The more I think of it, the more shameful it seems to me on the part of these women, and the more discouraging the outlook becomes if these women represent in any large measure, the sentiment of the women of the race. I am sure it is not the way some of the women feel. Not one cent of their earnings would ever go into such a monument. They could not out of proper self-respect, and out of a sense of obligation to the young people who are growing up, have any part in such a movement. All honor to such women! May their number steadily increase until not one of the other type will remain.

I have just finished *Borden of Yale '09*. It is a most wonderful record of one of the rarest lives that was ever lived on our planet,—so simple, so beautiful, so strong, so Christ-like. It will richly repay anyone for reading the book. His life was short, but it was so full, so crowded, almost every moment of it, with work, earnest work for the Master to whom he had fully consecrated himself and all that he had. If he had lived to be three score and ten he could not have left behind a more worthy record. It is wonderful how much he compressed into the brief period of his sojourn here, and in how many, many directions he made his influence felt. After all, it is not how long we are here, but how well we use our time, talents, opportunities while we are here. I shall always be

glad that, through this book, I came to know William Whiting Borden. I am sure I am a better man for the contact and association. To live as he lived is to enrich the world, and to leave behind when we are gone influences that will keep alive in the thoughts of men things that are true and just and pure and lovely and of good report.

In the midst of all this furor that is being made over Charles Lindbergh's flight across the Atlantic, there came into my hand a volume entitled "*Borden of Yale '09*," a young man just the age of Lindbergh, but whose life at that early age went out suddenly when his own hope and the hope of those who were interested in him seemed brightest.

The fact that they were both of the same age, and were both just beginning life, led me very naturally to think of them together. And the question that came into my mind was, Which of these two young men would you rather be if you had to choose between them? For myself, without the least hesitation, I would prefer to be William Whiting Borden. Both are young men of high character; both are men of sterling worth: but when I think of Borden giving up all the bright prospects that were open to him from a worldly standpoint, and consecrating himself and all his splendid endowments to the work of foreign missions in one of the darkest and most benighted sections of the world, a work full of perils, hardships, discouragements, in the hope of dispelling the darkness of heathenism and bringing in the light of the glorious gospel of the grace of God, the flight across the Atlantic and the desire to advance the science of aviation, seem small in comparison. Both young men, in point of character, are worthy of the highest praise, but as to their choice of life's work, in point of value, there is no comparison. Borden moved on a much higher plain. In the end which he had in view, in the work to which he had dedicated his life, he had linked himself up with the higher moral and spiritual forces that were working for the redemption of a lost world. Even though he was taken away young, no one can follow him in his college and seminary courses without realizing the lofty plane upon which his life was pitched and the noble purpose to which he had dedicated himself. And now that his life has been written no one can doubt but that he will still continue to be a power for good in stirring men to noble thoughts and deeds.

As we follow the career of William Borden, we see life on the highest plane; what it may become, touched by the grace of God,—a thing of beauty, a joy forever. Such an insight into the true meaning of life and all its noble possibilities for development and service, as he had, is possible only under the quickening influence of the Spirit of God, which he seemed to have had in an unusual degree. A Spirit-filled life, a life of entire consecration to God, is at once the highest and the noblest form of life. The fruits that grow out of such a life are immeasurably greater and more blessed than out of any other.

In reading the life of young Borden, and knowing how deeply interested he was in the work among the Moslems for which he was preparing himself, and of his sudden taking away, I was particularly anxious to know what was the state of his mind when, on his dying bed, he came to realize that his fondest desire was not to be gratified. It must have been a tremendous disappointment to him, humanly speaking, and yet from his known principle, a principle that lay at the foundation of his religious life—absolute, unquestioning obedience to the will of God—it turned out just as might have been expected. In passing through this Gethsemane of his life, the prayer upon his lips, we may be sure, was, as in the case of the Master himself, “If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” He wanted to live; of course, he wanted to enter upon the work for the Master which he had chosen: but if it was not in accordance with the Divine will, it was all right. And so as he lay in the hospital at Cairo, awaiting the end, there were no regrets; only the great peace of God filled his soul. He was willing to go, ready to obey the summons. One of the greatest tests of Christian character is to be found just here, the willingness to let God have his way with us, at all times, everywhere, and in all things. This last illness of his even in death, was the severest test to which this young man was subjected, and he was not found wanting, he gloriously triumphed.

The world in which young William Whiting Borden lived was an entirely different world from the one in which Charles Lindbergh lived and still lives. The things that absorbed Borden and for which he was constantly working were entirely different from those that engaged the attention of Lindbergh. What a difference

there is in the spheres in which the two men moved, in which they worked! And how much higher, how much nobler was the one in which Borden lived and worked! And yet, no such greeting would have been given him, even if he had lived to carry to completion his plans for human betterment, as was accorded to Lindbergh on his return home. But the greeting that he did receive at his homecoming, as the gates of the New Jerusalem opened to receive him, was of far greater significance than all earthly receptions, however great. Angels and archangels, cherubim and seraphim, and the spirits of just men made perfect, the blood-washed millions of all the ages, and the Lord Jesus himself, to whom his life was so gloriously devoted, were there to greet him. Yes, what a homecoming it must have been to this faithful servant of God, this untiring worker for human betterment, this gentle, loving, whole-hearted saint of God! Without any reflection upon Lindbergh, for he is a very worthy young man, yet to my mind men of the type of Borden are of far greater importance to the world than men of the Lindbergh type. More Bordens, more men of spiritual power, of consecrated talents for the moral and spiritual uplift of humanity is our greatest need.

We are now in the midst of the realities of time; soon we shall be in the midst of the realities of eternity; and the realities there, so far as we are concerned, will depend largely upon the things around which our interest here has centered. As the poet has expressed it:

The tissues of the life to be,  
We weave in colors all our own,  
And in the field of destiny  
We reap as we have sown.

It is a thought that should make us very careful as to how we live here, as to the things that we allow to enter into our lives and to absorb our time and attention. What we do here, the life that we allow ourselves to live here, will be sure to color that future, to make or mar it. Which shall it be? It is for each one to determine for himself or herself. No one else can. We are all free moral agents and the issue will depend upon ourselves. There is not only to be a reaping, but the reaping is to be as we have sown. In the light of this great law, what a serious thing does life become! Out of it, what sad or what glorious results may come!

It is a great thing to begin the day with God in our thoughts—in the sweet consciousness that he is with us and is guiding us. It wonderfully prepares us for whatever burdens we have to bear and whatever problems we may have to meet. The morning watch, a little talk with Jesus, is a good way to begin every day.

Prayer keeps us in touch with God, and is a constant reminder to us of our need of him. It is a great thing to carry about with us the consciousness that there is One, great and mighty, to whom we can always go in the hour of our need and be sure of help. A spirit of prayer, which we should all seek to possess, is only another name for a dependent and trustful spirit, which braces us for whatever there is before us. The man who keeps in touch with God, who walks with him and talks with him, day by day, never needs to be afraid. The fact that he is in touch with God is the guarantee that all will be well.

In preaching, it is well for us always to carry with us the thought that it is God who is speaking through us, that we are only his agents; and also to preach in such a way that the people also will get the same thought that we are speaking for God. This is the ideal way to preach. If, however, we are to convey that impression to the people, what we say, as well as our manner of saying it, or in which we conduct ourselves while saying it, must be worthy of God. If what we say is of little consequence, is light and trivial, is lacking in proper preparation, we shall never be able to convince people that we are speaking for God or by his authority. The man who speaks for God must carry himself in a befitting way, and must show in what he says that he is conscious of the relation which he professes to sustain to the great Being that he claims to represent. It is a great thing for a minister so to live and so to prepare himself for his pulpit ministrations that people will listen to him as to the voice of God. So men listened to Paul: so men listened to John the Baptist. The man coming to his pulpit with that kind of prestige, with that kind of authority, will always be listened to respectfully; will always speak with power.

In the distribution of or disposing of preachers, as in all of the Methodist bodies, that power rests with the bishop: he makes the

assignments, and it places upon him a very grave responsibility. He must know the churches, and he must know the men, and he must be a man of good judgment, of sound common sense, if his assignments are to function effectively. He must, so far as the preacher is concerned, take into account his mental endowments, his intelligence and educational advantages; his moral character; his piety; his executive force; his ability to supervise, to direct, to manage the affairs of the church to which he may be assigned.

Some degree of intelligence is necessary, and should be insisted upon, and more and more should the men who are to fill the churches be men of education. Not that education of the highest grade is necessary to preach the gospel effectively, but education in some form and to some extent ought to be insisted upon.

In moral character, he should be beyond reproach. No immoral man has any business in the ministry. In point of personal character, as well as reputation, he ought to be such as to command the respect of the respectable members of the community where he lives or where his ministry is to be exercised. Such a man should be shut out absolutely not only by those in authority, the bishops and conferences, but by the officials of every individual church and congregation. Every pulpit should be shut against him, and he should be deposed from the ministry.

He should also be a God-fearing man, a man of real piety. It is not enough to be morally clean to be fitted for the work of the ministry; he must be a changed man, born from above, born of water and of the Spirit. The relation which he sustains to God must be real, and it must be intimate. He must dwell in the secret place of the Most High, if he is to function properly, if he is to be the medium of communication from God to the people. I am afraid that, in the great majority of cases, this element in the minister's qualification is not sufficiently stressed. If he has brains and executive force, his moral character and his piety are too often overlooked, relegated to a subordinate place, looked upon as of minor importance. It is a great mistake, however. A ministry devoid of moral character and true piety is an abomination in the sight of God, a stench in the nostrils of the Almighty.

He ought also, to some extent, possess executive ability; he must be a man of affairs; he is in the position of leadership and must know how to direct.

One of the functions of the bishop is and should be to see that only capable men—men of intelligence, of character, of piety—are retained among those who are to receive appointment at his hands. Every incompetent man, every immoral man, every godless man within his jurisdiction, his aim should be, and it should be persistently pursued, to get rid of. This, as his policy, should be made known by him and should be firmly impressed upon all the men under his care. Only in this way will the purity and efficiency of the ministry be preserved.

In making appointments the bishop must also take into consideration the churches to be supplied—their location, the grade of intelligence among the membership, and the special needs and problems peculiar to each, which must be brought to his attention largely through the presiding elder of the district. If he is intelligent, efficient, honest, in quest of the facts as they really are, he will be enabled from his knowledge of the men under him to determine with some degree of accuracy which is best adapted to each of the several churches. It requires, of course, accurate information on the part of the bishop, good judgment, and an honest desire to do only what is best in each case for the glory of God and for the particular church.

The bishopric involves great responsibilities, but it affords also large opportunities for great usefulness.

The reckoning day is sure to come, and comes sometimes with startling suddenness. It is thought that it would be well for us to keep steadily before us and so order our lives that the balance may be in our favor. We can't ignore or set aside what is right and hope to escape the evil consequences of our acts. We are encompassed about by moral and by physical laws, and woe be unto us if we fail to recognize the fact and govern ourselves accordingly. Sooner or later we have got to face our record, and be dealt with according to the facts as therein disclosed. The great lesson for us to learn, and to learn early in life, is that we can't do as we please. We have got to respect the rights of others and the claims of God upon us. Any other course is bound to end in disaster, to be followed by painful consequences, by heartaches and sorrows, by bitter repinings. Hence the importance of taking heed to our ways before the evil day comes. Hence the words of the prophets: "Oh, that they were wise, that they understood this,



that they would consider their latter end!" That is the final outcome of the life which they are now living.

I have been thinking today, in my moments of meditation, of how little we know of what is before us, even for a day. And yet ignorant as we are, it is a comfort to know that there is one to whom all things are open, from whom nothing is concealed and that He is interested in us, loves us, is ever looking out for our interest. It takes away all anxiety, it relieves us of all harassing cares: it enables us to rest in sweet content, in the confident assurance that all will be well, that the outcome will always be favorable; that our highest and best interest will always be conserved. There is never any need to worry as long as we are under the guiding care of our heavenly Father. As Mr. Whittier has said,

I know He is, and what He is,  
Whose one great purpose is the good  
Of all; I rest my soul on His  
Immortal love and Fatherhood,  
And trust Him as His children should.

The Bible gives us the knowledge of God, the God of Abraham, Isaac and Jacob; puts us in touch with him; and is a sure source of information concerning him and his will. To know God and his Son Jesus Christ, in the sense of loving, and obeying them is to be living the only life that brings lasting peace and happiness. The spirit of obedience is what is needed, the steady purpose and the earnest desire to know his will and to be governed by it in all things. With this principle firmly implanted within us and rigidly adhered to we are sure to be steadily going forward in the straight and narrow way,—the way of life eternal. "Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."

Soon we shall be nearing the bound of life; soon we shall be entering the valley of the shadow of death; and then, light! glorious light forevermore in the Paradise of God. We who are anchored in Jesus Christ have nothing to fear, but everything to cheer us on the way.

In the July Number of the *Forum*, Dr. Hu Shih, dean of the Peking National University, in his article on "China and Christianity," says, "Christianity is fighting its last battle, even in the so-called Christendoms." If by this he means that Christianity is now on its last legs; that the principles and ideals for which it stands will soon drop entirely out of the thoughts of men, will soon cease to play any part in human affairs, in the government of individuals and nations, then we may be sure that the end of the present order of things is nearing: not the end of Christianity, but the end of all human institutions. A world with the ideals and principles of Christianity eliminated, ignored, set aside, trampled upon, cannot long endure. The forces of evil within it, left to themselves, will be sure to wreck it. The only saving elements that have prevented the utter collapse of civilization have been the forces that have been liberated by Christianity and that have been steadily working to keep down corruption and to bring about peace and happiness among men. Things are bad enough even now with all its restraining and ennobling influence. What if it is about to drop out, as Dr. Hu Shih thinks it is about to do? How soon, how soon, and how rapid would the plunge be from bad to worse, until all would soon be one seething mass of corruption. We can't help pitying Dr. Hu Shih in his ignorance of what Christianity really is in its great underlying principles and ideals; and we can't help pitying China, in this hour of its greatest need, if her wise men, her leaders to whom she is looking for guidance, feel as Dr. Hu Shih feels. The outlook for her is not at all promising, unless she repudiates such leaders, and turns to the true Light, the light as it shines in the face of Jesus Christ. "This is life eternal, to know thee the only true God and Jesus Christ whom he hast sent." For individuals as well as for nations, races, the only way of life lies along the path indicated in these words.

No, Dr. Hu Shih, Christianity is not fighting its last battle. It will never cease fighting until all enemies are put under its feet; until the banner of the Prince of Peace waves triumphantly over all; until from the river to the ends of the earth his kingdom shall be set up. In the hymn,

All hail the power of Jesus' name,  
Let angels prostrate fall:  
Bring forth the royal diadem,  
And crown him Lord of all.

We have a prophecy of what is sure to come. Christianity is not an evanescent, transient influence; it is here to stay until its mission has been fulfilled, until God's purpose has been fully accomplished through it. China will yet, if it is to survive, come under Christian ideals and principles.

I read in the paper recently of a man by the name of Josiah Thompson who twelve years ago owned seventy millions of dollars, but who is now penniless. At first I found myself saying, It is too bad, poor fellow! But on second thought, I said, After all, is it so bad? Losing a fortune is a small matter compared to losing one's character, one's good name. As long as a man holds on to his integrity; as long as he can look every man in the face with a clear conscience, the losing of material things is a small matter. It is the man, who, in the struggle of life, in its ups and downs has parted with his ideals and principles that is to be pitied, that is poor indeed. This is the lesson which our young people need particularly to learn, and to learn as early as possible in life. Seventy millions of dollars seem a great deal to lose; but seventy times seventy millions would be small as compared to the loss of one's good name, one's character. That is the ideal that we need to hold up, to keep ever before the eyes of the rising generation, and all succeeding generations. If there is to be any mourning, let it not be over the loss of material things, but of spiritual things, of the degradation of character, of the sacrifice of principle.

One of the most discouraging things in the outlook for the future, is to be found in the pitiable spectacle presented by the various nations in their attitude towards each other as revealed in their various conferences in regard to naval and military matters. Instead of planning to eliminate war, and to bring about permanent world peace, each seems to go on the assumption that war is inevitable, and that the thing for each to do is to so arrange things as to get the mastery in case of a conflict. Each assumes that the other is trying to get the advantage for selfish purposes. No where is there any disposition to credit the other with fair and honorable motives. Each is suspicious of the other. There is an almost entire absence of that charity that "suffereth long, and is kind; that envieth not; that vaunteth not itself, is not puffed up; that doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." The talk about world peace, so far as the officials are concerned, is mere talk. There is no desire for

peace; there is no real, honest effort being put forth to bring it about. The peace that they want is the peace that puts them at the top, that somehow gives them the advantage over others. Most of it is mere hypocrisy, a seeming to desire what is really not desired. It is a shame that such should be the case, and a still greater shame that these nations are not ashamed of the course which they are pursuing with each other.

To abide in Christ is to keep him ever in mind; is to remember his commandments and see that we keep them; and it is to trust him at all times, in every hour of need. It is a great thing to carry with us through life the consciousness that we have a friend who is all-wise, all-powerful, all-loving, upon whom we can always depend, the Lord Jesus Christ. To keep in constant touch with him, in closest fellowship and communion with him should be our constant aim and desire. Each day should bring us in closer touch with him, into a more intimate knowledge of him, and should establish him more firmly in our confidence. Thus abiding in Christ, we will come to love him, and loving him we will want to be doing something for him. We can't love him and be indifferent or half-hearted in respect to the things that he wants done, the work that is nearest his heart, the redemption of a lost world from the guilt and power of sin. No one can afford to be without the friendship of Jesus, both for his own sake, and for the sake of others who may be reached through him and be led to enter into that same all-sufficient and ennobling friendship.

July 23, 1927.

The anniversary of dear Lottie's departure from us is here again. It always brings with it the memory of one that it is always a pleasure to think of. The passing years have not diminished in the least the high estimation in which she was held and is still held. Thirteen years have passed since she left us. What those years have meant to her, how she has been spending her time, what things have engaged her thoughts, we know not. We know this, however, under the improved conditions in which she has been living, surrounded as she has been only by the best and noblest influences, that she has been steadily growing in the qualities that beautify and ennoble. So that when we meet again, she will be still more beautiful in soul. In a little poem entitled "Recompense" by

Kingle, these words occur, and I incorporate them here because it is what I believe:

I do believe that just the same sweet face,  
But glorified, is waiting in the place  
Where we shall meet, if only I  
Am counted worthy in that by and by.

So that the future prospects are always cheering: as I think of her it is always with pleasing anticipations.

A wonderful God is this that is revealed to us in the Scriptures, far beyond our comprehension and yet enough of him is disclosed as to fill us with the deepest reverence,—a Being not only great in power, beyond our comprehension, but still more wonderful in love in his regard for the welfare of his creatures. To serve such a being, to seek in all things to be conformed to his most holy and righteous will, should be our supreme desire. Lord, help us to see the truth of this, and to walk ever in the consciousness of it.

Acts 17:28. "In him we live and move and have our being." That is, we are absolutely dependent upon him: and yet how stupidly proud we often are, how filled with a sense of our own sufficiency, as was Nebuchadnezzar when he said (Danl. 4:30) "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" forgetful of the fact, as brought out by Daniel in dealing with his son Belshazzar, that, after all, he was only a frail creature whose breath was in the hand of God, and liable to be arrested at any moment. Not pride, but humility is the proper attitude for all human beings.

I fully realize the many things that need to be done, and yet am conscious of the fact that I am no longer, physically or mentally able to do them. Approaching, as I am, my seventy-seventh year, I realize that I am no longer able to do what I used to do. However I may regret it, for there is still within me the disposition to work, there is nothing to do but to accept the inevitable, to recognize the fact that I must be satisfied to do less. There is much to be thankful for, however, in the consciousness of the fact that in my younger days when I had the strength, I did not hesitate to do what I could in the work of the Lord. I never will be content

to rust out. As long as I live I will be doing something as the opportunity presents itself. One of the hardest things to bear is the consciousness that you are no longer able to do as before when there is so much to be done, so many fields white for the harvest and when the laborers are so few. There is comfort, however, in the thought expressed by Milton, "They also serve who only stand and wait." There are always opportunities of doing good if we are on the lookout for them. Let us keep our eyes open and our hearts responsive to the needs of those about us. As Amiel has said, "Oh be swift to love, make haste to be kind."

"Quicken thou me according to thy word." Through the reading of the Scriptures, under the illuminating influence of the Holy Spirit, we come to see the meaning of the written word, and to value and appreciate our privileges as Christians; we feel the urge of the things which are unseen and eternal,—the reality of the things of the Spirit: and so become more active, more earnest, more alive to the things which really count, and which bring lasting peace and happiness.

There is a world of spiritual realities,—a world in which the thought of God and of duty is the great dominant factor. It is the world in which we should have our being, instead of the world of material, selfish interests in which so many of us are living, utterly oblivious of the higher and more enduring things of the Spirit.

Each day make a list of the things to be prayed for, and the persons to be remembered in prayer, so that when we enter our closet and shut the door, we shall have something to say to God, some reason for coming into his presence, for seeking communion with him.

To keep God in the forefront of our lives should be our constant aim. What he wills, what he desires should dominate, should control in everything that comes into our life. We must not lose sight of him for a moment, we must aim to do nothing that is contrary to his will, nothing that is inconsistent with his ideals and principles.

To the child of God, to the man who is trying earnestly to serve the Lord, all things are for his good. Whenever afflictions come, whenever trials overtake him, he has the sweet, comforting assur-

ance that back of all is a loving Father who is in control and who knows what is best under all circumstances. He knows that good, and only good will be sure to come out of it all. He can rest therefore in sweet content.

In spite of all that is being done by science and the higher criticism to discredit the Bible, those who accept it as the word of God, and live according to its teaching, making it a lamp to their feet and a light to their path, find themselves steadily growing in moral and spiritual development, in inward peace and happiness and usefulness and find life, more and more worth living. You can't make this old book of God the man of your counsel and the guide of your life without being enriched, beautified, ennobled,—without getting up on higher ground, breathing a purer atmosphere, getting nearer and nearer the great ideal of life set forth in it.

You can't successfully discredit a book that affects people as the Bible does those who surrender themselves to its guidance. It vindicates itself; it demonstrates its truthfulness by its effects by its transforming and ennobling influence. The challenge which it throws down to all is, Try me, put me to the test. It is an argument that never has failed and never will. Judged by its fruits, it is beyond the power of anyone to discredit successfully. The best evidence of its truthfulness, its reliability, its trustworthiness, is what it has done, and is still doing for the uplift of humanity, for the betterment of the individual and the community.

I read this morning in the eighteenth chapter of Revelation of the fall of Babylon. Great as it was it went down: and it went down because it forgot God and abandoned itself to the lust of the flesh, and the lust of the eye, and the pride of life. And so it has been, and so it will ever be. Only that which is founded upon righteousness will stand. Sooner or later it is bound to go down. The inexorable laws of the moral universe will work its destruction. It is one of the things that has been decreed by God, and it has never failed, and never will. Only as we build on the rock foundation of truth and righteousness will what we build endure. Sooner or later the winds will begin to blow, the rain to descend, and the floods come, and down will go the house built upon the sand, the shiftless sand of lust, of pride, of greed, of injustice, of oppression, of unholy passions and desires. It is inevitable; it can't be otherwise, and God be God, and Right be right. Let

us rejoice that such is the case; and let it be to us also a warning as to how we build, as to what our ideals and principles are.

Man's great need is for salvation, and unless some one can supply that need he is hopelessly lost. It is because this need is supplied in Jesus Christ that it becomes so important that he should be brought to the knowledge of men. In him is their only hope. It is not because of his exalted character, his pure and noble life, that men need to know him, to come in touch with him, but because of his ability, through his atoning sacrifices, to give the guilty conscience peace and take away the stain. What man needs is to be saved from the guilt and power of sin, and Jesus alone can do it, therefore, they must find him, or perish. His spirit, his grand ideals and principles are of inestimable value, but apart from his cleansing blood, are of no avail, are powerless to save. Man's first duty therefore is to accept the atonement made on Calvary; and second, open his heart fully to the gracious influence of the Holy Spirit. Only in this way will salvation ever come to him.

Jesus warns us against the spirit of the Pharisee, the disposition to attract attention to ourselves, to magnify ourselves unduly in the estimation of others, and by unworthy means, and for purely selfish purpose, that we may have glory of men regardless of whether we are worthy of it or not. It is a common trait and one that should be steadily and persistently resisted.

Lord, keep me alive, spiritually, i.e., keep up my interest in spiritual things; let not the things of the world so take possession of me as to shut out or lessen my interest in the things of the spirit. Every day may I be anxious to know more and to enter more fully into the life hid with Christ in God. Lord help me to enter this great world of spiritual realities and to keep in it in such a way as to make it the natural sphere in which I shall be daily living. May the things of the Spirit never drop out of our thoughts, may they never sink into a secondary or subordinate place; may they keep ever to the front; may we never lose sight of their primary importance as factors in our everyday life; only as other things are subordinated to them are we really, truly living. To sink into a state of indifference to God and to the things which have to do with the eternal interests of the soul is to be in a most pitiable condition, is to be living a fool's life.



Soon this life will be over with all its priceless opportunities for development, for growth in the direction of what is best and noblest! What use are we making of it? What preparation are we making for the endless life beyond the grave? What is the nature of the riches after which we are striving? Is it earthly riches or heavenly? Are our treasures of the earth earthy, or are we getting to be rich towards God?

There are no short and easy cuts to the things that are worthwhile in life. Such things come only from patient, earnest toil and endurance. It is by the way of the cross that we reach the supreme places of power and influence. The devil tried to persuade Jesus during the temptations in the wilderness, that all that he hoped for, all upon which he had set his heart could be obtained in a much shorter and easier way than the one which he had mapped out. Jesus knew better, however, and hence he brushed aside his suggestions and moved steadily on to Calvary. It was from Calvary that he ascended to the right hand of power. Hence we read: "Who being in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea the death of the cross. Wherefore also God highly exalted him, and gave unto him the name that is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on the earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2. It is a lesson that is well worth learning as we face the future, as we go out to meet the duties and responsibilities of life. Short and easy cuts never lead to places of power and influence. Those who take them remain on the low levels always.

We are making remarkable strides in enlarging the bounds of human knowledge. But after we have done our utmost, when science has revealed all the secrets of nature, has explored every avenue, has accurately noted and catalogued all of its elements, forces and the laws by which they are governed; and, when Philosophy has spun out all of its theories, and sounded all of the depths of being, of what value will all this vast accumulation of knowledge be, in facing the most serious, the most stupendous problem that confronts the human race,—the problem of sin, its

guilt and power? Can knowledge, scientific, philosophical, however ample, however comprehensive, however complete, remove the guilt of sin or break its power?

When we stand at last before the bar of God to answer for the deeds done in the body, suppose we have mastered all of secular learning, all that human industry has treasured up of wisdom and knowledge, will that avail us anything if the heart is not right, if we have not repented of our sins and have not taken refuge in Jesus Christ? It will go for nothing. The account, that must be rendered up, has to do with character, not with how much or how little we have of secular knowledge.

And just here it is well to call attention to the fact that there is no such relation existing between secular knowledge and piety, and morality as to lead us to believe that growth in secular knowledge carries with it any guarantee or assurance that religion and morality will be helped thereby; that man, with the growth of secular knowledge, will grow better, purer, nobler, in consequence. That there is no such guarantee is evident from the fact that while we are living in an age that is highly scientific, an age in which vast strides have been made and are steadily being made in enlarging the domain of knowledge, there has never been an age in which wickedness has been more widespread and rampant than it is today. With the growth of secular knowledge there has also been a steady growth in all forms of wickedness. If there ever was a time when the devil was at work it is today. Crimes and all forms of demoralization, in this most enlightened of all ages, stand out today as never before. Increase in secular knowledge has not resulted in the decrease of crime and wickedness, in arresting the downward trend.

The moral and religious outlook for the world, as seen in the growth of secular knowledge, is certainly not encouraging. The race or nation that builds its hopes on such knowledge is building on the sand, is doomed to disappointment. As it faces the judgment seat of Christ, it is moving towards sure disaster. The apostle Paul, in that wonderful 13th chapter of First Corinthians, shows of what little value mere knowledge is, however vast or varied, in estimating character, in determining values. "Though I speak with the tongues of men and of angels; though I understand all mysteries and all knowledge, and have not charity, have not love, I am nothing." Something else besides mere knowledge,

however great, is needed in the equation of life, in working to a satisfactory ending. The heart must be right; the moral and religious nature must be properly attended to; the problem of sin, which separates between us and God, between us and a worthy destiny, must be met, and satisfactorily met. And this no amount of secular knowledge, however vast, can ever do. We make a great mistake therefore when we bow down and worship before the shrine of knowledge, of secular knowledge, as though it contained in itself all that is necessary to enable us to face the last great account that we must make to God when life ends here and the endless life beyond begins. Those who are most deeply absorbed in the pursuit of secular knowledge, unfortunately, are the ones often who are least concerned about the problem of sin, of man's higher moral and spiritual development. We cannot therefore follow the lead of such men and hope for any satisfactory result. Secular knowledge is all right in its place, is all right when its spirit is that expressed by Tennyson in the lines,

Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul, according well,  
May make one music as before.

It is wonderful to watch the play of one mind upon another, or upon others,—the effort of one mind to influence others, to get them to think, to feel, to see things as it sees them and to react accordingly. This is the aim of all public speakers, it is to influence the hearers, to bring them over to their way of thinking and feeling. Only so far as they succeed in doing so are they successful. If the address or sermon results in producing no conviction, in moving no one in the direction of the speaker's thought, it has been a failure.

That the effort of one mind to influence others may not result in failure, there are certain conditions that must be fulfilled on the part of the speaker:

1. He must know definitely what he wants to speak about; his subject, he must have well in hand. There must be no uncertainty on his part, no lack of information in regard to it. Ignorance on his part disqualifies him to speak.

2. He must believe that what he has to say is of value, is worth communicating. If it doesn't commend itself to him, if he

attaches little or no importance to it, he cannot hope to interest others in it.

3. He must feel that what he has to say, is not only of interest to himself, but especially to those to whom he speaks. However much he may be interested in it, if he has reason to believe that it holds no interest for the hearers, he is not likely to make much headway in presenting it. They may be so blind, or so stupid, as not to see the value of it, but the speaker, at least, must believe, whether the audience realizes it or not, that it is of importance that they hear it, that it is to their interest to hear what he has to say. The moment he is convinced that there is nothing in it for them, his power is gone.

4. Back of whatever he has to say, there must be conviction, and the stronger his conviction the more effective will he be in the presentation of it, i.e., what he says must be the honest expression of what he really thinks, really feels. If he is only pretending, only faking, saying what he really does not believe, it will destroy or greatly lessen the effectiveness of what he has to say. The man who hopes to move others, to carry others with him, must be honest, straightforward, sincere, must mean what he says, and say only what he means.

Knowing what we want to say; believing in the value of it; believing in the value of it to those to be addressed; backed by earnest and honest conviction, we shall be sure almost always to leave some impression upon those to whom our words are addressed. It is important for all speakers thus to fortify themselves whenever they are to appear in public, or else hold their peace, be quiet, say nothing.

We are exhorted to feed upon the Word, to eat it, to make it a part of us. Just as we eat food, and it enters into the circulation, and becomes a part of us, nourishes us, makes us strong; so should it be with God's word. It should so enter into us, into our thoughts, feelings, desires, purposes, as to control our thinking, feeling, willing, so that the life we live will reflect the teachings of the inspired word, will manifest forth its high ideals and principles. When the reading, the study of the Scriptures, becomes to us what food is to the body, a source of constant strength and power, we are getting out of them the kind of help they are intended to give, always give where they are properly used. **Mar-**  
**row** and fat things are stored up in the Scriptures for us if we

will but open our hearts to receive them, will take the pains to come into possession of them. We have got to do the feeding, and only as we appropriate its bountiful provision of good things can we hope to be enriched, strengthened, built up thereby.

How widely prevalent is the disposition to find fault, to criticize. We seem to be always on the scent for something to condemn, to hold up to reprobation. And the more remarkable is this disposition because most of us are so far from being above criticism ourselves. The fact is, the people who are most peccable are the ones who, as a general thing, are most critical of others. It is, to say the least, a most unlovely spirit,—one that should be everywhere frowned upon, everywhere treated as it deserves to be treated as utterly unworthy of us. How much better it is to carry with us as we go through life the spirit of kindness that leads us to look out for the good things in others, things to be praised, to be commended. It is better for ourselves, for our own peace and happiness and better for the peace and happiness of others. Away, then, with this fault-finding spirit! Let us put it far, far from us.

We can all be Elijahs in our opposition to evil, in our determined resistance to the forces of unrighteousness. Elijah fought and fought courageously for God and for the right. He was no putty-man, no time-server, no half-hearted defender of the right. He was in the battle with his whole heart, soul, mind and strength and from deep-rooted convictions. He was an uncompromising believer in Jehovah and in the sanctity of his righteous laws. There was no disposition on his part to compromise, or to yield in any way to the Baal worshippers in high places or low. They were all alike to him, and were everywhere to be resisted. And such is the spirit that is needed in our attempt to overthrow evil,—steady, persistent, uncompromising, untiring effort to destroy it utterly. It is the only effective way to fight, and the sooner we learn the lesson and stick to it the better it will be, the quicker will the forces of evil be overthrown. On which side are we fighting and how are we fighting? Are we in the battle for a day, a week, a month, a year, or as long as life lasts? We ought to be, we ought never to be content as long as evil exists, not to be in the fray. If we are not fighting evil, seeking to make things better about us, we had just as well be dead, and better, for unless our influence is against evil we are helping it, are making it easier

for it to thrive. Elijah was a positive, active, aggressive force for good, and it is our duty to be the same in our day and generation, in the home in which we live, in the church in which we worship, in the city in which we reside. The one, unfailing note that must be ever sounded by us is: "If the Lord be God, follow him; if Baal, follow him." On one side or the other we must stand, and stand firmly to the end.

I have just read in the evening paper of a man, who, from being a messenger in a bank finally became president of it, but who was recently arrested and lodged in jail, charged with embezzling a hundred thousand dollars of the bank's funds. It only shows how important character is. To rise from the position of a messenger to that of president showed considerable ability, but the outcome showed that he was sadly lacking in moral stamina, in integrity of character, in upright and downright honesty. No amount of ability can take the place of character, of sterling moral worth. It is a lesson which cannot be too strongly impressed upon all, old as well as young. If we are deficient in moral strength in the hour of temptation, when the crisis comes we will go down. It is what has occurred again and again, and what is constantly occurring. We need something more than ability, mere brain power, we need to be rooted and grounded in the eternal principles of righteousness, or as Solomon has expressed it, "to fear God and keep his commandments:" otherwise, there is nothing but disaster before us.

One of the earliest lessons that we should learn is that we cannot always have our own way. There are others to be considered as well as ourselves. Other people have rights which we are bound to respect, and, which, if we attempt to disregard in pursuit of our own plans and purposes, will be sure to bring on a collision. Our own way is to be sought only when it is the right way, when it does not interfere with the rights of others. If we learn this lesson early in life it will save us from a great deal of unpleasantness in our contact and association with others.

It is not what opportunities we have enjoyed, but the use that we have made of them, that is the important thing. The greater the opportunities that we have had, if we have not used them, or

used them properly, the greater will be our condemnation, the more heartily ought we to be ashamed of ourselves. It is the use that we make of our opportunities that tell, that make them of any value. The truly wise man is always on the lookout for opportunities to improve himself, and endeavors to make the most of them.

A minister's first duty is to his own church and congregation. No outside interests or engagements should be allowed to interfere with the full discharge of his duties on the inside. Unfortunately, with some ministers, this rule is not observed. They are running hither and thither, and have their hands full of outside things which seriously interfere with the preparation of their sermons and other matters pertaining to the welfare of their own church for which they are paid and are responsible. If a minister can attend to his duties as they ought to be attended to, and yet has time for outside matters, well; but not otherwise. I once heard a husband complaining to his wife in my presence, that she was engaged in so many things that took her away from home. The reply which she made to him was: Yes, it is true that I am engaged in a great many things that take me away from home, but you know that I do not neglect my home. I discharge, and fully discharge, all my home duties. And he was forced to admit that it was true, she was a good wife and faithful to her home duties. And so it should be with every minister. His own church and what is required of him as its pastor, should never be neglected because of outside calls and engagements.

The secret of abiding peace and happiness is to be found in accepting the invitation of Jesus, found in Matthew 11:28-30. "Come unto me, all ye who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Rest can be found in no other way. It is only as we take His yoke and learn of Him, that the burden is lifted, that peace, perfect peace comes into the soul, a peace that the world cannot give, and cannot take away. The truth of this, we can all prove for ourselves. No one can prevent us from accepting this wonderful invitation and entering into the enjoyment of this great peace of God.

The more I am praised, the littler I seem to get in my own estimation. Instead of puffing me up, it humbles me, it leads me to look within my own heart, and the more carefully I look within, the more conscious I become that I am not at all worthy of what they say. I don't know whether other people are affected that way or not, but that is the effect which high praise of any kind always has upon me: it sends me down, rather than up in my own estimation.

The more I read the writings of Longfellow and Lowell and Bryant and Whittier and Holmes, among the greatest of our American poets, the more am I impressed with the large place which religion occupied in their scheme of life. They all believed in religion, and emphasized in their literary productions the importance of the fear and love of God as fundamental in the building of individual and community life. It would be well for our young Negro writers to keep this in mind, and to see that they also in their productions find a place for God and religion, and not a secondary place either. Only as God is taken into account, and the lofty ideals and principles of Christianity are allowed to control, will the literary output be of any real value in the upward and onward strides of the race or of humanity. It is only the fool who says: No God, and who attempts to adjust his own life and the life of others on that assumption. God is here, and must be reckoned with: he cannot be banished from his own universe.

I have just received a postal card from Paris, on which is to be found a picture of the monument to Napoleon Bonaparte in the Invalides Chapel. This is, perhaps, of all monuments the most precious in the eyes of the French nation. What a shame, I said to myself, as I looked upon it, and what a reflection upon our so-called Christian civilization, that a monument should be erected anywhere to a man, who, in order to gratify his personal, selfish ambition should have sacrificed thousands and hundreds of thousands of human beings, and to have devastated all Europe. Such men, instead of having monuments erected to them, should be allowed, as speedily as possible, to sink into oblivion. The Bible says, "The memory of the wicked shall rot." And such should be the fate of all monsters like Napoleon. If they are remembered at all, it should be, not to glorify them, but to warn others against their bad example. And yet, unfortunately, he is the very type



of man that the brute in us seems most to delight in, most to glory in. We are still, largely, nothing but savages.

We, who are Christians, are members of a great organization, the kingdom of God, an organization that is governed by certain rules and regulations which we are under obligation to respect, to recognize, to see that we conform to them, that our character and conduct are in harmony with them. Unless we are willing to conform to the rules of the organization we have no business in it, and the sooner we get out of it the better. The only honest, straightforward thing to do, is to make up our minds fully to be loyal to its ideals and principles, and to make every earnest effort to do so, or get out of it. To pursue any other course is to stultify ourselves, is to prove ourselves unworthy of the confidence and respect of honorable men and women. No greater distinction can fall to the lot of any man than to be truly, whole-heartedly in the kingdom of God. And no greater dishonor can a man entail upon himself than to claim to be when he knows that he is not, and that he is making no honest effort to be. One reason why the church, which is the visible representative of the kingdom of God on earth, is weak is because there are so many in it who have no proper sense of what is involved in being in it, and even where there is some appreciation of what is involved, there is no very great effort on the part of many to live up to their obligations. It is weak because there are so many weaklings in it, so many half-hearted, worldly-minded, careless, indifferent followers. And it never will be strong until Christian obligations are regarded more seriously than they are

I have just noticed in the papers an account of an interview with Mr. Edison on his eightieth birthday, and was particularly impressed with what he had to say about opportunities for young men today. "The opportunities for young men today are greater far than at any time in the past. There is a scarcity of competent men to manage our increasingly complex industries, and therein lies the great opportunity for youth." The great opportunities, the increasingly great opportunities, growing out of the moral and spiritual condition of humanity, of lifting mankind to a higher plane of righteous living, seemed never even to have crossed the mind of the wizard of Menlo Park. It is of opportunities for material advancement that he is thinking in connection with the fu-

ture, and which he would be willing to live his life over in order that he might have a hand in the inventions and other things that will enter into it. It only shows the paralyzing effect of too much absorption in material things, upon the higher, spiritual nature of man. As Mr. Edison looks out into the future, there is, apparently, no thought of God or of man's higher moral and spiritual nature and needs. Inventions, however great and wonderful; business enterprises, however they may be expanded and skilfully managed, have no saving power in them, no moral or regenerative power in them. Alongside of them, in spite of them, the most appalling moral conditions may exist, do, as a matter of fact, exist. Humanity needs a very different kind of a wizardry, from Mr. Edison if its greatest and most serious problems are to be solved.

The man who will not go the way the Lord Jesus points out is doomed, is bound to end in disaster. There is no other possible ending for him. The sooner that fact is understood, is recognized, the better it will be for all. Jesus is the way, the truth, the life. There is no other way of safety, no other way of peace, of happiness, of noblest development.

*Borden of Yale '09*, has just been returned to me. It has been out of my possession for four months. It was like welcoming an old and dear friend. I turned at once to the 17th chapter, which tells of his last illness and burial, and read it through. It is a most touching, beautiful and inspiring chapter. It is a book that I like to keep by me, into which I can dip every now and then. There is so much that is helpful in it, so much to spur us on in the service of the Master, so much to shame us out of our selfishness, indifference, lukewarmness, and to inspire us with renewed zeal and earnestness. I am sure all who have read it, feel about it just as I do, and value it as I do. I want to the end of my days to keep in close touch with William Whiting Borden, and am sure, when the earthly pilgrimage is over, he will be among those that I shall be most glad to meet.

Col. Lindbergh's safe flight across the Atlantic is said to be due to his superior skill in the science and art of aviation; that luck had nothing to do with it. I notice, however, that the Colonel has made no effort, or expressed any desire to repeat the trip. If it was due solely to his superior skill, he is no less skillful now than he was then. Why then doesn't he make another attempt to

cross! It seems to me, if it were a matter of skill only, that he himself would be anxious to repeat the venture to prove that such was the case, and that chance or luck had nothing to do with it. Evidently, the Colonel is not so sure in his own mind, whatever others may think of it, that skill alone pulled him safely through.

There is a swing and majesty about some of the things written by Lowell that I find in no other American poet.

In the 25th chapter of Matthew, from the 35th verse on to the end of it, we have set forth certain conditions which are found in this earthly life, and as to how we respond to these conditions determines whether we have the spirit of Christ or not, whether we are or are not of his flock. A follower of Jesus Christ must be kind, sympathetic, willing to help those who are in distress.

This is my 77th birthday. I was born November 4, 1850. As I look back the words of the psalmist come to me:

My cup runneth over,  
Surely goodness and loving kindness have followed me  
all the days of my life. Ps. 23:5, 6.  
The lines are fallen unto me in pleasant places;  
Yea, I have a goodly heritage. Ps. 16:6.

Far, far beyond what I could have expected, what I had a right to expect, has been the way, the gracious, kindly way, in which God has led me during all these years. With the psalmist I find myself saying:

Bless the Lord, O my soul;  
And all that is within me, bless his holy name.

Not many have been permitted to live as long as I have lived: and, in the nature of the case, I cannot hope to be here much longer. Long or short, however, what time remains to me here, I wish to spend in the service of the Lord, in serving my fellow men, for it is only in this way that we can serve him. No greater honor can come to any man, no greater privilege, than to be used of God in any service, however humble, that means good to another. It has been my desire, my earnest desire, to be thus used of the Lord: and however conscious I may be of how meager and imperfect has

been the service rendered, I am thankful for even the little I have been able to do.

While I am writing this, the telephone has just rung. It is from the telegraph office, announcing a message for me from the Baltimore Afro-American. It reads:

"The Afro-American greets you on your seventy-seventh birthday. You have made yourself a blessing to your country through a long life of upright, fearless, self-sacrificing Christian service."

I need not say, it is very gratifying to receive such a message, and, however unworthy I may feel, it is a source of satisfaction to know how others feel in regard to what you have been trying to do. There is nothing more gratifying than to be assured by those whose opinions are worthy of respect, that you have not lived in vain, that the influences that have emanated from you have tended to uplift, to beautify, to ennoble character and life,—in other words, that things have been made better instead of worse by what you are, and by what you have tried to do.

Before this time next year I may be on the other side of the "Great Divide." If so, it is all right. I am in the hand of One who has been my stay and help on this side, and, I am sure, will be with me on the other side. To depart is simply to be with the Lord, to be forever under his immediate care and direction, which, as the apostle says, is far better than being here.

John 2:17. The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Nothing will stand, will endure that runs counter to the will of God. In doing the will of God alone is to be found the guarantee of endurance. Whatever is built on any other foundation is bound, sooner or later, to go down.

I listened this afternoon to an address at a funeral ceremony. It was very well done; it was flowery and abounded in many brilliant thoughts. I am sure it produced a pleasing effect upon those who were present. And yet, I said to myself afterwards, there was nothing in the address, pleasing as it was to listen to, that was calculated to leave any serious impression upon the mind in the presence of a great catastrophe such as death is. No one, I am sure, went away feeling the solemn significance of life and the challenge which death carries with it to every man. A funeral address,

to be what it should be, ought to awaken in the minds of the hearers, the thought that some day, and it may be not far away, it will be their turn to go out into the boundless beyond, and to bring them face to face with the realities of that future life, conditioned upon the kind of life we have lived here.

In a funeral address there are three things that ought to be kept in mind:

1. To comfort the bereaved members of the family.
2. To extol the virtues of the deceased, to hold up and exhibit their good qualities in the hope that it may encourage others to live worthy lives.
3. To draw some lessons that might be helpful to the living,—to those who are trying to live right, and to those who are careless, indifferent, unconcerned about their soul's eternal welfare. All three of these points ought somehow to find a place in every funeral discourse. If people go away without having the thought of death and eternity brought to their attention, the minister has failed to embrace one of the greatest opportunities of his life to stand between the living and the dead, to call men to repentance and lift up before them the Lord Jesus Christ as the Lamb of God whose blood alone cleanses from all sin.

The most wonderful thing about God's love is, not that he stands ready, at any time to forgive us when we come to him confessing our sins; but that he goes out after us; he doesn't wait for us to come, he goes out and seeks us, and urges us to come, using every possible means to induce us to come and be forgiven.

Jesus carried his standard of living with him wherever he went and regulated his conduct according to it. He did not stop to inquire what was popular, what public sentiment approved. "When in Rome, do as the Romans do" was no part of his program. Whatever the Romans might do, or might not do, had no influence in determining his actions. He hewed to the line, he did what was right everywhere and under all circumstances regardless of whether others were pleased or not, or what the consequences might be to himself. This he did for two reasons:

1. Because it was the right thing to do. He could not do otherwise and be true to himself.
2. Because only in this way, by living what he felt to be right, would he be able effectively to reveal the truth to others. It was

through his personal character and conduct that he was ever illuminating the darkness about him, ever shedding forth the glorious light that was within him. He was all the time speaking to men by what he was, by what he did as well as by what he said.

Jesus knew what was in man,—knew all about him, knew the worst that can be said of him,—all of his failings, shortcomings, imperfections, how determined he is to have his own way instead of God's way. And yet his attitude towards the worst of sinners, towards those who have wandered farthest from the right way, is not one of indignation, but of pity. His heart goes out towards the vilest sinner. He sees how much he is losing, how he is sacrificing his own highest and best interest, and what he longs to do is to turn him from his evil ways, and set him moving in the right direction. His method of dealing with the sinner is, not one of abuse, of criticism, of denunciation, but of gentle, loving, patient entreaty. Nothing, he saw, will be accomplished by harshness; love alone will pave the way for a change for the better. And this was the course which he always pursued. The condition of the sinner, blind, stupid, perverse, rushing down to destruction, excited only his compassion, his pity. Oh, how he longed to have him do differently from what he was doing. It is a lesson which we all need to learn. It is his noble and beautiful spirit that we all need to catch in our dealings with the shortcomings, imperfection, and waywardness of others. It is the "gentle spirit, fraught with love," that is necessary if we are to succeed in helping others to mend their ways. Denunciation with Jesus came only at the last when love had exhausted all of its resources. How often I would have gathered your children together as a hen gathereth her chickens under her wings, but ye would not. Therefore your house is left unto you desolate. Though we ourselves are sinners, though we are far from being what we ought to be, and should be inclined therefore to be lenient with others, our first impulse is to criticize, to find fault, to hold up to condemnation the evil that we see in others. We lack the charity that "thinketh no evil; that hopeth all things. Jesus was surrounded by sinners, by evilly inclined men, by men who plotted against him and sought in every way to discredit him with the people; but their attitude towards him, their treatment of him, unjust and uncharitable as it was, excited no bitterness in him, or moved him in any way to harm them. About him were also many who were morally debased, who had sunk to the lowest depths

morally; but he did not despise them, he did not withdraw himself from contact with them, on the contrary, he sought them, he mingled freely among them in the hope of getting them to see the evil of their way, and leading them to forsake it. That is the Christ-spirit, and the only spirit that will ever save the lost, will ever bring men to repentance and faith.

In a recent article by Glenn Frank the following words occur: "Jesus was not a biologist and he did not anticipate the researches of anthropologists. If we want to know the facts about race character and race mixture, we must go to the laboratory, not to the cathedral. Christianity is not a substitute for research. The New Testament is neither a biological textbook, nor a manual of anthropology. The Christian and the atheist are alike dependent upon the scientist for information in these matters."

It seems absurd, whatever may be said about ourselves, to talk about Jesus Christ as not being a biologist or anthropologist in the light of what the Bible reveals to us about him and what claims he makes for himself. "All things were made by him," we are told, "and without him was nothing made that was made." The laws of biology, of which Mr. Frank thinks he was ignorant, were laws which he himself had created. All that he said, therefore, in regard to the relation that should exist between races, was with the full knowledge of all the facts, biological or otherwise, bearing upon the subject. And, therefore, the course which he maps out in race relations, may always be safely followed. There is never any chance of going astray. He himself says, He that followeth after me shall not walk in darkness, but shall have the light of life.

All this talk about science, about biology, anthropology or any other *ology*, will never be able, whatever their revelations may be, to invalidate a single one of the great principles enunciated by Jesus Christ. All that science has revealed, all that science may yet reveal, already lay within the perview of his omniscient gaze. He needed not, we are told, that any should bear witness concerning man, for he himself knew what was in man. And, he not only knew what was in man, but knew all the laws affecting him in all of his varied and complex relations. It is folly, of the worst kind, to assume, in dealing with Jesus Christ and his utterances, that he was ignorant of anything about which he spoke. He not only knew, but it was full, complete knowledge which lay back of all his declarations. He spake, we are told, as one having authority,

as one who knew, not thought he knew, what he was talking about. We may always take it for granted that Jesus knows, and knows fully about every subject or problem with which he deals. He knew more about biology, about anthropology than all the biologists and anthropologists that have ever lived, or ever will.

"He who made the ear," the psalmist asks, "shall he not hear." He who made the eye, shall he not see." And so here, He who made man shall he not know all about him? Is there anything about him that is hid from him? In Colossians 2:3, we read, "In whom are all the treasures of wisdom and knowledge hidden." All, not some, but all the treasures of knowledge and wisdom.

I have just been talking to a man about a friend who is deaf. I asked him how he was. He said, if possible, he was deafer than ever. We spoke also of what seems to be a fact, blind people are more cheerful than those who are deaf. He wound up by saying, "It is bad to be blind; it is bad to be deaf, but the worse thing that can befall any man is an upbraiding conscience." I agreed with him and quoted to him Milton's words, "Which way I fly is hell; myself am hell." Physical sufferings, physical afflictions are as nothing compared to the gnawings of a guilty conscience. It has in it a terrible warning to all of us. How much better to carry about with us that state of mind, as Shakespeare expresses it, "A peace above all earthly dignities, a still and quiet conscience." God is not mocked. If we sow to the wind, we may expect to reap the whirlwind: we shall be sure to reap it, whether we expect to or not.

The kingdom of Jesus Christ has been set up in the world. It is to abide. It is to spread, extending farther and farther, until it covers the whole earth. It is a beneficent kingdom. At the heart of it is love, great, abounding love. It is a kingdom that carries in its train innumerable blessings.

We may all enter it, if we will, and help to spread it, by living its ideals and principles, by always standing up for what it stands for. To be really, truly in it, in the sense of adopting its ideals and principles, and living according to them, is to be greatly blessed, is to get out of life its noblest possessions. It is only within the kingdom of Jesus Christ that life, in the truest and best sense of the term, is to be found. The life which is eternal, and which sums up in itself every blessing, is found nowhere outside of it.



The record is, "This is life eternal, to know Thee, the only true God, and Jesus Christ whom thou hast sent."

My attention has recently been called to a young girl, who has been inclined to be wild, and who has at last fallen, has yielded to the tempter, and has become a mother out of wedlock. The question raised was, "How shall she be treated? How ought she to be treated?"—My answer to that question is: She ought to be dealt with in a way to help her to recover herself; but at the same time, in a way also as to maintain a proper moral standard in the community. To deal with her in a way to encourage her in her evil ways, would be wrong; or in a way to lower the general moral standard would be unwise. People must be made to understand that there is such a thing as right and wrong, and that they are expected and required to do what is right, otherwise they must pay the penalty of losing the respect of the right-thinking people in the community. The question was put to me, If you met her on the street would you speak to her? My answer was, Yes, but in a way that would make her know that I did not approve of her conduct. To treat the sinner just the same as if nothing had occurred, would soon destroy all moral distinctions and soon wreck society. We must be kind to the sinner, but not so kind as to destroy within him the sense of moral responsibility. If the sinner repents, there should be restoration, but if he continues in his evil ways, or as long as he does, the bars of common decency should be kept up.

There is a great desire, manifesting itself on the part of many of the churches, to popularize their services, to crowd their buildings with worshippers. And, in the effort to bring this about, in many cases, they resort to all kinds of things, announcing the most sensational subjects and other things that appeal to the imagination or curiosity of the public.

It is not wrong to desire full churches, and to do what we can to fill them, provided the purpose for which we want to bring the people together is all right. If it is to benefit those who come, to build them up in character, to set before them high ideals, to ground them in right principles, to fit them better for life here and for the greater life beyond, it is all right. But if it is simply to entertain them, to amuse them, to get them in a happy frame of mind, with a view of emptying their pocketbooks, of increasing

the revenues, it is all wrong and utterly unworthy of a Christian church. The only proper motive for trying to fill our churches is that we have something of real value to give them when they come,—not what we can get out of them, but what we can give them. If we have nothing of moral and spiritual value to impart, the sooner the churches are closed the better. There is no reason why they should be kept open as a distinct and separate agency.

Every church ought to be a centre of light, of instruction in the things of God,—an agency for the building up of Christian character, for calling men to repentance and faith. If it isn't functioning along these lines, as its main, its chief, in fact, as its only mission, it has mistaken its calling, it is of no real value as a Christian organization.

What are the public services in the church for? Are they to give the preacher an opportunity of showing what a clever fellow he is, how many bright things he can say with a view of enhancing his popularity? Heaven forbid! And yet that is what some preachers think of them, that is the use they make of them. The real, true purpose of such services, is often lost sight of entirely, and other things are so crowded into them as to render them of no value as a spiritual agency.

The more completely we can keep self out of everything the better it will be. It is thought of self, in one form or another, that is always the fly in the ointment. The desire to have our way, to bend everybody the way we want them to go, to have them see things as we see them, is always a disturbing influence, a curse, bringing unhappiness both to ourselves and to others.

Robert Browning's poem *PROSPICE*, or *Death Challenged*, ends in these lines,—

Then a light, then thy breast,  
O thou soul of my soul! I shall clasp thee again,  
And with God be the rest!

The uppermost thought in his mind, in passing from time into eternity, evidently, is the joy of being again with his wife. Is that the proper spirit, or the spirit that we would naturally expect, under such circumstance, in one who is really, truly a Christian? What about the Lord Jesus Christ? Ought not the first thought and the supremest joy be that of meeting him, to whom we owe

everything in that future that is of true, lasting value, even heaven and all that it represents, and that has been made possible to us through the Lord Jesus Christ who, though he was rich, for our sakes became poor that we through his poverty might be rich. Surely, as we pass out of life here into that great inheritance beyond, our first thought should be of him, our supreme desire should be to express our gratitude to him, to bow down in adoration at his feet and give him the glory that is his due. This is the way, it seems to me, it should be. It is natural, of course, that we should earnestly desire to meet our loved ones, but not first, but only after we have paid our tribute of love to our great Benefactor, who for our sakes humbled himself and became obedient unto death, even the death of the cross. Mr. Browning errs here, I think.

The Fords, the Dodges, and other automobile producers are greatly concerned and are spending thousands upon thousands of dollars in efforts to improve the machines they are sending out; and the result is better grades of machines are coming out of their shops. The machines are steadily growing better, becoming more and more perfect. The thought seems to be about the machines, not about the human beings who own the machines, who run the machines. There is no effort, nor thought, so far as I can discover, to make a better man, a more highly developed man, intellectually, morally, spiritually. It is the perfect machine, not the perfect man that they are seeking to produce, that they are in any way concerned about. And back of the effort to produce the perfect machine is the prospect of greater gain, of larger material returns. It is the economic or material aspect that is the great impelling motive.

It is all right to have perfect machines, but how much better, in every way, it would be, if half the effort was put forth, and half the concern manifested, in producing better men, in the development of high character, of sterling worth in the individual, in the family, in the community, in the State and nation? The spiritual aspect of things seems to have very much less attraction for them than the other. There needs to be a trumpet blast to awaken men to an appreciation of the higher values. Although they have perfect machines, they will find themselves steadily going down in all the higher qualities of heart and mind.

I have had for a long time very little faith in the white man's religion, as I have seen it at work in this country, steeped as it is in colorphobia, race prejudice; and my faith in it has been growing steadily less and less. Recently, however, I have been reading a number of missionary books, dealing especially, with the work in Africa,—in Nigeria, in the Congo valley, in Angora, and have had my regard for the white man's religion as seen in its workings on the dark continent enormously increased. What these men have endured, what they have gone through, what they have suffered for the sake of the poor African in his ignorance and degradation, and in obedience to the command of Jesus to carry the gospel to all the world, have excited my deepest admiration and profoundest respect. I have come to see that it isn't the white man's religion that counts for anything; but only the religion of the Lord Jesus Christ. When that comes in and takes possession of a man, be he white, black, or any other color, all things are possible to him in the direction of what is heroic, what is sublimely impressive in character and conduct. It is on the mission fields of the world that we see, not the white man's Christianity, but the Christianity of the New Testament, at its best,—pure, unadulterated. It is not of the white man's Christianity that I am thinking anymore, but of the Christianity of the Christ, the Holy One of God. Without it, the white man, as well as men of all races, are nothing but barbarians.

In a statement of Dr. John Watson I find these words: "If anyone had come to Christ at Capernaum or Jerusalem, and said, Master, there is nothing I so desire as to keep Thy sayings. Wilt thou have me, weak and ignorant though I be, as Thy disciple?" Can you imagine Christ then, or now, or at any time interposing with a series of doctrinal tests regarding either the being of God or the history of man? No, it may be. And yet doctrinal questions, though not asked, would be involved in following him. We follow him as the Son of God, as the Saviour of the world; we follow him because we are conscious of a need within us, and which we believe he is able to supply. Consciously or unconsciously, we cannot follow Jesus without carrying along with us certain convictions about him, and the relation which he sustains to God. To have no convictions about him, to have no convictions in regard to our own needs, will never induce anyone to follow him, never has,

and never will. All this talk about a creedless religion, a religion that is not rooted and grounded in convictions of some kind, is absurd, may be true of idiots, but not of rational creatures in the full possession of their mental powers. A religion that is not rooted in convictions, will not last, will not take us anywhere. It is religion that is built on faith that holds us and out of which comes life, spiritual and eternal. There is a great deal of cheap talk that is going the rounds in disparagement of creeds, out of which no good can come. A man whose religion is creedless can be of very little value, is of very little value.

If the Bible is not the word of God, if an intelligence immeasurably above and beyond man is not responsible for it, what becomes of all of its great and precious promises? Of what value are they? Take such promises as: "As thy day so shall thy strength be." "All things work together for good to them that love God." "If any man lacketh wisdom, let him ask of God and it shall be given unto him." What guarantee is there that these and other like promises may be relied upon, will be fulfilled? No being, of limited intelligence and power, as man is, could guarantee their fulfillment. The moment the supernatural element is thrown out of the Bible everything is at sea. The very thoughts involved in some of these promises and declarations lie beyond the power of man to have originated. What finite intelligence could conceive of all things working together for the good of any individual and guaranteeing that such would be the case? The intelligence and the power involved are far beyond man's reach. Take the promise made to Abraham, "I will make of thee a great nation. In thee and in thy seed shall all the families of the earth be blessed," made to him when he was childless, and, when the time on the part of Sarah for bearing children had long passed. If there is nothing supernatural about the Bible what becomes of a promise like that? How is its fulfillment, which is certainly taking place, to be accounted for? Under no possible conception of the Bible as a mere human production can it be accounted for, can it be explained.

To eliminate the supernatural element is to knock the foundation out from under every promise. Promises that stretch beyond the present, that guarantee things that no human being could guarantee, would be meaningless, would be of no possible value. It is strange that those who are trying to eliminate the supernatural

element from it should not see this. What would a book, dealing with the great problems that the Bible deals with, with nothing back of it but the wisdom of man, however great he may imagine himself to be? What does he know about the Divine standard of character and conduct? What does he know about God's remedy for sin? What does he know about the future, about what lies on the other side of the grave, as to whether there is another side after this mortal breath has passed? On all the really great and vital questions he knows nothing. The world by wisdom, by human wisdom, as the apostle tells us, knew not God. On the contrary, left to itself, it became involved in ever-deepening darkness. Poor, indeed, would we be, if it were not, that God, from time to time, had spoken to us through inspired men, and that their writings have been gathered together in the scriptures of the Old and New Testament, as a lamp to our feet and a light to our path,—as an infallible guide in all matters of faith and practice. A book like the Bible is absolutely beyond the genius of man to create. The evidences of the hand of God in its formation are to be found all through it from Genesis to Revelation. The psalmist says,

The heavens declare the glory of God;  
And the firmament showeth his handiwork.

And, no less truly may the same be said of the Bible. God is as clearly reflected in it, as he is in the heavens. And the recognition of that fact goes on from generation to generation, from age to age, notwithstanding the effort on the part of some to discredit the idea, to pretend not to see any evidences of the same. But, as the heavens will always stand as a witness to God's presence and power: so will the Bible. It is vain to attempt to account for it on any other assumption.

Jesus was always calm, self-possessed, never seemed to be nervous or excited, never minded how others about him might be: he was always himself, had himself always in perfect command. He was never taken by surprise, was never known to hesitate a moment as to what was the right, the proper thing to do, or say. He never had any reason to revise his judgment, or alter the course which he had mapped out. The way was always clear to him, and with unfaltering footsteps he moved steadily forward.

There is nothing like the Christian religion,—nothing so sweet, nothing so satisfying, so strengthening, so comforting! Those who

know from experience what it is really able to do for one under all circumstances will never be willing to part with it, will never cease to be grateful for it. There is no substitute for it, nothing that can take its place.

How strange death is! To be here today, and to be the whole shooting match in some enterprise or undertaking, and the next day to drop absolutely out of it, with no say about anything, with no one thinking of consulting you or seeking your views on any matter; out, absolutely out. Into other hands it passes whether it meets our approval or not.

This thought has been forced upon me by the sudden death of the Rev. Matthew Anderson of Philadelphia, who, in the conduct of what is known as The Berean Enterprise, was all in all, the force that kept everything moving. Now, in a flash, he is out of it forever. No longer has any say about anything connected with it. Death has loosened his grip upon it.

As I have been thinking of this sudden transition, several things have suggested themselves to my mind:

(1). What we do or undertake to do, should be done in such a way that after our hands are off, those who follow us will want to have it go on, and will use their influence to see that it goes on. It must, somehow, commend itself to those who follow us, unless we are financially able to make the necessary provision to keep it going.

(2). Where it is possible, we should be training to take our place when we are some one of like spirit as ourselves, who sympathizes with our aims and purposes.

(3). We should not set our hearts too much upon having it go on just in our way; for those who follow us may think differently about it, even about continuing it at all.

(4). Whether it is continued or not, cannot affect in the least, the good it has done, even though it should cease to exist. For the good it has done we should be thankful, and not fret and worry ourselves if circumstances are such that it can no longer function. That, it seems to me is the dictate of common sense. If we think an enterprise is worth supporting, then we should do everything in our power to keep it going: but if, after doing our utmost, we find it impossible to keep it afloat, it is clear that it has served its purpose and is no longer necessary.

What a libel on Christianity to call ourselves Christians in face of the many things that we do, or permit others to do, without a word of protest! How the gentle, loving spirit of Jesus is constantly being outraged by ourselves and by those about in the treatment that we and they accord to others! Think of the churches, the so-called Christian churches, in this country in which persons of color could not enter without being snubbed or insulted;—without being made to feel that they were not wanted! Think of the many acts of injustice that are being perpetrated, and often by professing Christians! When shall we ever learn that the only way to represent, to represent Christianity truly is to live it, is to act out its spirit, to exemplify in our character and conduct its high and holy principles. No wonder the kingdom of God progresses so slowly; that so many are standing aloof from it, are content to remain outside of the Christian church, with such examples before them, with such flagrant violations of the noble and beautiful spirit, and precepts and example of its Founder, who preached and lived the gospel of the Brotherhood of man, and whose final instruction was, that we love one another. So many of us are putting our light under a bushel, are as salt that has lost its savor. There is need of a great awakening throughout the whole Christian church.

What a glorious thing it is to be living the Christian life, entering into its joys and all its wonderful experiences, experiences the more fully we enter into them, the more wonderful they become. Jesus says, "He that drinketh of the water that I shall give him, shall never thirst, but it shall be in him a well of water springing up into everlasting life." And, all who have truly begun to live that life, know what this living water means, and how satisfying it is. No such joys, no such possessions can be found anywhere as in living the Christian life, as in opening our hearts fully to the gracious influence of the Lord Jesus Christ.

Jesus, thou joy of loving hearts,  
Thou Fount of life, thou Light of men,  
From the best bliss that earth imparts  
We turn unfilled to thee again.

I met a man on the street today, he was shabbily dressed unkempt, bearing in his face all the marks of dissipation; he looked like a tramp, a common vagabond. He said, How do you do, Dr.



Grimké? He saw from the manner of my reply that I did not recognize him, and so he said, "You do not know me, do you?"—I said, "No."—"Why, I used to cut your hair regularly."—"Where?" I said. On such and such a street, naming the street; I used to be with, giving the man's name. "What is your name?" I said. My name is So and So. Then I looked at him again, and was able to discern a faint resemblance to the man that I used to know by that name. I could hardly believe that he was the same man, so changed was he,—changed in the expression of his face, a coarseness had crept into it, and instead of being scrupulously neat and clean as he used to be, he presented a most disreputable appearance. Why! Why! I said to him, What have you been doing with yourself? It was not necessary to ask that question, it was clearly manifest what the trouble was: he had fallen under the power of strong drink, and it was steadily dragging him down, down, down, in soul and body. His self-respect was already largely gone, and unless a change comes to him soon, it will not be long before he will topple into an untimely grave. How sad it made me; how it wrung my heart with sorrow! More than ever I hated the intoxicating bowl, and pledged myself anew to do all I can to put an end to the whole horrible business. O! the curse of strong drink!

I know of nothing that emphasizes more strongly the importance of doing all that we can to propagate Christian ideals and principles, than the wretched condition in which we find the world today,—nations hating nations, races hating each other, individuals clashing with each other in the mad scramble for pelf and power,—a world full of pride, injustice, oppression, the strong taking advantage of the weak, the rich of the poor,—a world full of selfishness of the most debasing character. In a world dominated by the spirit of Jesus Christ, under the control of Christian ideals and principles, all the evils from which we are suffering would be eliminated, an entirely new order of things would be set up.

I know of nothing also that shows more clearly the truth of the Bible doctrine of human depravity than the condition of the world in the midst of which we are living. Everywhere, among all classes and conditions, among the civilized as well as uncivilized, we see the unmistakable marks of depravity. "The heart of man is deceitful and fearfully wicked," is the testimony that comes

up from every quarter. It is so today, and, so far as the records of the past unfold, it has always been so. And there is no remedy for it except by enthroning Jesus Christ in the hearts of men, by following his lead, by yielding ourselves in loving obedience to him.

The aim of the sermon is not to show one's skill in the production of a literary work that will appeal to the intellect and win for the writer or speaker admiration, praise from the hearers: but rather, in fact, its aim always should be to reach the mind and heart and to influence the will in the direction of what is just, pure, lovely, and of good report, with never a thought as to the glory which it might bring to the preacher. The thought of self is sure always to destroy the effectiveness of the message. Whether men think of the preacher or not, if they hear the message and lay it to heart, the object of the sermon has been accomplished.

A man who is always thinking of himself in his pulpit ministrations is a failure before he begins. How little, how contemptible it is to be thinking about ourselves in the presence of the great and all-important issues that make up the themes of the pulpit! Not what people may think of our pulpit ability, but how far is the truth reaching them? How much are they being benefited by what they have heard. The pulpit, the sacred desk is no place for the man who wants to boom himself, to center attention upon himself instead of the Lord Jesus Christ and the truth of God.

I have just been reading the discussion in the House of Representatives over the bill having to do with the appropriation for Howard University. It is amazing how bitter is the hatred on the part of some white people to the Negro; how determined they are to put every obstacle they can in the way of his progress, everything they can to show their contempt for him, and their determination, if they can, to prevent him from ever rising, ever attaining to the full stature of a man and citizen. It is saddening when we think of it, that that condition of things should exist in a Christian land and should manifest itself in the highest legislative body in the nation. You would suppose that these Negro haters had never heard of Jesus Christ; had been reared entirely outside of all Christian and civilizing influences. In the breast of the lowest and most degraded savage you will find nothing to surpass it in meanness of spirit, or of a more debased spiritual condition.

If the Negro had done anything to these people there might be some little excuse; but the hatred that is expressed is inspired by pure cussedness, and is, therefore, all the more inexcusable.

It is pitiable, as I said, that such should be the case: and the natural impulse of the human heart is to return hate with hate. But what good would that do? To hate in turn will be only to make things worse. A new spirit is what is needed, a spirit of love instead of hate. The great problem, the greatest problem before the nation and before the Christian church is as to how to bring about that change, how to beget in the hearts of both races the Christ-spirit, the spirit of good will, of brotherly kindness, of loving fellowship in all our relations one with the other. It pains me, it grieves me, when I read a discussion such as took place in the National House of Representatives. And the prayer of my heart is, for the sake of the good name of the nation, that its annals may not often be marred by such unworthy expression of hate on the part of some of its members. When Jesus Christ made his advent into the world, the angels sang: "Glory to God in the highest, and on earth, peace, good will towards men." And that is the spirit that should prevail in every legislative hall, and in all the avenues of life. Don't put obstacles in the way of the Negro. Do all you can to help him on. His going forward, in intelligence and moral and spiritual worth, will not interfere in the least with your true welfare and happiness.

The true policy in dealing with the Negro is not to hamper him. Give him the same opportunities that are given to other men, and let him work out his own salvation. If he isn't able to measure up, the consequences will be his. Some will survive the struggle, will make for themselves a place in our social and economic system, and others will go to the wall, will perish. There is no help for that. All the Negro can ask is a fair opportunity to show what is in him, to work out his own salvation. Put him on his merit. Take him for what he is worth regardless of his race or color. Give him an equal chance in the race of life, and if he fails he will have no one to blame but himself.

It is what the Spirit does through us and not what we do in our own strength that counts in the work of the Lord. Unless He works through us, our labor is vain. The more fully we realize

this, and seek his aid, the more successful we shall be in whatever we undertake. We are too apt to lose sight of this and to act as if we were the important factor in bringing about results. It is not by might, nor by power, but by the Spirit of God that effects are produced, that results follow.

In public Sunday services the principal thing is the sermon, the preacher standing as the living representative of God, declaring his will to the people. The preliminaries to the sermon should be brief, should not be extended too long so that the people may receive the message before they are worn out. When the sermon is over, nothing should be allowed to follow that will tend to break or lessen the effect or impression made by it. Whatever announcements are to be made should be before the sermon. This, unfortunately, is not always done. On the contrary many things are reserved until the sermon is over, which have no bearing or relation whatever on the message, but are in the nature of distractions, and so tend to destroy the effect of the sermon. Many preachers seem to lose sight entirely of what the real purpose of the service is, particularly of the message. It is a blunder, a stupid blunder which should never occur.

The best way to deal with such men as Blease, an out and out Negro hater, having only contempt for the Negro, on the one side, and men like Darrow on the other, professing great friendship for the Negro, but doing everything he can to destroy his faith in God, in prayer, in the Bible, in religion in general, is to take them to the Lord in prayer, is to meet them at the throne of grace. Abusing them does no good, it only hardens them, makes them more and more determined to keep on their evil way. God alone, through the operation of the Holy Spirit, can open their blind eyes, can soften their hard hearts; can make them amenable to reason, common sense and decency. In the 44th psalm these words occur: "Through thee will we push down our enemies: through thy name we will tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me."

If we deal with such men, as I have mentioned, in our own strength, by weapons that we have devised, by our own bow and sword, very little will come of it. What we can do, it is our duty

to do, but our dependence must be mainly on God, the weapons with which we fight must be spiritual rather than carnal. I am coming more and more to realize the wisdom of that kind of warfare; more and more to realize that in Jehovah, and not in ourselves, is everlasting strength.

Some men tell us there is nothing in this gospel which we preach, and yet back of it is a history that is unparalleled in what it has done to uplift mankind. Some of the changes wrought by it have been so wonderful as to seem almost unbelievable. I have just been reading what it has accomplished in certain parts of Africa. One traveller, in speaking of the Bieans, said, "I do not know in Africa a race more profoundly vicious, more openly depraved, more persistently cruel and more cunningly hypocritical than they." And yet the gospel has made wonderful changes for the better among them. Wherever it has gone it has shown itself to be the power of God and the wisdom of God to everyone that believeth. Everywhere it has been a redeeming power, a transforming and ennobling influence. If there is nothing to it, how then are these great and wonderful changes for the better to be accounted for? If there is nothing to it, how is it that it has gone on steadily increasing in power and influence? There is something in it that has kept it alive, and increasingly alive, in spite of the assaults that have been made against it, from time to time. Like the well of water, referred to by Jesus, it goes on bubbling up and sending out its life-giving stream making the wilderness and the solitary places to bud and blossom as the rose. If there is nothing to it, and yet it has accomplished what it has, how profoundly thankful we ought to be for it. In its nothingness how immeasurably it transcends all other sources of good.

Everyone knows that the future of the Negro is largely in his own hands. If he wants to go forward and is willing to pay the price in patient, earnest, persistent effort, he will go forward, but not otherwise. However anxious others may be for him to go forward, or however determined others may be to hold him back, if it is his purpose to go forward, forward he will go. The forward movement may be slow, but it will go on and keep on going as long as the determination lasts.

It is well for the Negro to understand this, and the more thoroughly he understands and lays it to heart the more certain will be

his progress. It is the urge from within, that, in a large measure will be the determining factor. And it is well for others also to understand, that he can't be kept back, if he wants to go forward, from rising, if he wants to rise. It is largely with himself. A steady, persistent purpose on his part will enable him to do wonders.

It is foolish to use one's time and energy in fighting our enemies. If we have enemies, the wise, the sensible thing to do is to leave them in the hand of the Lord: he will look after them. We needn't give ourselves any uneasiness about them. All we have got to do is to use our time and energy in doing the work which he has committed to us. The rest he will take care of.

The only effective way of propagating Christianity, is to live it. It is all right to preach it by word of mouth; but if we are not careful to live it, our words will go for nothing. It is the truth incarnate in our every day living that gives it power. If we preach one thing and live another, our preaching is in vain.

I have been thinking of Clarence Darrow:—of his disbelief in the being of God and of his immortality; of his ridicule of the Bible and of prayer: and then by way of contrast, I thought of Jesus Christ, the supreme character in history, "The purest among the mighty, and the mightiest among the pure," as one has expressed it: and remember that every one of the things that Mr. Darrow ridiculed and avowed his unbelief in, Jesus accepted, believed in, taught.

Of what value are the affirmations or denials of Mr. Darrow when set over against the affirmations of Jesus Christ? It is only necessary to present the contrast in order to show, in what a ridiculous light Mr. Darrow appears. And it is amazing that people, claiming to be sensible, should pay the slightest attention to the vaporings of Mr. Darrow, with Jesus Christ denying every one of his assertions and positively affirming the opposite of them all.

The Jews preferred Barabbas to Jesus: and it may be some of us are so blind, so devoid of common sense as to prefer Darrow to Jesus! Let us hope that reason and common sense will yet get the victory. That those who are now bowing down and worshipping him in spite of his infidel and atheistic sentiments, may yet have the scales fall from their eyes; and that Mr. Darrow

himself, may as did Saul of Tarsus, see the error of his ways, and come to accept those great ideals, principles, beliefs that have been the bedrocks upon which have been built all that is best and noblest in our civilization.

A weakness of some very good men is the desire for notoriety, a wish to be in the limelight, in the public gaze,—the wish to be thought of as great, as very important. And in order to bring this about, to draw attention to themselves, they seek, they do not wait to be sought, but seek themselves honors of one kind or another. And when they have secured them, the public is always informed: Mr. X has been invited to do, thus and so, or has been elected to such and such an office; and always with the added comment, "It is a great honor that has been conferred upon him." That method of magnifying oneself, as a matter of fact, with sensible people, detracts from instead of adding to one's reputation. If there is anything in us that is worthy of recognition, be sure, it will be recognized, sooner or later, without any effort on our part to wring a favorable judgment from the public. Jesus said to his disciples, "He that would be first shall be last, and servant of all." And it is the only sensible way to work our way up to public recognition, to be highly esteemed, well thought of. It is by hard, hard work, not in boosting ourselves, but for the good of others. It is the only way up to permanent regard in the estimation of people whose regards are worth possessing.

How the forces of evil are trying to ignore Jesus, to push him into the background, to prevent people from thinking about him. But it can't be done; he is ever coming to the front, is ever drawing attention to himself, is ever enlarging his influence, increasing his power over men. Whether they want to think about him or not, somehow, they find it impossible not to. When they least expect, and in places where they least expect, he appears, and challenges their attention.

The way we feel towards others and treat them will depend upon the view we take of them. If we think unfavorably of them our feelings towards them and treatment of them will be of the same character. We ought to be very careful, therefore, that the opinions that we form of others are just, are founded upon fact

and not fancy, or prejudice. We often wrong others by carelessness just here.

A sense of brotherhood, a realization that we are all members of the same great family will lead us to regard the interest of others as well as our own in our relations and dealings with them. A sense of brotherhood will prevent us, as we often do, from ignoring the just claims of others, and thinking only of ourselves. I was reading not long ago, that, in order to take care of the poor whites in South Africa, the proposition was made to turn off the colored workers in the mines and in some other places and substitute in their place white labor. Under a proper sense of brotherhood such a proposition would not have been thought of or entertained for a moment. It is not the interest of the white man, as such, or of the black man, as such, but of both white and black, that a true sense of brotherhood would be concerned about. The sacrifice of neither would be thought of but to conserve the interest of both would be the aim. It is more of the spirit of real, true brotherhood that is needed all over the world, that sees in every man a brother, whether white, black, yellow, brown, or red. It is the only kind of brotherhood that Jesus preached and practiced; and it is the only brotherhood that Christian men and women should preach and live. Any other is unworthy of the name. It is a great thing to wake up to the fact that all men are brothers; and, as such are entitled to brotherly treatment; and make up our minds to accord that kind of treatment to every man whatever his color or race.

May 28, 1928.

In going down town yesterday morning in the street cars, a colored man got in and took a seat nearly opposite to where I was sitting. It was noticeable that all the whites, men as well as women, who came in carefully avoided that seat; no one seemed willing to sit beside him. The reason was obvious, he belonged to the despised Negro race. Even to sit by him for a little while was not to be thought of, was a humiliation that no one was willing to subject himself or herself to.

In contrast, I thought of the Lord Jesus Christ and of the spirit that actuated him while he tabernacled here on earth. Had he entered that car, instead of being repelled by the fact that this



colored man was a member of a despised race, he would have been drawn instinctively towards him. The one seat in the car that he would have taken in preference to any other, would have been the one by the side of that colored brother. He always made it a rule to identify himself with the poor, the lowly, the despised. He was known as the friend of publicans and sinners; he was not ashamed to be seen with them, and to sit down and eat with them. The Samaritans, greatly despised in his day by his countrymen, he took special pains on two occasions, at least, to call attention to them, to set them forth in a most favorable light,—in the case of the ten lepers that were healed by him, and in the parable of the Good Samaritan. It is his spirit, his noble and beautiful spirit, that is needed. It takes courage, of course, as well as high principle, to follow in his footsteps, to emulate his example. Most men are cowards, and most of them are lacking in high principles, in convictions that would lift them above the petty meannesses that characterize the masses. There was nothing little or cowardly about Jesus. He was big of soul, lived far, far above the contaminating, debasing influence of race or prejudice, or any other kind of prejudice growing out of one's condition. There were none so lowly, so far down in the scale, that he was not always willing to go down to them with a word of cheer in the hope of starting them on the upward way. His treatment of all men was always in such a way as to stimulate their self-respect, as to awaken in them the consciousness of the fact that they were children of God, and were capable of attaining to the highest and the best. The little, contemptible spirit that tries to make a man feel by the treatment that is accorded to him because of his race or color, that he is nobody, was never intended to be anything but an inferior, to be looked down upon by others, is entirely foreign to the spirit of Jesus Christ, and has no place, and ought to find no place in a Christian community, especially among professing Christians.

Men tell us that the universe, in which we are living, is so constituted, so hedged about by law that there is no place in it for prayer, that there can be no direct appeal to God for aid with any hope of receiving an answer.

Over against this dogmatic assertion on the part of science, there are hundreds of well authenticated cases where prayers for

specific objects, have been answered. The Bible records a number of such cases, and outside of the sacred record may also be found. So that in spite of what science asserts, the facts of Christian experience are against its declaration in regard to the matter of prayer, and the efficacy of prayer. These facts show that the universe in which we are living is a universe in which prayer has a place: and, therefore, science must modify its conception of the universe so as to accord with the facts of Christian experience and the positive affirmations of the inspired record. If it can be shown on the testimony of credible witnesses, that prayers have been answered, then the theory of the universe which shuts out prayer, and a prayer answering God, is manifestly false, and must be abandoned. Jesus Christ, who created all things, and who knows perfectly the constitution of the physical universe, prayed, and exhorted others to pray. Again and again during his public ministry, he stressed the importance of prayer and the apostles did the same, and the church universal has found it by actual experience, a means of reaching results.

Here is a man, Jesus Christ, who did things, and taught things which directly contradict the so-called scientific theory of the universe, which make direct appeal to God impossible, and which make it impossible for him to make any direct response to man's appeals or needs. Jesus Christ was not deceived, nor was he trying to deceive others. He had absolute faith in the truth of what he asserted, and gave positive and abundant proof of his power and knowledge. "Heaven and earth shall pass away, but my word never." The facts of science, whatever they may be, must take Jesus Christ into account and must adjust its theories to the facts which are revealed in him and through him. He cannot be ignored. He is as much a fact as any other fact. Science must face that fact, and not try to get around it, to explain it away, in order to get rid of the supernatural. It can't be done. There Jesus stands, and will stand, whatever theories about the universe may be formulated by science.

Intolerance is the disposition to force our views, opinions, beliefs, upon others whether they accord with their own views, opinions, beliefs or not. The evil of intolerance is that it fails to recognize the right of every individual to think for himself, to form his own opinions, to be governed by his own convictions, as

he alone will be held responsible for his conduct which grows out of them. To accept what does not commend itself to one's own judgment is to be less than a man, is to sink to the level of the irrational animals. Every man must be allowed to do his own thinking. I have no right to force him to accept my conclusions. He must be left to form his own.

I may, of course, try to convince him that I am right and that he is wrong; and if I succeed in convincing him, so that he comes to accept my view, it is all right, but not otherwise. I must deal with him as a rational being, and the appeal must be to his reason and not to his fears. The reason why people are intolerant, generally, is because they like to rule, to have their own way, and to force their way upon others. It is a species of despotism, of tyranny, which should always be resisted. If one is to maintain his self-respect, it must be resisted. A man who willingly yields to that kind of pressure, from fear, is a coward and shows himself less than a man. If you can agree with another, well; but if not, say so, and say so in a way that he will understand that you mean it.

A surrendered life is the putting of oneself in the hands of the Lord to do by us as he sees fit; it is the willingness to subordinate our wills to the Divine will. It is the attitude of soul which Jesus manifested in Gethsemane, when he said: "Not my will but thine O Lord be done." A surrendered life is the full recognition of the fact, that we are not our own, but the Lord's and of his right to rule and reign in us. The life is surrendered when its aim, its purpose, its manifestations along all lines, are in accord, and designedly in accord, with the will of God, as far as his will is understood.

Such a life can come about only through the presence and power of the Holy Spirit. No power of our own, unaided, can bring it about. This dying unto sin and living unto righteousness; this getting more and more into conformity to the will of God, is preeminently the work of the Holy Spirit. It is where he comes in and takes full possession that the ideal of the surrendered life is fully realized. It is the life which all Christians are called upon to live, and after which they should be steadily striving. It is to get where Paul was when he said, "I live, yet not I, but Christ liveth in me."

Religion played a great part in the life of David. The consciousness of God seemed scarcely ever to have been out of his mind. It seemed to have followed him, to have enveloped him, to have held him ever in its grip. God was to him a great reality and a Power to whom he could always appeal in the hour of need. He was constantly in touch with him, constantly going to him with one thing or another,—confessing his sins, his shortcomings; asking for forgiveness, for pardon; asking for protection; for guidance. He had a very wide experience with God under a great variety of circumstances, and he always found him an unfailing source of strength and a wonderful counselor. He knew from a very rich experience that it paid to keep in close touch with God. And what he found to be true is always true. No one makes a mistake who takes God into his confidence, and accustoms himself to lean upon him during all life's way, for counsel, for direction, for help in every time of need. True religion, the conscious fellowship with God, will do for us what nothing else will do in meeting the problems of life, and in facing all of its stern realities. If we are wise we will make this connection at once and abide ever in it. There is no substitute for true religion, for a God-conscious life, for a God-directed life.

The chief priests, the scribes and Pharisees sought to limit the benevolent activities of Jesus among the sick, the afflicted, to six days of the week. In Luke 13:14 we read, "And the ruler of the synagogue, being moved with indignation, because Jesus had healed on the Sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the Sabbath." Jesus, however, refused to be bound by their interdict, and laid down the broad, general principle, that it is always in order, always proper to do good anywhere and on any day of the week. No day is so sacred that good cannot be done to a suffering fellow creature. The need, the present, stressing need, is the warrant, the only and all sufficient warrant that is needed, to give immediate attention to it. There is no reason for delay, for postponing it to a future day. To do so would be wrong, would be against the very spirit of the religion which these scribes and Pharisees were pretending to be upholding.

It is always lawful to do good. Don't let us forget that; and, if lawful, then it is what is expected of us, and for the none doing of which God will hold us responsible. The Lord's day is the day

particularly, it seems to me, when special effort should be put forth to do all the good we can. It is a day of rest. We have the leisure, therefore, such as we have not on other days of the week, leaving us no excuse.

The visit of Jesus to the country of the Gadarenes, and the wonderful change which he wrought in the condition of the demoniac is what, in a still more wonderful sense, he is able to do for the worst of men, those who are most deeply dyed in sin, who are most debased in character and life. The miracles that have been wrought by grace, and are still being wrought, are most wonderful. Of the power of Jesus to change the human heart, to set up within the soul the principle of saving grace, there can be no doubt, the evidence is everywhere to be found where the gospel has been preached. What is needed is to bring men to Christ, to get them in touch with him. All power in heaven and earth has been committed to him. There is nothing too hard for him, nothing beyond his reach, beyond his power. That is the kind of faith in him that we need in presenting him to others. If he cannot save, and save to the uttermost, there is no use of preaching, of sounding the evangel, of calling men to repentance and exhorting them to believe. The father who came to Jesus about healing his son, after describing his condition cried out, "If thou canst do anything have compassion on us and help us." To which Jesus instantly replied: "If thou canst!" expressing surprise, that he should come to him with any doubt in his mind. And then he added, "All things are possible to him that believeth." It is absolute faith in the power of Christ as we go forth to win the world for him that is needed.

Be ever on the lookout for the opportunity of saying the kind word, of doing the kind act, even a kind look will reveal the loving heart, and will shed a cheering light about us upon those who are depressed, cast down in spirit.

The woman in the Scripture, with the bloody issue, who had spent all her living on physicians and was none the better for it, is a fit representative of those who are trying to get rid of their sins in some other way than that set forth in the Word of God. After they have done all, have resorted to all other methods, they will find themselves none the better for it. The touch, which cured

her of her physical infirmity,—the touch of faith that laid hold of Jesus Christ, is the only power that will bring relief to them. Whether we realize it or not, there is saving power in Jesus Christ,—power to break the force of sin and give the guilty conscience peace. We may go on, as this woman did, spending our efforts on man-made schemes of salvation; but it will be unavailing. No earthly physician can meet the demands of the situation. Sooner or later, if we are cured, we must touch him by faith as she did.

There is such a thing as being Divinely guided,—guided by a Power outside of self and higher than human, if we seek it. Guidance is expressly promised in the Scriptures. “If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given unto him.” Jas. 1:5. “In all thy ways acknowledge him, and he will direct thy paths.” Prov. 3:6. Although science may scoff at the idea, it is what is clearly asserted in the Word of God, and has been again and again verified in experience. Science will never be able, try as hard as it may, to eliminate the idea of a God who hears and answers prayers. Such a God is firmly implanted in the very nature of the human heart and in the universe as constituted. It can’t be gotten rid of. It is an abiding possession of the human race.

We are what we are in God’s sight, not in our own, or in the sight of others. The estimate that God puts upon us is the true estimate, the estimate that will be placed upon us in the final reckoning, in the day of solemn account. The more firmly this is kept in mind, the less room will there be for pride in our hearts, and the more certainly will the plane upon which we are living be lifted. The thought that God’s estimate of us is our true estimate, will keep us humble, and at the same time ever aspiring, ever seeking to win the Divine approbation.

The only way to keep evil thoughts out of our minds is to be always thinking good thoughts. Then evil thoughts will not be able to get in. This, evidently, was in the mind of the apostle Paul, in his exhortation to the Philippians: “Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and

if there be any praise, think on these things." Such things kept constantly before us will be an effectual bar against all evil thoughts and desires. Evil thoughts come in because we allow them to come in, make them welcome.

The necessity of an objective divine revelation, revealing to us a standard of character and conduct, is manifest, it seems to me, from the nature of the human heart, which is deceitful and fearfully wicked. Left to ourselves, to the guidance of our own corrupt nature, we would grope forever in the dark. The good Book says, "He that trusteth in his own heart is a fool." And we know that to be true from experience. In the scriptures of the Old and New Testament we have such an objective divine revelation and the standard set up in it is the loftiest conceivable. How thankful we ought to be for this great standard, to which we can go and always find just what, under all circumstances, is required of us. A standard set up by man himself, in the nature of the case, would be imperfect. From God alone the perfect standard could come. And by this standard we are to test our character and conduct; we are to be guided in all that we do, all that we say,—in our thoughts, feelings, actions. When we come to stand at last before the Judge of all the earth, it is under this standard that we are to be judged. It is a ground for thanksgiving that we are not left to grope our way in the dark, but that we have the clear light of the Word of God to guide us.

When a man begins to trust God and to look to him for guidance, life becomes a very different thing to him. In living it is no longer his aim to further his selfish personal ends, but to please the great Being upon whom he is dependent and to whom he is responsible. The result is, life begins at once to move on a higher plane; its trend is ever upward. It is a life that brings inward peace and that clarifies the vision. When we take God into partnership with us, and when we are being led by Him, all doubts, misgivings, anxieties drop out and we move confidently forward, assured that he who leads can make no mistake, and is adequate to every emergency. It pays to commit our ways unto the Lord; to rest in Him, to wait patiently for Him.

The spirit of Jesus means his attitude towards others, the manner in which he meets them and treats them. In all his relations

and dealings with others, he is always kind, patient, loving, gentle, forbearing, self-sacrificing, forgiving; his is never a spirit of resentment, of impatience, of bitterness, of self-seeking. He always seeks to make the most of every situation in the interest of others. This spirit diffused throughout the world would work wonders in bringing about better conditions.

This is July 7, 1928. Fifty years ago I was ordained to the gospel ministry, and installed as pastor of the Fifteenth Street Presbyterian Church, Washington, D. C. It is hard to realize that it has been a half century since I was formally set apart to this, the greatest work that can be committed to mortal man, the preaching of the glorious gospel of the grace of God in Christ Jesus. I have been trying to think myself back to the time when I began. Then I was young, not yet twenty-eight years of age, full of life and abounding energy: now I am approaching my 78th year, weak in body, and no longer capable of long and strenuous effort physically or mentally, and with the frost of many winters resting upon my head. How I have been able to meet the many obligations devolving upon me as pastor of an important city church, preaching Sabbath after Sabbath, and holding the confidence and respect of the people and satisfying their intellectual, moral, and spiritual needs, has been a marvel to me. There is only one explanation of it; and it is to be found in the fact that, realizing my own insufficiency from the very beginning, I sought, and sought earnestly, the Divine aid; I relied upon God; I sought his help in the preparation of my sermons, and in all that I had to do. I worked hard, studied hard, did everything that I could to make myself efficient and my sermons acceptable and helpful: but after all that I had done, still had I not been sustained by a living faith in God, and the abiding sense of his all-sufficiency, I never could have gone through with it. No mere human strength and wisdom, in a work like the ministry, are sufficient to insure even a measure of success. As one has said, "We must work as if everything depended upon one's self; and trust as if everything depended upon God." And I wish at the end of this half century, to bear witness to the fact that I never sought his aid in vain. I soon found out in my ministry, what Paul found out to be true in his, as expressed in the words, "I can do all things through Christ who strengtheneth me." Only as we ministers come to realize that our sufficiency is not of our-



selves, however gifted naturally we may be, but of God, will large results ever come out of our ministry, will our ministry, in any one place, be of long duration.

Another thing I may say in connection with these fifty years, and, which may account in part for the continued acceptance of my ministry, I have stuck close to the preaching of the word of God. From the beginning, and all along, I have felt that my mission was to preach the gospel, to expound the Bible as the Word of God. I never attempted to make the pulpit a platform from which to discuss all sorts of subjects. The commission which Jesus gave to his disciples was "Go ye into all the world and preach the gospel unto every creature." It is the gospel which the minister is set apart to preach, and of which the people never tire. And that is what I have tried steadily to do, in dependence upon the presence and power of the Holy Spirit.

In looking back over these fifty years, two questions have suggested themselves to my mind:

1. What effect have these fifty years had upon myself, upon my personal development? What have I to show in character development,—in intellectual, moral, and spiritual growth? Am I any farther on in the upward path, in the attainment of the measure of the stature of the fullness of Christ? No one knows better than I do, how far I am below the noble ideal of what a Christian ought to be; and no one can more sincerely deplore it than I do. And yet, imperfect as I know myself to be at the end of these fifty years, I can truthfully say, it is not the result of indifference: it is not because I have not desired, have not tried to be a better man, a more worthy representative of the religion which I profess, and which I have sought to induce others to accept and practice. I am fully aware of the fact that I am not now, and never have been all that I ought to be. All that I ought to be, however, I do most earnestly desire to be. Fortunately, it is not in our own righteousness, that we are to stand at last, but in the perfect righteousness of the Lord Jesus Christ, imputed to us and received by faith alone.

2. The other question that presses upon me in looking back over these fifty years is, What have they meant to others through my ministration, through my personal influence? It is a solemn thought, that no one liveth unto himself, that whether we want it so or not, others are constantly being affected by us for good or evil. To be functioning for fifty years as a minister of the gospel,

as a public servant, cannot but raise very serious thoughts in the mind of one who stops to think.

During these fifty years thousands of people have been touched by me, have heard me preach, have listened to my words, have observed me in my daily walks and conversation. What effect have I had upon them? Have they been made better or worse, strengthened or weakened in their purpose to do right, to live clean, pure lives? Have I in any way been helpful to them in starting them on the upward way, in pointing out to them the path of life, spiritual and eternal? We cannot tell, of course. God alone knows. God alone can follow the spoken word, the act, the silent influences to their effect; he alone knows. And there, we must leave the matter. All we can do is to hope that in some little way these fifty years have contributed something of good to the forces that have been and are still working for righteousness.

Whatever the effect of these fifty years of preaching and of living may be, the purpose running through them all has been to lead men to repentance and faith, and to build them up in comfort and holiness.

The close of these fifty years was marked on last Sabbath morning in the church, without any parade or demonstration of any kind, it was my request that there be none, but by the preaching of a simple gospel sermon by myself, from the text John 12:32, expressive of the character of my ministry from the beginning. I wanted to mark the close of the half century by calling attention to the fact that I began my ministry with the old, old story of Jesus and his love, and that with the same old gospel of the grace of God in Christ Jesus, it was my purpose to end it, having no faith in any other means of saving men. Looked at, from whatever standpoint, the gospel which was proclaimed by Jesus Christ challenges the attention of the world as no other, and vindicates its claim to be accepted by fruits far superior to any or all of its competitors. Wherever it has been proclaimed, wherever it has been accepted and acted upon, it has been a steady influence for good along all lines. Its trend has ever been upward and onward. No greater service can be done to the world, to the races of mankind, than to do all that we can to propagate it, to keep it ever to the front, ever alive in the consciousness of men.

The minister should be a man of brains, of sense, of high character, of piety. The ministry is no place for a fool, for a rogue,

for a hypocrite, a wolf in sheep's clothing. He must be a man of sense, of intelligence, an upright and god-fearing man.

Out of a purely selfish life no real happiness can ever come. It is only as we forget self in thought of others that we touch the springs of real happiness. The more completely we forget ourselves the greater will be our happiness.

As we look back over life, as we shall some time in the future, the things that rise out of it, that we recall with greatest pleasure and pride, are not those that center about self, that have to do with our own selfish interests, but those that have to do with the good of others. The kind loving acts that we have done will be the ones that will sweeten the recollections of the past.

A very beautiful trait of character, that I have noticed in some people, is the disposition to be always planning or arranging something to bring pleasure to some one else. It may be only a little thing, but its aim is to please, to cheer, to brighten. Such persons not only make others happy but are always happy themselves. The pleasure which they seek to impart to others always reappears in their own lives, always comes back with increasing measure.

The longer I live, the nearer I come to the end of the earthly pilgrimage, the more profoundly thankful I am for the religion of the Lord Jesus Christ:—for the present blessings which it bestows, and for the glorious future which it opens up to us in the life to come. As loved ones go out from us, and as we ourselves approach the end, what would we do without its comforting assurances, and its glorious hope of unending peace and happiness? I find myself saying ever and anon, "Thanks be unto God for his unspeakable gift." "Rejoice always, and again I say, rejoice."

July 23, 1928.

This is the anniversary of dear Lottie's death. The thought of her came to me very forcibly recently. In reading the Scriptures, I came across the passage, "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." Prov. 18:22. I paused, and said to myself, If any man ever found a good thing in finding a wife, I certainly did. She was an ideal wife, and was in every way a blessing to me all along the way, cheering, comforting, sustaining by her gracious presence and influence. If finding a wife,

a good wife, is an evidence of the blessing of the Lord, I certainly have been signally blessed by him. And, as these anniversaries of her departure come around, I realize, more and more, how much she was to me, and how much I have lost in losing her, though I am comforted by the thought that it is only a temporary separation. The meeting time will surely come; and to that I am looking forward with joyful expectation. A good wife is certainly a priceless treasure, a possession for which we can never be too thankful.

Jeremiah was absolutely fearless in delivering God's message to his countrymen: and the secret of his fearlessness was his perfect faith in God. In commissioning him as his representative God had promised to be with him, and this Jeremiah never doubted for a moment. It took the fear of man entirely out of him. The lesson which Jesus had taught his disciples in his day: "Fear not them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell," Jeremiah had thoroughly learned. It is the only fear that will keep a man calm, self-possessed, undisturbed in the hour of peril, of danger. It is when a man feels: "I must obey God rather than man," that all fear goes out of him and he is enabled to face any danger, even a fiery furnace or a den of lions.

It is a wonderful thing to go through life sustained by a firm, unfaltering faith in the wisdom, power and goodness of God! It makes one willing to undertake anything that has a "Thus saith the Lord," back of it. It inspires confidence; it makes sure of the ultimate triumph of the forces with which we are identified.

In every part of the Bible we are constantly transcending the natural, and passing over into the supernatural. In one way or another we find God directly injecting himself into human affairs, accomplishing things directly without the intervention of second causes.

Does death end all? Is there survival of the conscious personal entity we call self, after death? It may be, we are told, but there is no proof of the same. To my mind the one argument that puts it beyond all doubt, is the evidence that is to be found in the testimony of Jesus Christ and in his own resurrection from the dead.

1. He said, before he went away, "In my Father's house are many mansions. I go to prepare a place for you, and if I go and prepare a place, I will come again and receive you unto myself, that where I am ye shall be also." It is inconceivable, from all that we know of Jesus, to believe that he would say what was not true. If there is no survival after death, Jesus could not, and would not have made the statement above. Jesus said to Nicodemus, "We speak that we do know, and testify that we have seen." He is not guessing or surmising, but absolutely certain of the truth of what he states. On his testimony, therefore, if we may believe anything, we may believe in life after death, in the survival of the soul after this present earth life is over.

2. No less convincing is the fact of his own survival after death. That he was actually put to death, buried and on the third day arose, and showed himself to many to be actually alive by proofs that could not be gainsaid, for the space of forty days, are as clearly proven on evidence as adequate, as sufficient as any fact in all history. No one doubts that Socrates was put to death, or that Julius Caesar was assassinated at Rome. Why then should there be any doubt as to the resurrection of Jesus from the dead? The fact that he survived is proof positive, not only of the possibility, but of the reality of the soul after death. It seems foolish to be in doubt about a thing that is certified to by evidence such as we have here,—clear, positive, unassailable. So far as I, personally, am concerned, I am as certain of it, as I am of my own existence. The end of these earthly scenes and relations will come, but not of myself. This conscious entity will go on thinking, feeling, willing somewhere else,—“Still achieving, still pursuing.”

That is my faith, and it is an absolutely rational faith. It would be irrational if I did not believe in face of the evidence.

The value of one's religion depends upon what it is making of him. If it is making him a better man, a more upright and trustworthy man; if it is making him more patient, gentle, loving, forgiving, more considerate of others, more self-sacrificing, more willing to give up certain things for the sake of others; if it is making him more conscientious, more anxious to fulfill every obligation resting upon him; if it is making him more earnest, more reverent, more conscious of his own shortcomings, imperfections, littleness; if it is filling him with noble aspirations, holy longings to get up on a

higher moral and spiritual plane and to breathe a purer atmosphere, then he may know that it is the genuine article, that it has the stamp of Jesus Christ upon it. But if these things are not true, in a measure at least, of it then he may know that it is of no value, that he is pursuing an ignis fatuus. A religion that a man can hold on to, and at the same time hold on to all his evil ways, can hold on to, without making any decided effort to mend his ways, is a sham and a delusion. The question as to what your religion is making of you is therefore a very vital question for each one to be seriously concerned about, before it is too late. Each one should face the question squarely, and give a prompt and honest answer to it.

Because a man who professes to be a Christian has faults, and it may be serious ones, it doesn't follow that he is a hypocrite a false professor. But it does show that he is not a very good Christian. If he is content to hold on to his faults, if he is making no earnest effort to get rid of them, to improve himself, he either has a false conception of Christianity, or is living in a way that he knows that he ought not to, and is, therefore a hypocrite or false professor. But where he realizes his short-comings, and is making an honest effort to mend his ways, he may properly bear the name Christian. Being a Christian doesn't mean that we are perfect, but only that we have started out, in sincerity, to follow the Lord Jesus Christ, hoping that some day by his assistance we may get to be more and more like him in character and life. The trouble with most professing Christians is not that they have faults, imperfections, failings like those who make no profession; but that, in the great majority of cases, they make so little effort, seem to be so little concerned to be any better than they are, and, as they know they ought to be, and could be if they gave the care and attention to themselves that they ought to as followers of the Lord Jesus Christ. We are all sinners saved by grace; but only those who are not content to remain in their sins will ever be saved.

A Christian is one into whose life Christ has entered as the controlling force, and continues to be such. If our aim, purpose, effort is not to yield to his control, to go the way he wants us to go, do the things that he wants us to do, be in character what he wants us to be, we cannot in any proper sense of the term be called a Christian.

Timothy was the most important helper that Paul had, and was nearer and dearer to him than anyone else, though he loved all of his helpers. No one could be a friend of Jesus, or show any disposition to serve him, to whom the apostle was not instantly drawn. His special attachment to Timothy was due, in part, I apprehend, to his personal character. He must have been a very charming young man, simple in his ways, affectionate, loving. But, especially, because of his singular devotion to the cause that was nearest the apostle's heart,—the work of serving the Lord Jesus Christ, of drawing men into the fold of the good shepherd. In Phil. 2:20, he says, speaking of him, "For I have no man like-minded who will naturally care for your state." It was this characteristic of him, that drew him especially near to the great apostle.

I read with much interest in *The Star* of Monday, July 16, under "Philosophies, by Glenn Frank," what he had to say about beauty in outward things and the importance of fostering a taste for it among all the people. I could not help thinking, however, after I had finished the article, of another kind of beauty—soul beauty, beauty of character. I thought of Plato's prayer, "God, make me beautiful within," and of the closing lines of Whittier's "Andrew Rykman's Prayer,"

"Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent,  
Let me be the thing I meant.  
Let me find in Thy employ  
Peace that dearer is than joy;  
Out of self to love be led  
And to heaven acclimated,  
Until all things sweet and good  
Seem my natural habitude."

There came to my mind also words from a poem by Mrs. A. B. Welby addressed to a young girl:

"Thou art not beautiful—yet thy young face  
Makes up in sweetness what it lacks in grace  
Thou art not beautiful—yet thy blue eyes  
Steal o'er the soul like sunshine o'er the skies;  
And heaven, that gave to thee each mental grace  
Has stamp'd the angel in thy sweet young face."

It is the kind of beauty that Plato, Whittier and Mrs. Welby had in mind—beauty of character, beauty of soul—that I could most fervently wish that there was greater concern about, greater desire for, on the part of all the people. There is reason to believe that there is no great or general desire on the part of many to increase that kind of beauty in our homes and in the various communities.

It is well enough to have beautiful homes, beautiful churches, beautiful public buildings and parks and streets. But it is infinitely more important that the men, women and children who are to live in these houses, worship in these churches, walk these streets and play in these parks be beautiful of soul—be true, just, pure, lovely and of good report.

We are not concerned enough about this higher beauty, this inward state of the soul, to which I am calling attention and without which no amount of outward material beauty will be able to make us what we ought to be, to elevate truly and ennoble our civilization.

A crusade in the interest of beautifying the soul of man is what is greatly needed. Whatever can be done to beautify our material environment, let it be done; but don't let us forget that there is a higher beauty, without which the other things, whatever they may be, will ultimately count but for little.

Paul was engaged in a business in which he was so deeply interested that he was willing to make any sacrifice, to endure any amount of suffering, and even to lay down his life in the pursuit of it. It was the work of serving Christ, of preaching the gospel to sinful, dying men. When certain friends at Caesarea sought to dissuade him from going up to Jerusalem saying that bonds and imprisonment awaited him there, he said, "What mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." That was the kind of man that he was, and the kind of interest he felt in the work in which he was engaged. The apostle had but one thought in mind, it was to magnify the word,—the incarnate Word, and the written word.

I am distressed for the future of one of our churches. The trash that is served up to the people on Sunday mornings and



Thursday evenings, is deplorable. The sermons and exhortations are made up largely of the gleanings of newspapers and magazines, with precious little of the word of God in them, and, even when it comes in, is handled in the most superficial manner. No church can be built up on that kind of preaching; no church can be made strong morally and spiritually unless it is fed on the Word of God, line upon line, precept upon precept, here a little and there a little. The pulpit of this particular church has been a platform from which the word of God has been faithfully and earnestly expounded, week in and week out, where people could come and be fed with the truth of God, instead of the rubbish that is now being handed out to them. It is hard to realize how rapidly the pulpit has gone down, how much lower the plane now is upon which it is moving. When I remember what the pulpit of this church used to mean to this community, and what it is today, it fills me with sadness. The pastor is manifestly a misfit in this pulpit. He is not qualified to meet its demands, or else he is not exerting himself sufficiently to do so.

How long this condition is to continue God only knows; but it cannot long continue if the church is to be saved and is to be continued as an agency for the moral and spiritual uplift of the membership and of the community.

I left church this morning (Aug. 5), saying, I am glad I came out. I got something that was really worth coming for. The preacher was Rev. ———, a member of the Howard University Theological faculty. And the way I felt is the way that one ought to feel in coming away from all church services. It depends, of course, upon the man who stands in the pulpit, and who is conscious of what he is there for. A service that yields nothing of value is a sad commentary upon the man who occupies the pulpit. To come to the pulpit and to all public functions, so thoroughly prepared with some vital truth to present, that all who attend the services will feel, I can't afford to stay away because I am sure to get something that is worth coming out for, is the ideal of what the pulpit ought to be, and the part which it should play in the life of the church and congregation of which it is a part. One reason why the attendance is often small, and the interest small is because there is nothing to draw people, nothing to excite interest. The trouble is largely with the ministers, and the inefficient man-

ner in which they address themselves to the work committed to their care and keeping. We ministers need to read carefully over, again and again, Paul's word to Timothy (II Tim. 2:15). Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

I came across the following excerpt the other day:

"In the light of modern eugenics we could make a new human race in a hundred years if only people in positions of power and influence would wake up to the paramount importance of what eugenics means. And this could be done quietly and simply without violence to existing ideas of what is right and proper. It could be done by the segregation of the sexes for defectives, feeble-minded, idiots, epileptics, insane, etc. By this kind of isolation we can save the blood stream of our race from a tremendous amount of needless contamination."

The recipe here for bringing about this result is by carefully segregating the physically unfit. It may be, by such a method, a physically fit race may be developed; but the question that came to my mind immediately after reading the paragraph was, even if it be possible for us to produce such a race, how long would it remain fit, unless at the same time something was being done to make it morally fit. For physical fitness is not likely to remain long intact, unless associated with it is moral fitness. Bad morals will be sure to have a debilitating, demoralizing effect upon both mind and body. In this scheme of eugenics nothing is said about segregating the morally unfit; nothing is said about taking care of that side of the problem, which, after all, is the most important part of it, and, therefore, it will fail. No eugenics which stops with the body, which is concerned about the body only, will be able to bring about the desired result. At the bottom of any true science of eugenics, seeking to produce a higher type of humanity, physically and morally, is the great principle enunciated by Jesus. "Except a man be born again, born from above, born of the Spirit," there is no hope of making him right. When life divine, through the operation of the Holy Spirit, has been implanted within us, the whole plane of living will be lifted, and the things which destroy the body and make it unfit, will be gradually eliminated. And so out of that process, and no other, will we get a redeemed humanity, physically better, morally better, spiritually

better. That is the only effective eugenics that I know anything about. It is when the heart is right, and when God and moral principles are in the ascendancy, that these evils, these physical evils, which eugenics is seeking to remove, will disappear. Where the emphasis is needed to be laid most, is upon character building. You can't produce morally better men, without producing physically better men. As the soul of man is lifted up, is brought into closer fellowship with God, comes more and more into moral likeness to him, he will be sure to take care of his body, and not abuse it. There is where the science of eugenics ought to begin, and the line along which it should steadily move.

August 12th.

I was unable to go to church this morning on account of my health and a great storm that was raging. I regretted it much, and for one reason particularly, I hated to miss the sermon. I knew that I would get something worth hearing. And one of the rewards that come to a preacher who carefully prepares himself, who faithfully expounds the Word of God, is that no one wants to miss hearing him. When people feel that they cannot afford to stay away, and when they do, always with regret, you may know that you are feeding their souls, that you are rightly dividing unto them the word of life. It pays a minister always to come to his pulpit fully prepared; never to be content with any slipshod preparation. To preach, in a way to make people feel that if they stay away they will lose nothing, is a sad reflection upon the preacher and should bring the blush of shame to his face. A man who is not willing always to make the proper preparation, has no business in the pulpit, and the sooner he gets out of it the better. The one thing that never fails to draw is the careful, prayerful, faithful preaching of the gospel. It is mightier, more effective than all the clap-trap that some ministers are using to catch the popular attention. Paul's exhortation to Timothy was, "Preach the word; be instant in season and out of season: reprove, rebuke, exhort with all long suffering and doctrine." It is the only sure and effective way of drawing and holding people.

The secret of effective preaching, and by effective, I mean followed by results, depends, in part upon careful preparation,

and also, and, particularly, upon reliance upon the Holy Spirit to make effectual what is said. Effectiveness in the spiritual sense cannot be brought about by any amount of mere intellectual preparation or natural ability,—it depends mainly on the presence and power of the Holy Spirit. Unless, as preachers, we realize this, and, after we have made the most careful preparation, go to our pulpits relying upon his aid, nothing of any lasting value will result from our effort. It has always been true, and is still true, “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” Our duty, as ministers, is faithfully to preach the word, and the Holy Spirit will take care of what becomes of it. It is never what we do, but what the Spirit does through us or by us, as His instruments, that counts.

I have been thinking of the fact, that God knows all things, and that he has all power. Nothing escapes his notice, and nothing lies beyond the reach of his power. The thought of God as omniscient and omnipotent has been borne in upon my mind by the terrible things that are recorded in the daily papers,—murders, suicides, disasters by sea and land, casualties of every description. Not one of these things that are going on, that are constantly occurring, but what is known to him before they occur, and he has power to prevent it. The fact is, however, he does not: he allows things to go on as they are going. How is this to be explained? Why doesn't he interfere?

Taking the Bible as our guide, it is clear that God never interferes with the ordinary operation of the laws governing men in their relations, one with the other. They are allowed to act out their nature, to follow the bent and inclination of their own hearts, except where such actions interfere with the Divine plans, and then he interposes, not for the purpose of preventing them from acting, but for the purpose of rendering their action ineffective so far as frustrating his plans. Ordinarily, he allows things to take their natural course, holding his rational and responsible creatures, however, to a strict account for their actions. Some day each must answer, must face his record, and suffer the consequence.

This way of handling events is the only one that is consistent with the nature of free moral agents. Herod, e.g., wanted to kill the infant Jesus, and set in operation all the forces at his command to accomplish it; but failed. And failed, because it was

not according to the Divine plan that Jesus should die in infancy. He had a great and important work for him to do after he had grown to manhood, and, therefore, while not restraining Herod from carrying out his murderous plan, he simply removed the infant Jesus out of his reach, sent him down into Egypt and kept him there until Herod was dead. Herod supposed that he had killed him. . . . The same was true of David. David according to God's plan, was to sit upon the throne of Israel. And though Saul tried hard to kill him, with all the resources of the state at his command, he was unable to do so. David escaped every trap set for him, every scheme to compass his ruin, and finally, after the death of Saul, was proclaimed King, ascended the throne of Israel as God had purposed, when he directed Samuel to proceed to the house of Jesse his father and anoint him king. He doesn't interfere to prevent the awful things that are constantly occurring in the world, because he has another method of dealing with them, —leaves them to the operation of the laws of human nature, to be ultimately, however, called to a strict account. If a man wants to kill another, he may, but he must take the consequences. God isn't going to interfere to prevent him. He is a free moral agent and may do so if he wills. The responsibility for the killing is not with God, but with the individual doing the killing. God is infinitely wise, and we may be sure that what is permitted under his government reflects neither upon his wisdom nor goodness.

The liquor business is the most outstanding of all the agencies of the devil. It is responsible for more evil, in its various ramifications than almost any other single influence. How a Christian can have anything to do with it by imbibing himself and by encouraging others to do so, is beyond my comprehension. The Christian Church cannot in any way be in complicity with it without stultifying itself. There is no single force or agency that Christian men and women should feel impelled to fight with all their might, as the use of alcoholic liquors as a beverage, and, especially as represented by the saloon. Not only for their own sake, but for the sake of the generations to come, for the future of humanity, they should spare themselves no effort to put an end to the whole horrible business.

None of us, at best, will be here very long. Our stay at the most will be brief. It is for us, while we are here, whether long

or short, to see that we play our part well, so that when the end comes we shall have something of value to show, in good deeds done to our fellow men and in the form of a worthy character. It is a solemn thing to live. Life is fraught with so many and great possibilities. It may mean much to us, or it may mean little to us; it may mean much to others through us, or it may mean little to others through us. It is for us to decide which it shall be, and set ourselves earnestly to work to make the most of ourselves and of our opportunities for service to others. We should feel, and feel as early as possible in life, as Maltbie Babcock felt, as expressed in the lines:

We are not here to play, to dream, to drift,  
We have hard work to do, and loads to lift.

Only as such sentiments animate us shall we be able to round out a worthy life, to come to the end of it with something good to leave behind, and something good to take with us into the great beyond. We must not fritter away our time. We must be serious; we must be in earnest; we must have a worthy end, and be steadily pressing towards it. We must not allow ourselves to be diverted, turned aside by things of minor or secondary importance. The eye must be ever single, the step firm, unfaltering, ever onward.

One of the most hopeful signs for the future of the race in this country, is to be found in such an organization as The National Association of Colored Women. In it is to be found a group of women, who, realizing the importance of moral worth, of high character, have banded themselves together for the purpose, particularly, of elevating, of ennobling the womanhood of the race, by organizing, setting into operation agencies, influences, in every community, that will focus attention upon the things that are true, just, pure, lovely, and of good report. Through this organization there seems to run a high and serious purpose. The business which it has in hand, it fully realizes the gravity and importance of. It is not ignorant of the many and grave defects of the race, rather, it is because it knows full well what these defects are, that it is so much in earnest. The more I study the purpose of these women and the spirit that animates them, the more am I convinced that the future of the race is largely in the hands of its consecrated women. As this organization grows,

expands, makes a place for itself in every community, will the womanhood of the race go up, and with it the race as a whole. The noticeable thing about it, and which inspires greatest hope, is that it is an organization made up, not of notoriety hunters, self-seekers, lime-light aspirants, but of serious-minded women bent on developing within the race a worthy womanhood. It is an organization that should receive the hearty endorsement of all.

I listened to a discourse this morning on Christian Liberty. It was rather academic in its treatment. I confess, such discourses, to me, are of no practical value, and should, as a general thing, never be preached. They do no good, but tend rather to encourage a spirit of license, of lawlessness. There never was a time when we needed to have the line more sharply drawn between what we are at liberty to do and what we are not, than the present. The feeling is, there is no such line. The drift is away from all restraint. Each one wants to be a law unto himself; each one wants to do as he pleases regardless of how others may be affected. It is better to have too much restraint, than too little. Of the two evils, the former is the least. The worst conditions obtain where all bars of restraint are removed. Pandemonium is sure to be the result. The purpose of the discourse was to inveigh against what the preacher called, religious tyranny, which is all right, provided we do not leave the impression upon the hearers, that all restraint is in the nature of tyranny. That is what they are apt to feel, and instead of encouraging them to surround themselves with proper restraints we lead them to break away from all restraints, we encourage within them a spirit of anarchy. Unless we are very careful in preaching such discourses we shall do more harm than good.

When death comes and separates between us and our loved ones, the question naturally arises, Shall we ever meet again? With reference to the great majority of people with whom we are thrown in this world, that question has no special interest for us. The fact is, it is a matter of no importance to us whether we ever meet them again or not. But it is different with reference to those that we have known and loved. Naturally, we want to meet them again; naturally, there is a great desire for such a reunion. But as to whether we ever shall or not, finds no answer outside of

the inspired word of God. Even, if we believe in immortality, in the survival of the soul after death, there is in such survival no guarantee or assurance that we shall ever meet again in the boundless eternity into which we go. The Bible gives us the only certain hope. If we are Christians; if we have repented of our sins and have accepted Jesus Christ as our Saviour, and are trying earnestly, faithfully to follow him, we are assured that in the life beyond the grave, we shall be with him, and so shall be with each other in our Father's house in the skies. Jesus says distinctly, "I will go and prepare a place for you, and, will come again and receive you unto myself that where I am there ye shall be also." All, therefore, who are Christians, in the hour of separation at death, may confidently look forward to a happy reunion beyond the tomb. Christians can, unhesitatingly, say, We shall meet again. There is no uncertainty about it. The important thing, therefore, is to make sure of the fact that we and our loved ones are in Christ Jesus, that our names are written in the Lamb's Book of life. This is one, among many reasons, why we should all without delay forsake our sins and come over on the side of the Lord Jesus Christ. It is through him, that the hope of ever meeting our loved ones again in the spirit world, comes. Aside from Christ, we say Farewell to our loved ones with no hope of ever meeting them again. What a boon it is, amidst the shadows of the tomb, with breaking hearts and weeping eyes, to be cheered and comforted with the thought, the blessed assurance, of meeting again in an unbroken fellowship forevermore. That is the Christian's hope, and the only well-founded hope in regard to those who have gone out from us.

The apostle Paul in the voyage to Rome, and, in the terrible storm which they encountered, clearly demonstrates that there is above us a great Intelligence, knowing all things and possessed with infinite power, and, that it is possible to be in conscious touch with that Power. How did the apostle know that the voyage, contrary to the opinion of the captain and owners of the vessel, would be attended with danger? We find him saying, "Sirs, I perceive that this voyage will be with hurt and much damage, not only to the lading of ship, but also of our lives." How did he know, in the midst of the storm, when all hope was given up by all on board, that, while the ship would be wrecked



and the cargo lost, not one of the 276 souls on board would perish? He tells us: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island."

With such a record as this before us, how foolish it is to talk about a God that lies out of our reach, with whom we can have no communication, a God, however anxious he may be to convey to us knowledge, information, is estopped by the inexorable laws of the universe. Paul lived in a universe that did not preclude such a possibility. And the universe in which he lived, is the same as the one in which we are living.

What relation is there, if any, between what a man believes and the life that he lives? What he believes, i.e., what he really believes, not what he professes to believe, will always be reflected in his character and life. It is what he believes that determines his character and conduct. And yet, we often hear people say: It doesn't matter what a man believes, it is the life that he lives that counts. But, as a matter of fact, is there such a thing as life apart from belief in some shape or form? Back of the life there must be something from which it proceeds. Where there are no convictions, no principles, no ideals, life becomes impossible to a rational creature. Tell me what a man's principles are, and I will tell you what kind of a man he is, what his actions are likely to be, what you may expect of him in all the relations of life. Every rational creature, whether he wants to or not, cannot escape convictions of some kind by which his actions will be determined.

In many quarters, the clamor now is for a creedless church. The thing is impossible. A creedless church is no church at all: and will never be able to carry any weight with it, in influencing men to forsake their sins and cleave only to that which is good. There is no getting along without creeds of some kind in building character. It must have something to rest upon. It cannot be built on nothing.

During his public ministry, Jesus once passed through the town of Jericho. The most unpopular man in the town, the most

hated, was the tax collector, Zaccheus. And, lo, what occurred? It was this man's house that Jesus selected to stop at for rest and refreshment before continuing his journey! The house of the chief publican, the house of the greatest sinner in the town, the house of the man that was least respected by the great ones of the city! It was an unpopular thing to do: but Jesus cared nothing about popularity. He was not afraid of public sentiment nor did he court it. If a thing was right; if by pursuing a given course, good could be accomplished, he went straightforward in spite of an adverse public sentiment. Moral courage was one of the most conspicuous qualities of Jesus. He was never afraid to express his convictions, or to act them out, wherever he might be, and whatever the circumstances might be.

How few of us, if any, would have had the courage to do what Jesus did in Jericho that day? The unpopular thing is what we all, more or less, dread, run away from. We love the praises of men. We are not willing to suffer for the sake of principle. We would rather be popular than to be right. Most of us are moral cowards, weaklings, afraid of our own shadows, deficient in strength of moral purpose. It is a shameful confession to make, but it is true.

So many of us in the ministry, instead of concerning ourselves about the business of the Lord, are chiefly concerned about our own affairs, about furthering our own personal, selfish interests, with little or no thought about the interests of the kingdom of God. Everything, or nearly everything, is subordinated, or made subservient to our own glory or material well-being. Even Paul, in his day was constrained to say in speaking of Timothy: "I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Shame on all such. They are a disgrace to the sacred office, and some day will reap the reward of their unfaithfulness.

In preaching, we drop the seed into the soil of the human heart. What becomes of it depends upon the presence and power of the Holy Spirit. Unless he attends it, nothing will come of it. Paul may plant, and Apollos water, the increase comes from God. And only as we realize this, and learn to depend upon the Spirit for results will anything be accomplished by our sowing.

What the Bible declares to be true, is true; what Jesus Christ vouches for is last word on any subject which he treats. He is the ultimate authority.

In the background of prayer:

1. Is the great thought of God.
2. Is a sense of our need.
3. Is belief in the willingness of God to help us, and his ability to do so.

These are the great dominant factors in prayer, and in proportion as we realize the truth of them, shall we be prayerful.

What an unspeakable privilege it is to have accessible to us an infinitely wise, loving, and all-powerful Being, to whom we can go in all of our needs and be sure of the help that we need. God is such a Being and he invites us to come to him and make all our needs known. With such an invitation, from such a God, why should we ever go floundering about in the dark? Why should we ever become discouraged, despondent? Why should we ever lose heart and falter by the way? "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall walk and not faint." Isa. 40:31. If we are without these blessings, it is our own fault; it is because we are not availing ourselves of the help that is open to us. To have firmly fixed in our minds the great thought of prayer and what is involved in it, is to be thoroughly fortified for whatever may befall us in this life. Anchored in God, we have nothing to fear. The gates of hell will not be able to prevail against us.

Some sermons are too academic, they lack vitality. Nothing in them grips you; they leave no impression that counts. They may be interesting, but are powerless to induce action, to influence the will; they lack force. They may show signs of careful preparation, but the atmosphere that pervades them is cold, frigid, they never reach the heart.

There is a way of presenting the truth that makes it glow, that kindles interest in the hearers. Sermons that are largely academic belong to the classroom rather than the pulpit. In listening to such sermons they seem to be dealing with matters which in no way concerns us. The sermon to be effective must present what it has to say in a way to make the hearers feel that it is a matter that vitally concerns them, a matter that deserves their attention. Unless in some way the preacher can hold the attention of his hear-

ers, can get them interested in what he has to say to them, can make them feel that they cannot afford to turn a deaf ear to the message, it is simply time wasted, the effort will be fruitless, of no avail. This is a point which, we, as preachers, should never lose sight of in preparing our sermons as well as in delivering them. Unless we have some vital truth to present, and realize the importance of it to the heart, we had better be silent.

In preaching, it is one thing to make a point; it is a very different thing to drive that point home, *i. e.*, to so present it that the hearers will leave feeling, I am the one that is referred to; it has to do with me; it sets forth my condition. When God sent Nathan, the prophet, to David to rebuke him for his heinous sin in his relations with Bathsheba, after he had told a most pathetic story and David's indignation was fully aroused, he was not left in doubt as to whom the culprit was. The prophet said to him directly, "Thou art the man." And this is what is meant by driving a point home, so setting it forth that the hearers will not be left in doubt as to its application to themselves. Each one will be made to think of himself or herself—of that in himself or herself to which the truth applies. "Thou art the man" is the kind of preaching that brings results, that causes people to think, to stop and consider. Be sure that we have a point to make, and see that that point is driven home, is so lodged in the minds of the hearers that the Evil One will not be able to snatch it away as soon as they are from under the sound of the preacher's voice. In other words, preaching, to be effective, must be heart-searching, must reach the conscience; must, in the language of Scripture, be "Quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart."

The atmosphere of a home has much to do with the comfort and happiness of those who live in it, or who come into it only occasionally. And by atmosphere I mean the spirit that pervades it. It may be one of good cheer, of kindness, of thoughtful, courteous consideration for others—the willingness to give pleasure rather than seek it for ourselves. In such an atmosphere there will be smiles instead of frowns, soft, gentle words, instead of harsh, bitter ones. There will be an absence of fault-finding, peevishness, fretfulness, and instead a sense of peace, of serenity.

There are some things that you can't pay for. I boarded in a family last summer. The physical surroundings were beautiful; the house was well furnished, well cared for, and the food was good, good in quality and well prepared and served. I paid the board, paid in full what was charged; but there was one thing which I did not pay for, could not pay for, and that was the kindly spirit that pervaded it. You can pay for food, you can pay for lodging, but you can't pay for kindness. There is no financial estimates that can be placed upon it. It is beyond price. It cannot be "gotten for gold, neither shall silver be weighed for the price thereof." Let us be kind. Into all of our homes, let this spirit of kindness enter and ever abide.

A heart-searching sermon is not likely to call forth any flattering comments. It will be more likely to be received in silence, and the more conscious it makes us of our sins, the less disposition will there be to comment on it favorably. A sermon that flatters us; that makes us feel quite satisfied with ourselves, with our good qualities, will be sure always to be followed by favorable comments. So that when we are most praised is the time when we need to ask ourselves whether we have faithfully presented the truth or not. The sermons that make people think; that induce in them a serious attitude toward life and its great and solemn responsibilities, are not the ones that elicit popular applause. And this is the reason why sometimes in order to win applause the pulpit loses sight of its great mission and sinks to the low level of pandering to the tastes of the hearers instead of thinking of their good, their moral and spiritual uplift. More sermons that people do not feel like praising because they hit the sins of which they are guilty are what is needed in all of our churches. With such sermons people will not go to church expecting to be amused, entertained, and will not come away, as they often do, in a frivolous mood. The word preached must be made quick and powerful.

No notices should be given after the sermon, or anything said that would tend to divert attention from the thought presented in the sermon. The thought emphasized in the sermon is the one that the people should carry away with them. Some preachers, especially in Negro churches, often follow the sermon with notices and talks about all kinds of matters, so that the impression made by the sermon is partly, if not wholly, obliterated. There is great

need for the exercise, in regard to this matter, of common sense. It looks as if no special importance is attached to the sermon by the preacher himself. How then can he expect the people to attach any importance to it, since, as soon as it is over, other matters are crowded upon their attention? I believe that the most important part of public worship is the preaching of the Word, and that everything should be made subservient to it; that nothing should be allowed to enter that would lessen in any way the effect of it. Every service should point definitely in some one direction, and it should never be lost sight of from the beginning to the close. The people should go away carrying with them some vital truth, some thought or suggestion that will enable them the better to meet the duties and responsibilities, the trials and temptations that await them in the actual struggles of life. The aim of every service should be to help people to be better, to live truer, nobler lives.

Where people say or do things that offend us, that excite our displeasure, the less we think of them, the sooner they are banished entirely from our minds, the better. The more we think of them, the bigger they will grow, the greater will be our displeasure. It is a foolish thing to keep thinking about wrongs that we have suffered. They are devils that ought always to be cast out in the shortest possible time. Out with you, and out with you at once, is the only wise, the only sensible course to pursue. Constituted as we are, naturally vindictive as we are, it is difficult for us to realize the truth of this, but it is true, nevertheless. Return not evil for evil. Let not the sun go down on your wrath is the inspired exhortation. And it will be well with us if we heed it.

The things that come into our lives daily, whether pleasant or unpleasant, if properly considered, will enable us the better to know ourselves—wherein we are weak, and wherein we are strong, and so be made a source of blessing to us. It is in the school of experience that we develop, grow to larger proportions.

I have just read in the paper the announcement of the death of the Rev. Oscar L. Mitchell. I was not surprised. We all knew that for some time he has been rapidly failing in health and that there was no prospect of a recovery.

We have been close friends for years. Every Thanksgiving we dined with him and every Christmas he dined with us.

He was a man of sterling worth, of high ideals, and an earnest Christian. As a minister of Jesus Christ, he was devoted to his work, was in it because he loved it, and showed his love for it by the faithfulness with which he sought to meet all of its duties and responsibilities. No part of his work was neglected; he kept in touch with every part of it; he was interested in every part of it. He knew his parishioners, knew them intimately, not simply in the aggregate, but individually; he knew their troubles, temptations, failings, shortcomings, and was always a sympathetic adviser, counsellor. He knew every child in the families of his parish, knew each one by name and what their characteristics were. I have been surprised at times to find out how intimate was his knowledge of the flock over which he presided. He was a model pastor, and I am sure he will be greatly missed, especially by those to whom he ministered, in temporal as well as spiritual things. I remember toward the close of his illness how anxious he was to have an assistant, and the main reason was because in his weakened condition he was no longer able to meet the duties devolving upon him, the many claims that were coming in, day after day. He could not bear to turn anybody away, to say no to calls that came to him in connection with the work.

For thirty-four years he lived in this community. I have known him during all those years and esteemed him highly as a friend and brother. He did his work quietly. There was never any desire on his part to be in the limelight, to draw attention to himself. It was enough for him to know, whether the public knew it or not, that he was faithfully, earnestly, conscientiously trying to do his duty as a minister of Jesus Christ. He seemed to have kept in mind steadily Paul's exhortation to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In his death the parish over which he presided has lost a loving and devoted pastor and the community at large an upright and worthy citizen. Oscar L. Mitchell was a credit to the ministry and to the community of which he was a part.

One by one we are passing away. Only within the last few months a number of our closest friends have dropped out. It is a reminder to us, especially in view of our advanced age, that it won't be long before we, too, shall take our departure. I am not

troubled about it, however. Like the apostle, I can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." It is a great thing to have an unfaltering faith in Jesus Christ; to come to the end, when we are about to launch out on the great ocean of eternity, to be able to say, in the noble lines of Tennyson:

I hope to see my Pilot face to face  
When I have crossed the bar.

This is my hope; this is my earnest expectation; this is what I have been working for now for many, many years. I have not the shadow of doubt as to what the final issue is to be, as to what awaits me beyond "the smiling and the weeping." This is the Christian's hope—the hope of a blessed immortality. It is worth having; it is beyond price. "Blessed are the dead who die in the Lord."

It is a mistake for a minister to be boosting himself, or getting someone else to do it. It shows a weakness that will ultimately react against him, and instead of helping, will diminish his influence. On the face of it, it is a virtual confession that he realizes that he does not fill the bill and needs, therefore, to be artificially propped up. If a man can't stand on his merit, it is vain for him to try himself, or get his friends to try, to get others to believe that he is what he is not; that he possesses qualities or virtues that he does not possess. It is a mistake, a serious blunder, for anyone, but especially for a minister of the gospel, to be seeking that kind of notoriety. Let us be content to be rated according to what we are and not according to what we are not. If people don't think of us as highly as we think they ought, there is only one way by which we can change their estimate of us, and that is by improving ourselves. As long as we are what we are, no artificial boosting will bring about a change. The sooner we understand this and address ourselves to the task of improving ourselves as the only legitimate way of making a larger place for ourselves in the public estimation, the better it will be. It is the only sensible, the only self-respecting course to pursue.

By the unfoldings of Providence in one's life is meant what comes into it without any desire, forethought, purpose or effort on one's part. For example, my brother, niece and myself have lived



together now for about twenty years. They have this year, however, without any conference with me in reference to the matter, made up their minds to go to themselves in a flat. It is not from any desire on my part to have them go.

Soon I will be alone, with no one in the house but myself, and I am not well and am nearing my 78th year.

What the next step in the unfoldings of Providence is all concealed from me. What new alliances I am to make are all hid from me. I am absolutely in the dark as to what awaits me in the immediate future. I am not troubled, however. The God that I have been trusting all these years and who has brought me thus far I am sure has something in store for me; that I will not be left alone in my old age. I am trusting him, and will patiently wait for his unfolding. Abraham went out, we are told, not knowing where he was going, but he knew with whom he was going. He was not troubled, therefore, and I am not troubled. The exhortation is, "Wait on the Lord, Be of good cheer, And he shall strengthen thine heart." What this separation, brought about by no motion of mine, is to mean to me I do not know, but God knows, and in his own good time will make it known.

My brother and niece, without any solicitation on my part, have changed their minds. Why, I do not know. We are still together.

The Republican Party, while it has done little or nothing for us for many years, this much, however, may be said for it: (1) All that we now enjoy of civil and political rights have come to us through it. (2) While it is doing little or nothing for us now in a positive way, it is not likely to do anything against us. No laws inimical to us are likely to be enacted, or permitted to be enacted, if it can prevent it. We are reasonably safe from unjust laws when it is in power.

The Democratic Party, on the other hand, made up largely of the Solid South, of old pro-slavery, unreconstructed rebel elements, has always been, and still is, our avowed enemy. All the iniquitous laws that have ever been passed against us and the efforts that are being made from time to time to enact others have all come from that party. It has never lost an opportunity to put obstacles in the way of our progress. It has sought constantly to destroy our self-respect and to belittle us in the estimation of others. It believes that the Negro is an inferior being; that he has

his place; that he ought to be kept in it, and that it is the duty of the white race to see that he is kept there. It does not believe in his civil and political equality; that he has any place, any proper or rightful place, in the body politic. It believes that this is a white man's government. From such a party, unless it is entirely reconstructed from the top to the bottom, nothing is to be expected; nothing will ever come.

The stuff that is served up in the average Negro newspaper is poor material upon which to build a race. Very little of the higher elements, the things that make for moral and spiritual betterment, are to be found. The trend is toward the light, the frivolous, the sensational, the merely material. It is the everlasting scramble for the loaves and fishes, the things which minister to the lower instead of the higher self. Very seldom do we find in them the note struck by J. Weldon Johnson in his "Negro National Anthem":

"God of our weary years,  
God of our silent tears;  
Thou who has brought us thus far on our way,  
Thou who hast by Thy might,  
Led us into the light,  
Keep us forever in the path, we pray.  
Lest our feet stray from the places, our God,  
where we met Thee,  
Lest our hearts, drunk with the wine of the  
world, we forget Thee.  
Shadowed beneath Thy hand,  
May we forever stand,  
True to our God,  
True to our native land."

In the management of a church spiritual things should always be kept in the ascendancy, should never be subordinated to material things. I had this very forcibly brought to my attention this morning. One of the teachers in the Sabbath school, has a class of from twenty to twenty-five girls who, without her influence would be lost to the school. They are just at the age when they are inclined to forsake the Sabbath school. This teacher, however, through her remarkable influence over them, has succeeded in holding them. She occupied a room in the church, known as the rest room, a room fitted up by the ladies of the church. These ladies

are now getting ready for a fair, and in connection with it are making a patched quilt. The frame for this quilt is set up in this room occupied for an hour each Sabbath by this teacher. And so she was forced, the door being locked, to vacate the room and seek quarters elsewhere, and unnecessarily so. The frame upon which the quilt is being made is light, resting upon the top of chairs, and could very easily be lifted off and set up against the wall of the room without injuring it in the least. But it was not done, and the teacher is still kept out of her room, and will be, until the quilt is finished.

In this incident we have what I mean by subordinating spiritual things to material things.

It was a very shortsighted thing on the part of these women, professedly Christian women, to have turned this teacher and her group of young girls out of this room, even temporarily. The making of the quilt could have gone on just as well by setting the frame up against the wall while the class was in session, or, if it interfered in any way with the making of the quilt, what of it? The quilt, after it is completed, might, it is true, bring in a few dollars, but what are a few dollars, or even many dollars, compared to the effort that is being made by this teacher to hold and mould these young girls? And, unfortunately, this is what is true of many of our churches—the spiritual is subordinated to the material. There is a greater concern about money-getting than about soul-getting. It is not what is best for the moral and spiritual welfare of those who attend the services and make up the membership, but how best the revenues can be increased. Many of our churches, with this end in view, are given up largely to entertainments; many of them have degenerated into eating clubs, where chicken and oysters and ice-cream and other things are served instead of centers for the propagation of gospel truth, for calling men to repentance, and faith, and holy living. It is a mistake. It is what ought not to be. Never should the spiritual be subordinated to the material.

I am 78 years of age today—November 4, 1928. All in all, I am wonderfully preserved in body, and my mind is still active. I still love to read, to study, to work, to preach. I know that I am not as strong as I used to be, but with the help of the Lord I am still pressing on the upward way, and still trying to have a part in

the good work of building up the kingdom of God, of keeping to the front the Lord Jesus Christ and his great ideals and principles. I hope the time may never come when I shall lose interest in this work or be unable to lend a hand in pushing it forward. I have no desire to be anything else than a faithful follower of the Lord Jesus Christ. When the time comes for me to go hence, I want to be able to say, as the apostle Paul did, "I have fought the good fight; I have finished my course; I have kept the faith," and so be able to look forward to the "Well done, good and faithful servant." I know how unworthy I am, and yet, covered by the righteousness of Christ, it is my hope to have his approval. The longer I live, the more I follow God's providence in his dealings with me during all these years, the more deeply sensible I am of his goodness, and the more profoundly grateful I am to him. The language of the 103rd Psalm I find often coming to my lips:

Bless the Lord, O my soul;  
And all that is within me, bless his holy name.

November 7, 1928.

There is reason for profound thanksgiving to God, for the great and signal victory of Herbert Hoover over Al Smith. The sober, common sense of the American people in the vote of Nov. 6th has refused, and with considerable emphasis to turn the Government of the United States with all of its grave problems, and weighty responsibilities over into the hand of a man of the character of Al Smith, whose whole public life has been linked up with the worse, the most corrupt elements in the life of the community, the state, the nation. He is now, and has been the strong ally of the rum power, that most iniquitous of all the accursed influences at work to brutalize the individual, to destroy the home, and to corrupt politics. It would have been a calamity to have turned the government over to such a gang, made up of the very worst elements in the nation. Thank God, the decent, self-respecting, law-abiding, virtue-loving citizens of the Republic have come to the rescue; and have registered in this positive, emphatic manner their determination to stand by the Constitution; to keep up the fight for temperance, and to keep forever out of power men of that stamp. I feel that much, in this great moral victory, is due to the Christian women of our land. God bless them, and keep them ever on the firing line. They constitute our greatest asset, in all the battles that we shall have to fight for righteousness.

This presidential election clearly illustrates the danger of the Roman Catholic Church in politics. The probabilities are that every Roman Catholic in the country voted for Smith, and voted for him because he is a Catholic, and because he was so directed to do by the officials of the church. It is the one great denomination in the country that is priest-ridden, that bids its members do in any great crisis what they are directed to do by the priests; and the priests are under orders from those higher up. There is no room for freedom of thought, and no desire on the part of the hierarchy that there should be. It demands and seeks ever to cultivate a spirit of subserviency to the priesthood on the part of all of its adherents. This it seeks, not only in the affairs of the church, but in civil matters as well. It is ever seeking to get within its grasp all power, ecclesiastical as well as civil. And there is the danger, and the menace which it offers to all free governments. No church can be an asset in a free state that seeks to dictate to its members how they shall vote. And this is what the Roman Catholic Church in this country, and wherever it gets a footing, seeks always to do. The well-thinking citizens of the United States, all true patriots, do well, therefore, to be on their guard against it. The very genius of it, the plan upon which it is organized, is autocratic, dictatorial, the concentration of power in the hands of the few, and not of the many.

Some of our Negro politicians, Trotter and others, even some of our bishops in the churches, recommended bolting the Republican party and going over to Smith, because, forsooth, President Coolidge failed to abolish segregation in the departments at Washington; as if the election of Smith, backed by the Democratic party, made up largely of the unreconstructed, Negro-hating elements in the South, would give any hope of getting what they failed to get under the present Republican Administration. It not only, in the election of Smith, gives little hope of such a thing, but would make it a moral certainty that it would never take place. The fact also was well known by these Negro politicians, that the very thing, segregation, of which they were complaining, was instituted under a Democratic Administration, whose standard-bearer at the time was Woodrow Wilson, that arch hypocrite. And yet, knowing this, they showed so little sense as to vote themselves and to urge the members of their race to vote for the candidate of the very party that started segregation. in the hope,

no, I won't say hope, for I cannot believe that they were so stupid, so utterly devoid of reason, as to expect any relief from any action that it might take. If Smith had triumphed, its injurious effect upon the interest of the race would have been felt all down the line, as was the case when Wilson was elected. Washington became a southern city, and every effort was made to pass Jim-crow car laws, inter-marriage laws and the like. "O fools and blind of heart," is what I find myself exclaiming. A wise leadership is what this poor Negro race needs more than anything else. And also an unselfish leadership that is not thinking first and foremost of the loaves and fishes, of what personally they can get out of it. There seems never to be any conviction, any moral conviction. Anyone would have supposed that every decent, self-respecting, law-abiding, home-loving, to say nothing of those who are members in Christian churches, would have rallied to the support of the great cause of temperance, which was clearly to the front in this election. That Al Smith and those who were back of him, the bootleggers, the illicit distillers, the inmates of bawdy houses and gambling dens, the tenants of the underworld should have voted as they did is not surprising; but that citizens, fathers and mothers, with homes to protect, with children to be brought up in helpful surroundings, with the best interest of the community to be conserved, should have thrown their influence in favor of rum with all of its baleful influence, is surprising, yea, is most deplorable. It only emphasizes all the more, the importance of Christian education, line upon line, precept upon precept, until character is formed, that will keep men straight, that will hold them to the right.

Mr. Hoover had back of him the best brain, the best heart, the best moral and spiritual sentiment and the truest patriotism of the country. And the great moral victory which followed, is a hopeful sign, and argues well for the future of the Republic. It shows that the great conservative force of the Nation, to be found in a righteous public sentiment, may be depended upon in the hour of danger to foil the onslaught of the forces of corruption, of moral decay.

In connection with this great moral victory, certain passages of Scripture have been running through my mind:

Great is the Lord, and greatly to be praised.

—I Chron. 16:25.

Thy throne is established of old,  
Thou are from everlasting.  
The floods have lifted up, O Lord,  
The floods have lifted up their voice;  
The floods lift up their waves.  
The Lord on high is mightier than the  
noise of many waters, yea,  
Than the mighty waves of the sea.

—Psalm 93.

Thy right hand, O Lord, is glorious in power,  
Thy right hand, O Lord, hath dashed in pieces  
the enemy.

And in the greatness of thine excellency,  
Thou hast overthrown them that rise up  
against thee.

Sing ye to the Lord for he hath triumphed  
gloriously;  
The horse and his rider he hath thrown into  
the sea.—Exodus 15.

And the king said unto the Cushite, Is it well with the young man Absalom? And the Cushite answered, The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is.—2 Sam. 18:32, 33.

God is not dead, as Sojourner Truth said to Frederick Douglass. He is still on the throne, and in every moral crisis as the one through which we have just passed, he may be depended upon to have a part in it, as unquestionably, he had in the great victory which has just been achieved by the temperance forces, and by all right-thinking citizens. Let us lift up our voices in praise and thanksgiving to him. And let us resolve that we will more determinedly than ever keep up the fight for decency and for civic righteousness.

Jesus was constantly making revelations of himself to his disciples that sent him up in their estimation, as when he stilled the tempest by a word. The record is, "And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?" And, so should it be with us as Christians, in our contact with and relations to others, we should be living in a way that will tend to send us and the religion that we profess up in their estimation. We can so live as to lead others by

our good works to glorify God and to have a higher respect for the Christian religion. And this is what we should be striving ever to do.

After we profess faith in Jesus Christ our aim should be to live a full, all-round Christian life,—to grow up unto the measure of the stature of the fullness of Christ. And in order to do this, we must have the Holy Spirit abiding in our hearts; we must come under his influence, and continue to be controlled by Him. It is only through the presence and power of the Holy Spirit that we can hope to be fruitful, to develop into full-grown Christians. All the Christian graces are fruits of the Spirit, and are possible only as he is operating within us. It is important for us to understand this, and to be ever seeking, therefore, to come more and more under his moulding influence.

The great mission of the church, in addition to calling men to repentance and faith, is to build up Christian character. And the only way to build up Christian character is to feed the people on the word of God. Any other kind of food, drawn from papers, magazines, current literature, will be unavailing, will have not the slightest effect. The program laid down in the Scriptures for growth, development, in things spiritual, is the careful and prayerful expounding of the Word of God. There is no efficacy in man-made traditions, in what man has evolved out of his own inner consciousness. The emptiness, the shallowness of religious character and life among the Jews, when Jesus Christ made his appearance, was because the people were fed on the traditions of the elders, instead of upon the word of God. This was the very charge which Jesus made against the scribes and Pharisees when they said to him, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." His answer was, "Why do ye transgress the law of God by your traditions?" They were concerned about keeping the tradition of the elders, and not about following the inspired record. And this was why their spirituality was so attenuated, why there was so little to show of sturdy religious character of genuine religious life.

And the same is true today. The farther we get away from the word of God in our pulpit ministrations; the more of other



things that we lug into our sermons, the less will there be to show of Christian character in those who sit under our ministry.

Losing sight of this, too many of our ministers, for the sake of a little cheap popularity, pass over the word of God and substitute other things in the place of it. And the result is a weak, sickly, namby-pamby set of professors of religion, that can't be depended upon in any moral crisis; that always go down in the hour of temptation. Thus fulfilling the words of the psalmist: "He gave them their request; but sent leanness into their soul." It never fails. Where the word of God is neglected, and people are fed on other things, leanness of soul always follows.

In the development of Christian character, in his hearers, the thing that the minister should keep steadily in mind, is to see that he brings to them the things that will be most helpful to them, in meeting this great obligation that rests upon him. His aim should be to feed them on the finest of the wheat, and not on husk. A ministry that does not build on the word of God but which depends on other things, will be sure to be a barren one. On this point there can be no doubt. Hear what the Scriptures themselves have to say:

John 8:31. If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

John 17:17. Sanctify them through thy word: thy word is truth.

Acts 20:32. I commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Ephesians 5:25. That he might sanctify and cleanse it, i.e., the church, with the washing of water by the word.

2 Tim. 3:16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

2 Peter 2:2. As new-born babes, desire the sincere milk of the word, that ye may grow thereby.

These are sufficient to show what place the word of God occupies in the development of Christian character and life. It is

the Divinely appointed food upon which the Christian must feed, and which the Christian minister must see that he gets; otherwise, his ministry is a farce.

You can't kill a man that God wishes to use until he gets through using him. It makes no difference how much earthly power you may possess, he is beyond your reach. So when we are engaged in any work for the Lord, we need have no fears that the part which he wishes us to take in it will not be finished. We shall be sure to continue in his service until he gets ready to say to us: "It's enough. Come up higher."

We should cultivate a sense of the reality of Jesus Christ as a present help in every time of need. He said, "Lo, I am with you always, even unto the end." He is always with us in the sense that he knows just what our needs are at all times, and is ready and able to come to our aid whenever we call upon him, whether it is for guidance, or for strength to resist temptation, or to bear sorrows, afflictions, adversities.

The purpose of Jesus, in his contact with men, was to start them on the upward way, to quicken within them every noble impulse and desire, in a word, to build them up, morally and spiritually,—to make them strong in the purpose to do right, to fear God and love one another. He sought to arouse them to the importance of making the most of themselves, and of living lives of usefulness. And so should it be with us.

The value of a church to a community depends upon what it is doing to develop Christian character among its members, and through them to disseminate Christian ideals and principles. If, as a matter of fact, its members are not getting to be better men and women, more Christ-like men and women, under its influence, it is of no value, looked at from the Christian standpoint in the life of the community. Its worth to the community is to be measured by the number of God-fearing, Christ-loving men and women in it, and the number of truly Christian homes that are represented in it.

When a church becomes a mere place of entertainment, as many of our churches have become, its usefulness, its value, as a

moral and religious force, is at an end. It doesn't make any difference how costly may be its place of worship; how highly paid may be its singers; or how high may be the social standing of its worshippers, its usefulness as an agency for the propagation of divine truth and the development of Christian character, is gone. And the sooner it is wiped out, the better. It does more harm than good. It lowers the religious standard; it vitiates the religious atmosphere. It sets up false ideals and becomes an instrument in the hands of the devil for leading people astray.

Much of the music that is heard in many of our churches is intended, not to glorify God, but to glorify the singers, to call particular attention to them, to bring them into public notice, and not to create a religious atmosphere as a preparation for the hearing of the word of God as expounded from the pulpit. The whole effort is to make a display of what is human, and not what is divine, or that is fitted to bring the soul of the hearers into reverent fellowship with God. There is great need for a radical change here in the spirit that should control in selecting and in rendering music in our churches. Less of self, and more of God should be its keynote.

And in singing, the words should be distinctly uttered, which is rarely ever done, and so the sentiment of what is being sung is entirely lost. Of what value is a jumbling of words that conveys no sense. Worship ought to be intelligent, and the part of it that is represented in singing should be so clearly expressed or enunciated that everybody will understand what the singers are saying. Otherwise, the singing should be done away with and instrumental music alone employed.

I never had any ambition to be anything but useful, to play my part well, wherever my lot might be cast. To draw attention to myself, to get in the limelight, to win the applause of men merely for the sake of being popular, has never been my aim or desire. What does a little cheap popularity amount to? The only thing that really counts is the development of a noble character that expresses itself in noble deeds. The reward that comes, is not the applause of the multitude, but the consciousness that we have tried to make the most of ourselves and of our opportunities, not for selfish purposes, but for the good of others.

I was thinking the other day of what a wonderful thing it is, that 78 years ago I was born into this world, and that during all these years I have managed to subsist. I have never wanted for food, raiment or shelter, and I am still being cared for, and, so far as I can see, will still be cared for until the end. How wonderful is the providence of God that can keep a frail human being alive in the midst of the perils and hardships to which it is constantly exposed, for so many years. The preservation of life, in the midst of these earthly environments, is a wonderful achievement. I look back over my own life and find myself saying, Wonderful are thy ways, O Lord. Thanks be unto thy great and holy name.

It is a great privilege to be permitted to bring a message from God to the people; to be prepared by him to give the message; and to have the people prepared by him to receive it. These are the conditions that ought to obtain in every preaching service. The message ought to be from God; the preacher ought to be prepared to give the message by the endowment of power from on high through the presence of the Holy Spirit in his heart; the people ought to be prepared to receive it through the Spirit operating upon their hearts and minds. Preaching under such circumstances is always attended by results, impressions are made that are lasting, and that lead to higher and better things. And yet how often services are conducted in our churches of which none of these things can be said, services therefore that are utterly valueless, that count for nothing.

If God wishes to use you in giving a message on any particular Sabbath, you need not be concerned as to the state of the weather, or whether there will be few or many present. Those for whom the message is intended will be there: God will see that they are there. All the preacher needs to be concerned about is to see that he has the message well in hand, and that in giving it he has the unction from on high, the accompanying presence of the Holy Spirit.

Not what we do to magnify ourselves, as ministers of the gospel, but what we do to magnify the Lord Jesus Christ, that will be the measure of our usefulness, and that will look large

in the reckoning of the future. The more we do to magnify ourselves, the littler we will become; and the more we do to magnify Jesus Christ, the larger we will get,—larger in character development and in the rewards that will be ours, both here and hereafter. None of self and all of Christ is the only safe motto to carry with us in all that we do or attempt to do. The tendency to intrude self is entirely too prominent with most of us. It is the glorification of self, that too many of us are seeking.

The prayer immediately preceding the sermon should be such as to create an atmosphere favorable to the reception of the truth that is to be presented in the sermon; it ought to be a kind of forerunner, preparing the way for what is to follow. Such a prayer will have much to do with the kind of impression the sermon will make. This is a point that is well worth thinking about in our pulpit ministrations. There are usually so many distracting thoughts that are passing through the minds of the worshippers, that, if in the prayer before the sermon, we can quiet those thoughts, can allay them, can hold them in check and center the mind upon spiritual things, it will greatly help to a favorable consideration of the contents of the sermon. The soil in this way can be prepared for the reception of the truth, and very often is. The prayer before the sermon, very often comes, as the voice of the Master in the midst of the noise and confusion of the storm, saying, Peace, be still. And so the calm comes on, the inner quiet, where people can listen without being distracted.

To have, as in the Scriptures, an objective, Divine revelation, in which all that is necessary for us to know in order to live as we ought to, is a great thing. Aside from what we may think or feel or desire is the clear teaching of the Word of God which it is always safe to follow. It is always a lamp to the feet and a light to the path. We will never go astray if we follow it, if we are guided by it. What the apostle says of it is true: "It is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, furnished unto every good work." For such an external standard of character and conduct we should be profoundly thankful, especially, in the midst of the many conflicting cults and isms that are floating about in the world. What it says we may rely upon with abso-

lute assurance. Christ, who is the incarnate Word, says, "He that followeth after me, shall not walk in darkness, but shall have the light of life."

In planning for and in conducting our Endeavor meetings, the thing to be kept constantly in view is the building up of Christian character. This I am afraid is often lost sight of and the effort, in arranging the program is mainly to provide some form of entertainment that will hold the attention for an hour. There may be much in the program that is entertaining, pleasing; but if it stops there, if it does no more than that, it is of little value as a spiritual force. The aim, mainly in arranging our meetings ought to be to inspire, to quicken, to set going the forces within us that lead to higher and better things. The Endeavor society is no mere agency for entertaining people; they can get that in the theatres or at the movies. It is intended pre-eminently as a moral and spiritual force, and unless it is so functioning, it is of no value. Let us have in connection with our meetings, all the good music we can, both vocal and instrumental: but let us never forget that these are not ends, but only means to an end, and that is development along moral and spiritual lines.

In Philippians 1:21, the apostle Paul says, "For me to live is Christ." That is, Life meant nothing to him apart from Jesus Christ. His one great desire, purpose was to serve him, by bringing him to the knowledge of others and by inducing them to accept him and surrender themselves to his guidance. That was the apostle's highest conception of life, and he glorified in the fact that it was the life upon which he had entered, and to which he was giving himself with all his heart, soul, mind and strength. To surrender one's self to Jesus Christ, to make up our minds to yield ourselves unreservedly to him in all things, is the greatest venture upon which we can enter. It leads ultimately to the largest possible development in point of character, and the only lasting peace and happiness. In yielding himself to Christ, Paul showed his good sense, his wise foresight for the future. And we will show our good sense by following his example. The man who comes to see in Jesus Christ what Paul saw in him, and to yield himself to him as Paul did, is on the sure road towards the highest and noblest development that is possible to him. There is no

power that is so mighty in lifting people up, of ennobling them, as the Christ-power. The sooner we get in touch with that power and keep in touch with it, the better it will be for us and for the world.

What are we doing to push the Lord's work? What is the Lord's work? It is to turn men from darkness to light and from the power of sin and Satan unto God. It is the most important work to which we can set ourselves: and we should be ever at it.

"God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life." That means unless we get in touch with Jesus Christ, we will remain in our sins, and so suffer the penalty of our sins, which is eternal death. How the thought should stir us all up and lead us to do all that we can to get men in touch with Jesus Christ. The reason why we do so little in this respect is lack of faith in the truth of God's word; it is because we do not believe, do not lay to heart the solemn declaration of the Holy Scriptures. And yet, it is certain, so we are told, that heaven and earth shall pass away before one jot or tittle of God's word shall fail.

The spirit of Christ is the spirit of love. And love is patient, gentle, self-sacrificing, forgiving, meek, lowly, ever bent on doing good, on blessing others. Without this spirit there is no Christianity, our religion is a mere sounding brass and a tinkling cymbal,—of no value either to ourselves or others.

We should be about our Master's business. We should be doing with our might what our hands find to do. We should be ever looking to Jesus for strength and guidance. So living, we will be blessed ourselves, and will be a blessing to others.

The sudden passing out of a young, promising, highly useful life challenges, as almost nothing else does, our faith in the wisdom and goodness of God. The prolongation of such a life here would seem to be just the thing that ought to be done. The fact that such things do occur, however, shows that there must be elements in the problem that are hid from our finite vision, and which, if we knew, would give a very different complexion to such baffling events. And here is where our faith comes in. The Lord of all the earth

will do right. Back of all, directing and controlling all, is infinite Wisdom, is infinite Love. There are no accidents. Things do not take place by chance. There is a reason, and a good and sufficient reason, for whatever occurs. This is our faith, and it is a faith that is capable of giving peace to the troubled heart amid all the perplexities of life. Out of all things good may come, will come, to all who love God.

In reading the Bible we see what kind of a Being God is; what his attributes are; how he looks at things; by what principles he is governed; what the things are which he approves and what he disapproves; the spirit and temper which he wishes to control us in all our actions.

In reading the Bible these are the things that we are to look out for; these are the lines that we are to seek to be instructed in.

Coming to the Scriptures with these ends in view, how profitable will its readings be to us!

I have been thinking this morning of God's Word and of all that it contains of wisdom and knowledge, of its lofty ideals and principles. And I have been saying to myself, "What an unspeakable blessing it is that God has put a book like this in the midst of the darkness, the gross darkness, of this world, as a lamp to our feet and a light to our path!" What would the world do without it? Thank God for this steady Light in the midst of the world's darkness. Thank God for the great Bible societies, and for all that is being done to translate it into all the languages of earth and to scatter it everywhere among all the families of the earth. How we should read it; how we should study it; how we should contribute generously toward its diffusion! How much we are depriving ourselves of when we fail to read it! How much we are depriving others of when we do nothing to bring it to their attention! A Bible-reading world would soon become a very different and a very much better world than the one in which we are living. What the psalmist says is literally, absolutely true:

The entrance of thy word giveth light,  
It giveth understanding to the simple.

Hence the importance of reading it, of giving it the widest possible circulation. It is the darkness which men love, because their deeds are evil, that is cursing the world today, and that God's



word alone, hid away in the heart, will ever be able to remedy. The one prayer that should be constantly going up from all of our hearts is: "Send out thy light and thy truth."

In some books on prayer, and in some of the discussions on it, the tendency is to make it too complicated, too formal. With the Lord Jesus Christ and as it is set forth in the Bible, it is a very simple and a very natural thing to pray. And that is the conception of prayer which is so beautifully set forth in James Montgomery's noble hymn:

Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye  
When none but God is near.

Prayer is the simplest form of speech  
That infant lips can try;  
Prayer, the sublimest strains that reach  
The Majesty on high.

Prayer is the contrite sinner's voice  
Returning from his ways,  
While angels in their songs rejoice,  
And cry, "Behold, he prays!"

I like the simplicity and the naturalness that run all through this conception of prayer, and the more we depart from it, the less will prayer mean to us, and the less satisfaction shall we find in it. Prayer, it seems to me, to be prayer, in true sense of the term, must be the spontaneous expression of the soul; it must grow out of our own inner experience, linked with an abiding faith in God as our heavenly Father, able and willing at all times to receive us, to listen to what we may have to say to him. As a little child goes to his parents, to his father or mother, with whatever may concern it in the confident assurance of finding sympathy and help, so we go to our heavenly Father. That is prayer; that is what it meant to Jesus; that is what it meant to the apostles and prophets and to the people of God during all the ages. It is as natural for a child of God to seek communion, fellowship, with his heavenly Father

as it is for children to seek communion, fellowship, with earthly parents. When we come, consciously, in the presence of God, as we do in prayer, let us be natural, let our lips express only what we really feel, only what we really desire. Where that is the case there will be no difficulty in praying, no difficulty in finding words to express the desires of our hearts. One reason why our prayers are often so rambling is because what we call prayer is mere formality. We get down on our knees and begin addressing God without having anything definite in mind. We are in his presence, but why? We do not know; we have nothing definitely before us that we wish to bring to his attention, and so we ramble on, uttering the first thing that happens to come into our minds. And we call that prayer, but it is not. Prayer, as we have already read, is "the soul's sincere desire." And where there is no sincere desire there is no prayer. The only effectual way to pray is to give expression only to what we really feel and desire. If we followed that rule, there would be very little praying on the part of most of us. There are no deep, heart-felt needs that drive us into the presence of God as Jacob felt when he said to the angel Jehovah: "I will not let thee go till thou bless me." As a general thing, we lack the Jacob consciousness of need, of Divine aid. We seem to think that we can get along without him. And we do get along, it may be, but it is at a poor, dying rate.

There is deep rooted in the human heart the desire to be complimented, to be praised when we do anything. We look for it, desire it, are not happy if we do not get it.

Such a desire on the part of ministers especially should be resisted, should be put far from them. It will greatly lessen the value of their labors and will lead them to do things and to say things often that they ought not to do or say for the purpose of winning applause or of calling attention to themselves. The spirit that they need to cultivate is simply to do well whatever they have to do, not for the purpose of being praised, but because it is the proper thing to do; and the consciousness that they have done their best is the only reward that they should desire. It is a miserable spirit, natural as it may be, after we have done anything to be listening to hear what people are saying about it. How eagerly we seize upon any little praise which it may elicit; how we repeat it over and over to ourselves, and how disappointed we are when we are not

praised! We simply make ourselves miserable and deserve the contempt of others. It is enough for us to know that we have tried to do our best, and that whether men are pleased or not, God is.

How slow we are to recognize the good in others! How anxious we are to have them recognize the good in us! We want them to accord to us what we are not always willing to accord to them.

Unfortunately, there are in the Christian ministry what might properly be called hirelings. They are those who are in it simply for what they can get out of it. It is to them only a vocation, a means of making a living. Aside from that, they have no interest in it. They get their bread and butter out of it, and for that, and that only, is it valued by them.

Under their ministry spiritual things are neglected, find little or no place. It is of material things that they mainly think and about which they are mainly concerned.

Such hirelings are a disgrace to the ministry and a curse to any church or congregation. There is a material side to the ministry. The laborer is worthy of his hire, and God has promised to see that he is taken care of; but the material side is always a subordinate side, and will never suffer where spiritual things are kept in the ascendancy. The moment a minister begins to think more of his material well-being than of the things of the Spirit, that moment his influence begins to wane, his power as an agency for good weakened, and, in proportion as thought of self increases, will his value as a Christian minister diminish, until there will be nothing left to him but the name only. God deliver us from a HIRELING MINISTRY, from men who are using it only as a means of furthering their personal, selfish ends!

A scolding ministry is not likely to be a happy one or a helpful one. It creates an atmosphere that is not favorable to profitable seed-sowing. It indisposes people to listen as they should to what is being said. The truth should be spoken, and spoken plainly, but not in a censorious, fault-finding spirit. People get tired very soon with that kind of ministry. The preacher, if he is wise, will not shut his eyes to what is wrong about him, but it is a mistake for him to be all the time harping on the dark side of things. There is a time for reproof, for rebuke, for calling people sharply

to account; but that doesn't mean that it must be kept up continually. It is a mistake to do so.

Many who speak of God as good, fail to realize that God is not so good that we can do wrong and not be made to suffer. God is good, is abundant in loving kindness; but if we sin, if we set at defiance any law of His, physical or moral, we shall be made to suffer the consequences. To allow us to do wrong without punishing us, would not be a kindness to us, but the opposite. It would be an encouragement to wrong-doing, and would only hasten our destruction. Sin unchecked is always accelerated in its destructive force. And the fact that God is good, instead of palliating sin, makes it all the more reprehensible, all the more heinous. God is good, and that fact cannot be too strongly emphasized, but he is also just. He has made laws for the government of his rational creatures, and unless those laws are observed, the breaker of them will be made to suffer. Goodness divorced from justice is a weakness, and instead of glorifying God is a reflection upon his character. His goodness cannot be magnified at the expense of his justice. He is both, and both sides of his glorious character must be represented in any true or adequate presentation of him. A universe, however dominated by goodness, with justice left out, would soon be in a sad muddle. Nothing but chaos would result. The apostle (Rom. 14:12), says, "So then every one of us shall give an account of himself to God." The God that the universe reveals, as well as the Scriptures, is a God that holds his rational creatures to a strict account. It is folly to presume on his goodness, while we continue in sin. This is the very point that is involved in Paul's question: "Or despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom. 2:4-6. It is nothing but a sickly sentimentality that so stresses the love of God as to eliminate his justice. We may preach that kind of doctrine, but he who accepts it and moulds his life in accordance with it will find himself at last where Dives found himself in a flame of fire which will never be quenched.

We should accustom ourselves to carry the thought of God with us in all that we do. As the apostle has expressed it, "Whatsoever ye do, do it heartily as unto the Lord and not unto men." Such a habit will have a restraining and ennobling influence upon us. We can't live in the conscious presence of God and do an unworthy thing, or easily do wrong. "Thou God seest me," fully realized, constantly kept in mind, will be a steadily uplifting influence on the one side, and a strong bulwark against the forces of evil on the other. Our prayer should be "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." In the spirit of that prayer, we shall find safety, peace and happiness. "In Thy sight," is the thought that we should keep ever before us.

The great majority of the white people in this country, so far as the Negro is concerned, are pagans; they live entirely outside of the pale of Christian ideals and principles. They do not regard the Negro or treat him as they would if they were Christians, were guided by Christian ideals and principles. One of the fundamentals of Christianity is the brotherhood of man. This, as a general thing, when it comes to the Negro, the white man refuses to recognize, to be bound by. Somehow he thinks the Negro is an exception; that brotherhood has to do with white men, in their relation one with the other only. He owes the Negro something, but not as a brother. There are certain things that cannot be accorded to him, that will not be accorded to him, and on the ground that he is by nature different and inferior. That is the way man in his unrenewed, unregenerate state looks at things, but it is not the way Christianity looks at things; it is not what Christianity teaches. We are all brethren, it says; In Christ Jesus there is neither Jew, nor Greek, barbarian, Scythian, bond or free, but Christ is all and in all. All such walls of separation are contrary to the spirit and teachings of the Lord Jesus Christ. The great and immediate task before the white church in this country, therefore, is to set itself earnestly to work to change this condition of things. America is largely pagan, so far as its treatment of the Negro is concerned; and it is largely so because the church has been content to have it so. It has done and is doing, comparatively little directly, to introduce Christian ideals and principles in its teachings and in its practice. Its teaching has been

very deficient in this respect, and its practice still more so. Mr. Alexander of Atlanta, Ga., one of the really noble and outstanding Christians in the South, said recently in an address which he made: "We have been preaching brotherhood quite long enough, it is time that we had begun to live it." And the time certainly has come; but the church still lags behind, still is doing little or nothing in a practical way, to put into operation, in the only effective way, the principles and ideals of Christianity, and that is by living them, by regulating its character and life according to them. America, white America, is pagan, so far as its treatment of the Negro is concerned, and will continue pagan as long as the Church is content to have it so. A paganized church is the curse of the world today, and is one reason why the kingdom of God has advanced so slowly, and is advancing so slowly. Elijah's great challenge is what the church needs to hear today: "If the Lord be God, follow him: but if Baal, then follow him." Until the Baal-spirit is rooted out of the church, it will continue as it is, pagan, and will count for but little in solving the great problems that now confront the world.

What does the Negro count for in this white world? Nothing. A banquet was recently given in this city, Washington, as a testimonial to Mr. John R. Hawkins, who was chairman of the Jim Crow Annex of the Republican Campaign Committee, whose mission was to whip the Negro in line. This banquet was talked about, everything was done to magnify it. The purpose being to make an impression upon the powers that be.

In the course of time it took place; but it received little or no notice in the white papers. It was no more to them than a puff of wind. Even the little notice which it got, was doubtless, due to some colored person interceding.

And why are the whites not impressed by such exhibitions?

1. Because in the white man's estimation the Negro at best is of very, very little consequence.

2. Because he knows that the Negro leaders, or so-called political leaders, are in no way concerned about the welfare of the race; it is of themselves only that they are thinking. You may do with the race what you please, if you will only take care of us. They are in the game of politics only for what they can get out of it. And this is one reason why little or no attention is paid to such gatherings. After they are over, what do they amount to, what

good comes of them? None. The money spent on them is simply wasted. After all, the only way to make an impression that counts, is by steady, persistent effort in the pursuit of those things which tend to build us up in character, to make true men and women of us,—intelligent, industrious, reliable, trustworthy men and women. That kind of display no one can belittle, undervalue, look slightly upon.

What a wonderful God is this that we are serving. Everything is at his command,—the wind, the waves, the lightning, all the forces of nature respond to his bidding. They are all his messengers, they execute his will. Those who put their trust in him need never fear. Nothing is too hard for him; nothing is beyond his power.

Where God is leading me, or to what he is leading me, I do not know. All I know is that he is infinitely good, infinitely wise and all powerful. And so day by day, moment by moment, I simply wait the unfolding of his providence, in the full assurance that whatever comes is for the best, best for me, though I may not be able to see it. It is for me, therefore, cheerfully to acquiesce in whatever comes. One thing we may be sure of, whatever may befall us we are ever under the guiding, protecting, loving care of our heavenly Father. The end is bound to show therefore that all is well.

The great argument for and justification of foreign missions is the command given by Jesus: "Go ye into all the world and preach the gospel unto every creature." Aside from this order of the great Head of the church is the nature of the work and the results that have everywhere followed it. These results more than justify every dollar that has been put into it and every life that has gone into it. Everywhere it has been an uplifting and ennobling influence. Everywhere it has been an asset and not a liability. There is no more glorious record anywhere to be found than what is taking place on the foreign missionary field under the leadership of consecrated Christian men and women.

A religion that can keep a man sweet and cheerful in the midst of trials, disappointments, afflictions is certainly well worth hav-

ing. And such is the Christian religion. It can beget within us an inward peace that no outward conditions can disturb. It is called the peace of God. It is what Jesus had reference to when he said: "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither be afraid. And again, "In this world ye have tribulation, but be of good cheer I have overcome the world." It is a religion that is all powerful, all sufficient or adequate to every need.

Its great, outstanding invitation is: "Come unto me all ye who labor and are heavy-laden and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest unto your soul." And it never fails to do what it claims to be able to do.

The Negro woman in politics, if she pursues the same course as the men have pursued; if she is in it simply for what she can get out of it, she will be of no value, will count for nothing in bringing about better conditions for the race. To the men, the race is of secondary importance, is always subordinated to their selfish, personal interest. If they can serve the race, and at the same time serve themselves, well; but if they cannot serve themselves and the race at the same time, the race will have to go, will be sure to go. The sacrifice of self to the interest of the race is never thought of; but there is never any hesitancy in sacrificing the race if self-interest requires it. It is to be hoped that the women may be superior to such unworthy conduct. Our women are playing their part well in other fields, but how is it going to be in politics? It remains to be seen. Let us hope for the best.

I talked with a man a few days ago who stands high in business circles. We were talking about the 18th Amendment and the Volstead Act. "They can't be enforced," he said. "We had just as well understand that." Amazing statement, is it not?

One reason why it has been so difficult to enforce them, is because of just such sentiment among people who ought to be ashamed to give expression to them. Loyalty to the Constitution and the laws of the land demands of every citizen, obedience, and full obedience, to the laws of the land. Every law on the statute book, until it is repealed, can be enforced and must be enforced, is the way every citizen should feel, and back of the enforcement of every law, he should throw the full weight of his influence.



Not to do so is to prove himself unworthy of citizenship. Such conduct is treasonable, and should be so regarded. We need to have ourselves, and to instill into our children, a profound respect for law. Our only safety is in fostering such sentiments. Without respect for law, on the part of all, civilization is doomed; society will go to pieces. This man, with whom I talked, thinks he is a good citizen, but what possible claim can he have to be such, when he goes around telling people that laws that have been duly passed cannot be enforced? Not, cannot be, but must be, is the only attitude for a citizen to take that is worthy to be called good.

The great mission of the church is to preach the gospel and to live it. That done, it will take care of itself. It will make a place for itself, and will show its superiority to every other agency for good. All it needs is to have a chance to show what it is, in order to command attention, and to vindicate its right to exist. It is everywhere the power of God and the wisdom of God to every one that believeth. It won't do simply to preach it, however; it must be lived in order to work effectively. It is the gospel lived that tells; that makes a way for itself in the hearts of men.

In the *Presbyterian* for March 14, 1929, in a letter reporting the doings of the churches in Baltimore, the following occurs: "The increasing and irresistible advance of the Negro invasion has forced the sale and removal of our Lafayette Square Church, Rev. Hardigg Sexton, pastor."

What has taken place in this instance is what has taken place in many of our cities. But what a commentary on the Christianity of such churches! Think of the fact, that an organization calling itself Christian, because colored people are moving in its neighborhood, feels that it must move out. Jesus said, "Go ye into all the world and preach the gospel unto every creature." He died for all; was interested in all; he came to call sinners to repentance of whatever race or nationality. His commission to his disciples is not limited to any race or nationality. In the presence of such conduct as we find in this church in Baltimore and churches in other cities, is it surprising that organized Christianity is exerting as little influence as it is in meeting the world's needs? The fact that this church felt that it must move out, is a confession of its weakness, its shallowness, and its unworthiness to be the vehicle of the grace of God to a sinful world. If a church feels that it can't remain in a neighborhood and continue to preach the gospel because

members of other races are coming into it, instead of moving out, it ought to be wiped out of existence. It has no right to function as a Christian organization.

The papers yesterday announced the death of Gen. Foch. He has answered the call which, sooner or later, we must all answer. This ending of the earth-life is a tremendously momentous event:

1. Because it closes the earthly record. That record cannot be changed, cannot be altered in any way. As it is, it must remain.

2. Because upon the earthly record the future beyond the grave depends. It is the earthly record that we take with us to the bar of God, and upon which the final issue will depend. It is well for each one of us to bear this in mind, and, in the language of the inspired writer, so to number our days as to get us an heart of wisdom; so to apply ourselves that we may come to the end in the confident assurance that it will be well with our souls.

How many, in all lands, have found the Lord Jesus Christ,—have accepted him as he is offered in the Scriptures; and in finding him, have found peace, rest of soul, inward quiet,—deliverance from the corroding cares and anxieties of life. No one can find him, and live in loving fellowship with him, without being blessed, greatly blessed. Out of that contact, that loving fellowship, there will come into his soul a peace, a satisfaction which the world cannot give, and cannot take away.

The longer I live, the more am I impressed with the fact, that the kind of testimony that is needed in order to bring the world at the feet of Jesus, is the witness of all professing Christians, in their daily living, to the reality of the ideals and principles of Jesus. It is not so much what we say in words, but what we are, that is the factor that tells as a drawing or repelling power.

This Jesus fully understood. Hence he said: "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

The apostle Paul also fully appreciated the importance of it. Hence such exhortations as:

Ephesians 4:1-3. I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. with all lowliness and meekness, with longsuffering, forbearing one

another in love; endeavoring to keep the unity of the Spirit in the bond of peace.

Col. 1:10. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.

Phil. 1:27. Only let your conversation be as it becometh the gospel of Christ.

Phil. 4:8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

I Thes. 3:12. And the Lord make you to increase and abound in love one towards another, and towards all men: to the end he may establish your hearts unblamable in holiness before God, the Father.

The measure of the value of a newspaper does not depend upon how widely it circulates, how much money it brings in through its subscription list and its advertising columns, but upon its moral tone, upon the stress which it lays upon the higher values of life, upon the extent to which it is lifting up before its readers worthwhile ideals and principles,—ideals and principles which tend to ennoble and to beautify character and life.

Most of our Negro editors, and the same is true of the whites, have a keen sense for what is sensational, spectacular, whether true or false, anything that will increase the circulation of their papers and swell their receipts. The higher things, the things of moral and spiritual value, they are not so keen about; nor are they anxious to give any special prominence to them. I sent, not long ago, a sermon of mine to one of our most prominent newspapers. And in presenting an abstract of it, the very thing for which the sermon was preached, namely to emphasize the importance of character to the individual and the race, was entirely overlooked, and a matter of comparatively small importance, was copied in full. The purpose of the sermon, in its higher reaches, the editor either failed to see, or felt no interest in bringing it to the attention of those for whom it was intended, and which they greatly needed. The aim seems to be to cater, not to the best in man, but the worst in man.

Where God is leading me, or to what he is leading me, I do not know. All I know is that he is infinitely wise, infinitely good.

And so, day by day, moment by moment, I simply wait the unfolding of his providence, in the full assurance that whatever comes is for the best,—best for me, though I may not be able to see it just then. It is for me to accept cheerfully whatever comes. The strength necessary to enable me to endure he will be sure to impart. Whatever he permits to come into our lives is for a purpose and a purpose that always has our good in view. And, if we wait patiently we will see what the purpose is and will be made to rejoice in the Divine leadings. As the poet has expressed it,

Deep in unfathomable mines  
Of never failing skill  
He treasures up his bright designs,  
And works his sovereign will.  
Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning providence  
He hides a smiling face.

It is remarkable how persistent, how determined the forces of evil are in the pursuit of the ends they have set before them. Nothing seems to deter them, to dampen their ardour. No sacrifice is too great for them to make. Theirs is a sleepless, tireless devotion. You don't have to urge them, to spur them on: they are always ready, always on the firing line, always aggressive, always bold, daring.

If the forces of righteousness were as steadfast, as persistent, as determinedly aggressive, how much more would be accomplished in overthrowing evil and establishing the good. We, who are fighting for truth, for righteousness, are too timid, too easily discouraged, too ready, to borrow the words of Maltbie Babcock, "to fold the hands and acquiesce." "O shame!"

"Stand up, speak out, and bravely, in God's name," is the spirit that is needed, on the part of those who are fighting on the side of truth and righteousness. The exhortation is, "O watch, and fight, and pray." It is for us to be always fighting, always watching, always praying, in order to insure victory. Nothing is to be gained by cowardice, by skulking away in the presence of the enemy. It is the spirit of the three hundred at the pass of Thermopylae that is needed, and that alone will enable us to conquer.

By life, moral and spiritual, is meant living in a way that is acceptable, well-pleasing to God. Not to be living in that way, not

to be striving to obey God, is to be surely and steadily on our way down to death,—which means the gradual extinction of all that is divine in us, and our ultimate and eternal separation from God. If, as a matter of fact, we are not seeking to conform to the moral law as written upon our hearts, which is the witness of God within us, we are not living at all, in any true sense of the term, but are in a dying condition. To sow to the Spirit, is life; to sow to the flesh, is death. This is the testimony of the Inspired Record; and it is also the testimony of experience. Everywhere, ultimately, sin ends in death. There is no other outcome, it cannot end otherwise, and God be God, and right be right.

The sending of Harry F. Sinclair to prison is one of the most encouraging events that has occurred for years. This money-magnate will learn that the majesty of the law is bigger than the millions he has accumulated. Unless some such check is imposed upon the arrogant assumptions and defiant attitude of wealth, well-ordered government will not long be able to endure. Thank God, there is moral sense enough remaining in those in authority, to see that the laws are enforced against the rich as well as the poor. One thing that is especially gratifying about this case is that we are assured that as a criminal he will be treated just as other criminals, treated just as the poorest. No exception will be made in his case. There ought not to be, and will not be if justice is done. A criminal is a criminal whether he be rich or poor; and the fact that one is rich renders him all the more reprehensible. Let others of his kind take warning lest they find themselves also behind prison bars, where they ought to be; if they do not know how to behave themselves. People who are rich, who are powerful, and yet have no respect for law are the ones upon whom, particularly, the stigma should be placed by compelling them to undergo all that is involved in a prison sentence. They should have the same table fare, the same sleeping accommodations, and the same tasks as other prisoners. To exempt them from these would be to put a premium upon crime.

If people do not agree with my opinions is no just reason why I should be displeased with them. They have the same right to think for themselves as I have; and in the exercise of that right I have no business to take offense. I must be tolerant: and toleration

here means acceding to them the same right which I claim for myself. Human nature being what it is, selfish and self-willed as we are, it is perfectly natural for us to feel unkindly towards those who do not accept our views. It is not right, however, and we should resist the tendency, and not give way to it.

Prof. Kelly Miller is one of the biggest, brainiest men we have in the race, and one of the best equipped; an able thinker and a master of elegant and forceful English. He can give a good account of himself anywhere in any group of men; a man of commanding ability and an able speaker. He is always interesting and always has something to say that is well worth hearing. He has a wide range of knowledge, and always at his command, as may be required by the circumstances in which he may be found. He is not only an able Negro, but would be regarded as able were he a member of any other race. There are not many members of the race that belong in his group or class. He is also a man of high character, and has always stood for what is best in the moral life of the community. Why he has been passed over year after year in awarding the Spingarn Medal has been a puzzle to many, and still is.

Kelly Miller is himself one of the most notable achievements of the Negro race. That he is what he is, that he has made of himself what he has and is recognized by all as standing in the front ranks of the notable men that have appeared among us would in and of itself have entitled him to favorable consideration long ago. If the Spingarn Medal is intended as a recognition of what is meritorious in the race, how can Kelly Miller be passed over? What the man is, what he has attained unto is bigger than any achievement in his life during any single year. This may be a new thought to the committee having the matter in charge, but it is one that is well worth considering in awarding this prize in recognition of what is meritorious in the race. What the individual is, as a whole, in his personal character, life and attainments is bigger than any single thing in his career, however praiseworthy, during any single year.

I have never had any axes to grind or favors to ask. Hence I have always been able to express my honest conviction on all matters of public interest without stopping to consider whether what

I had to say would be pleasing to this one or that one. I have always felt free to express myself without stopping to consider what the consequences might be to me personally. The men who have axes to grind, favors to ask will always be slaves and cowards. No dependence can be put upon them where their personal, selfish interests are involved. No man whose first concern is for self will ever count for much, or can hope to enjoy the confidence and respect of those whose confidence and respect are worth possessing. We must be sincere, honest, unselfish, straightforward, courageous.

David, during all the time Saul was seeking his life, kept in close touch with God in all his movements, consulting him, seeking direction, and was careful to follow the Divine leading. He was thus enabled to outwit Saul in every plot which he laid to entrap him. And this is what we should do—look to him at all times for guidance, for direction. If we are depending on him, no one will be able to get the better of us.

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Because a cause is unpopular is no reason why we should stand aloof from it. Its unpopularity is sometimes the strongest argument in favor of it. Its unpopularity may be because it runs counter to popular prejudices, to the bent and evil inclination of the multitude. Never mind how righteous a cause may be it will be sure to encounter opposition in a world like this where evil is so largely entrenched in the hearts of men everywhere. It is not now and never has been that we are on the right side because we are with the majority. We may be with the majority and yet be wrong, absolutely wrong. It is a mistake therefore to allow ourselves to be influenced simply by the popularity or unpopularity of a cause. If it is right we should stand by it, though we stood alone.

I have just returned from a funeral. What a great thing it is to be able to face death and the future with no misgivings or uncertainty as to where we are going, and to what we are going. Jesus said to his disciples as he was about to leave them: "I will not leave you comfortless. In my Father's house there are many mansions. I go to prepare a place for you. Where I am there shall ye be also." The Christian knows, therefore, beyond all peradventure where he is going and what he is going to. While we are journeying on towards the end, what a comfort it is to be

armed with such a triumphant faith, and thus be able to face death in the sweet consciousness that all is well, and with the great peace of God abiding in our souls!

Life is a constant struggle against temptations, against things that we ought not to do or say. Into this struggle some have entered and are seeking earnestly and persistently to get the victory. Others, however, are making no effort to overcome, but are simply yielding to the natural impulses and desires of their hearts, only to wake up later, often when it is too late, to the sad consequences of their folly. We can't begin too early to set ourselves in vigorous opposition to the evil tendencies within us and without us. The lower self must be kept under, the higher, better self, must be kept in the ascendancy. There is no other way if we hope to be worthy of ourselves as rational immortal creatures created in the image of God.

The spiritual life is a very delicate plant, and must receive constant and careful attention. It requires prayer and the daily feeding upon the sincere milk of the Word of God, to keep it in a healthy condition. Any neglect of our prayer-life, and our reading and study of the Scriptures will be sure to affect it injuriously. And the more fully we realize this, the more certain we will be to avoid the things which militate against it. The more careful we are in the use of all the appointed means of grace, the greater will be our progress and the more abundant will be our fruitfulness. It is not going to take care of itself; it must be cared for. Any neglect on our part will be sure to result in impairing its quality, in lessening its force, in rendering it less effective.

The prophet must be a man of courage. He is always on the unpopular side. His mission is to cry aloud and spare not, to lift up a standard for the people; to point out their shortcomings, to reprove them for their sins and call them to repentance. The very nature of his task renders him unpopular, unacceptable to the evil doers. They prefer to be let alone, to continue in their evil ways. The man who fearlessly exposes their shortcomings will be sure to be hated. That was true of the Old Testament prophets, and it has been true ever since.

In this race issue in the U. S. of America, the man who plays the part of the prophet, who reproves the whites for their injustice



and brutal treatment of the Negro, and the Negro for his shortcomings, will be unpopular with both races. It is an unpopularity, however, that is the best possible evidence of the value of the services which he is rendering to both races. He must not allow any thought of unpopularity to silence his voice. He must continue to cry aloud and spare not.

During the last fifty years, the work that I have been trying to do in dealing with race matters, has been largely of the function of the prophet. I have called, again and again, the whites to an account, again and again, the white man's Christianity as embodied in the church's treatment of the Negro; and I have no less clearly pointed out the weaknesses, the defects of the Negro, in the hope of leading him to forsake his evil ways. And I have done it without stopping to ask whether the course which I was pursuing was acceptable, well-pleasing to either race. I have done it in the fear of God, and in the consciousness that I was following the dictates of my own conscience. And that is all that I have ever cared for, all that I have ever sought. In every age there must be prophets, men who fear God and not man,—men who speak, because impelled to do so by the great Power outside of themselves that makes for righteousness. Without the prophet things would rapidly go from bad to worse.

One of the most disgusting things, especially in a minister of the gospel, is to be filled with a desire to get in the public eye, and who seeks every opportunity, either directly or through friends, to get on programs or in places that will set him before the public and make people think he is of some importance.

How any self-respecting man can be guilty of such ignoble conduct, be concerned about forcing himself to the front in this way, is difficult to understand. If he is of any value, of any real worth, people will find it out, and without any effort on his part will bring him to the front. If he is not of sufficient value and importance to attract attention, common sense would dictate that he remain in obscurity where he properly belongs. To focus attention upon himself when there is no adequate foundation upon which to rest, is simply to make oneself ridiculous, simply to bring out more conspicuously one's deficiencies. Better wait until you have grown sufficiently to be noticed, than to thrust yourself forward when there is nothing about you that is conspicuous except the lack of the

very thing that merits attention. Be assured of one thing: if there is anything in you that is worth noticing, it will be sure to come out into the light without any effort or self-seeking on your part. That any minister of the gospel should take pleasure in such conduct is, indeed, pitiable, is greatly to be deplored.

What we need is instruction, careful, painstaking instruction in the things of God, as set forth in the Scriptures of the Old and New Testament, line upon line, precept upon precept, here a little and there a little, if we are to develop properly, to grow strong morally and spiritually, and are to be saved from falling into error.

There isn't enough of this kind of work being done in our pulpits. So many other things are allowed to come in and take the place of the pure, unadulterated word of God. One of the things in the book of Deuteronomy that is particularly noticeable is the pains that is taken to emphasize the importance of carefully teaching the word of God. Deut. 11:18-20. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, and that they may be frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates." The instruction that is needed is not in the things of the world but in the things of God. A ministry that is given up to the careful and prayerful exposition of the Scriptures will be a fruitful ministry,—a ministry under which the people will be able to grow in righteousness and holiness.

I have just finished reading *With and Without Christ* by Sadhu Sundar Singh. It is a very helpful book spiritually. It enables us to see exactly in what Christianity or rather the Christian life consists and the importance of living it on the part of all professors. It is only as it is lived, as its high and holy principles and ideals are exemplified in our character and lives, that we can hope to commend it to others. It is a solemn and earnest exhortation to all Christians to walk circumspectly, to live worthy of the Lord, to keep the lower lights ever brightly burning. May its great message be heeded, for we are all, more or less, so careless, so prone to do the things that we ought not to do.

I have just finished reading *Mamba* by Mr. DeBose Heyward. Mr. Heyward deserves the thanks of the colored people for his sympathetic understanding of their aspirations, and the disposition to give them the opportunity of working out their salvation, of realizing their highest hopes, unhindered by race prejudice. And also for courageously putting aside his preconceived notions, inherited from his ancestors, of the Negro as hopelessly inferior to the whites. In such men as Mr. Heyward lies the hope of a better South, freed from the blight of slavery which has cursed the white man even more than it has the Negro, great as has been the damage which it has inflicted upon him. From whatever standpoint the subject of slavery may be viewed, from its degrading effects upon the white man or upon the black man, it has been an unmitigated evil. And the sooner this is recognized, and both races set themselves earnestly to work in cooperation to get out from under the curse which it has entailed, the better it will be for all and for the whole country. For, as President Roosevelt has well said: "Unless this country is made good enough for all of us to live in, it won't be good enough for any of us to live in."

Race prejudice can't be talked down, it must be lived down. White people who feel that it is wrong, that it is unChristian, unbrotherly, must not only say so in words, but must also say so in their acts. In their contact and relations with colored people they must treat them so as to show what their real sentiments are. It is not enough to condemn it in words: their words must be re-enforced by their acts. This is the only effectual way of dealing with race prejudice. It never will grow less until people who think it is wrong begin, in ever-increasing number, to set the example. If the thing is wrong we can never hope to right it until we ourselves have discarded it, have turned our backs upon it, once and for all. Example is what is needed: and without it we may go on talking against it forever without accomplishing anything. As the poet has expressed it, "What is needed is the will to build above the deep intent, The deed, the deed!"

The appearance of a Negro in Congress, after the lapse of more than two decades, is an event of more than passing interest.

1. To the colored people it means much in the way of encouragement politically. It means that things are beginning to take on a brighter hue, that the outlook is brightening. It presents the

Negro as an office-holder, not by appointment but by election of the duly qualified voters. It is a certification of his right to hold office and to be voted for just as any other citizen. As a member of Congress, the highest legislative body of the country, there he stands, side by side with other representatives from every state in the union. It means a great deal to the ten million Negroes in this country to see in Congress a member of their race. It has been rather humiliating, during these latter years, to see not even one representative of the race included in that law-making group. But since Mr. DePriest has entered Congress, it has seemed entirely different. It gives us a new interest in that body of law-makers. We feel now as if we have a part in it, as we ought to have, and would long since have had had our citizenship rights been respected.

2. This reappearance of a colored man in Congress should have still another effect upon us: we should never again be satisfied not to be represented in that body. There is no reason why from other sections of the North, with proper organization, other representatives should not be sent. It is not merely to have a colored man in Congress, but his presence there will be one of the most effective ways of keeping the citizenship of the Negro before the country, and thus hasten the time when the South will not be allowed to suppress the Negro vote to the detriment of the Negro and to the whole country. Several Negroes in Congress will call the Nation's attention to the oppressive conditions in the South and will lead to some action to remove those oppressive conditions.

3. This appearance of a colored man in Congress has also in it a lesson for the white people of the country. It should remind them very forcibly that the Negro is an American citizen, otherwise this representative would not be where he is: and should lead them, as an act of justice and true patriotism, to see that his citizenship is respected as is the citizenship of other elements of the Nation. His presence in Congress gives the lie to the sentiment that is so largely prevalent in the South, that the Negro has no right to vote or be voted for. That he has a right to vote and to be voted for is proclaimed by his presence as a member of Congress before the whole country and the world, Southern sentiment to the contrary notwithstanding. And that is a great deal. It is a great object lesson.

4. Still another thing, connected with this reappearance of the Negro in Congress, that is worthy of note. It has opened the doors of both of our great military and naval schools at West Point and Annapolis again to colored men. For years they have been shut out, as no white Congressman ever thinks of naming a member of the race for either. Now, however, since the election of Congressman DePriest, colored men have been named for both.

Not that I care anything about either of these schools. The sooner they are both discarded and all similar schools throughout the world, the better it will be. There is no good reason why in the twentieth century with the principles and ideals of the Christian religion in operation, that we should be training men to fight each other. It is a shame that such should be the case. As long as such schools exist, however, the Negro as a part of the population, and, who, in the hour of danger must come to the defence of the country, even to the laying down of his life, should not be excluded from them on the ground of his color. It is an invidious distinction in citizenship that should be steadily and persistently resisted. This is one, among other reasons, why, however it is possible, we should see that some representative of the race is in Congress, and is kept there. In this and in many other ways, it will mean much to us in vindicating our citizenship.

I have just finished reading Dr. R. R. Moton's new book, *What the Negro Thinks*. It is a plain, simple, unvarnished statement of the unjust and oppressive conditions under which colored people are forced by race prejudice to live in this country. There is no attempt to cover up, to conceal, to whitewash anything. The facts in all their naked hideousness are laid bare.

It also sets forth with a clearness and positiveness which no one can misunderstand, just how the colored people themselves feel under such humiliating conditions. It is a strong manly protest against existing conditions. It says, as plainly as language can express, that the Negro is a man, self-respecting and fully conscious of the treatment to which he is entitled and without which he will never be satisfied. It presents him, not as a suppliant, seeking favor, but as one contending only for what he is justly entitled to. It is a book that will help to stimulate the self-respect of the race, and if properly received by the whites, will be helpful to them also in changing their attitude for the better towards the colored

people all over the country. In it there is much that should give them serious thought. To continue to act as they have been in the face of the facts as set forth here, would be a most damning indictment of their moral and religious condition.

A great howl has gone up from the South because Mrs. Hoover, wife of the President, invited Mrs. Oscar DePriest, wife of the Negro representative from Chicago, to attend a reception at the White House.

Twenty-eight years ago a similar howl went up from the same section when President Roosevelt invited Booker Washington to dine with him at the Executive Mansion. It would seem that, though twenty-eight years have elapsed, it has made no advancement in liberating itself from its puerile and asinine views about the Negro and social equality. It is really pitiable. It leads us, at times, to wonder, whether it will ever be able to get out from under the blight, morally and spiritually, which slavery has put upon it. It seems to have lost all common sense and reason, to have shut its eyes completely to the high and ennobling principles of the Christian religion, or even to the prompting of the ordinary sentiment of the better nature of man. The sad part of it is, that never mind how much it may advance in material things and in intellectual attainments, it will be sure steadily to go down in the greater things of the spirit, in the things that really make for true greatness and nobility of soul. The unbrotherly relation which it still maintains to the Negro will be sure, if persisted in, to kill all that is best and noblest in it. The Bible speaks of men loving darkness rather than light. And it would seem to be true here. On this subject of the proper relation of the races under the Christian dispensation, it refuses all light. It is determined to have its own way instead of God's way. Like Ephraim it seems to be joined to its idol. After more than sixty years of freedom, with the Bible as a lamp to its feet and a light to its path, and with thousands of churches where the gospel is preached Sabbath after Sabbath, it still plods on in its evil way. The fact that Jesus Christ has come into the world proclaiming the fatherhood of God and the brotherhood of man, and calling upon all men to love one another, to be neighborly, brotherly, has meant nothing to it. The light shines in the darkness, but the darkness apprehends it not. Let us hope that some time its darkened mind will be open to receive the truth.

and its hard, stubborn heart softened under the gracious influence of the Holy Spirit.

It isn't all dark, however. There are evidences, and the evidence is growing, of a change for the better. There are, here and there, noble men and women of the white race in the South, who are speaking out, and who are earnestly laboring to bring about a change for the better. They are greatly in the minority now, but that minority, with God on its side, and in the consciousness that what it is laboring for is right, will steadily grow. It is the little leaven put into the meal that has begun to work, and will go on working until the whole is leavened. That is our hope. The Bleases and Heflins, and Vardamans and Tillmans are passing away and will make way for a nobler type of leaders.

Only yesterday the papers called attention to the incorporation of The Commission of Interracial Co-operation as a national body. This organization was founded in Atlanta in 1919, and has for its object "the obviating of interracial friction and improving the condition of Negroes in the South." In it thirteen Southern states are represented, and under it, affiliated committees have been organized in hundreds of communities throughout the South. It does its work quietly, but already its influence is being felt, already a better spirit is growing up between the races. What it will ultimately result in has nothing to do with it. All it has to do is to go on preaching justice, kindness, good will, and living in friendly cooperation. God will take care of the result. We need never be afraid to follow where the spirit and teachings of Jesus Christ lead. "He that followeth after me," he himself says, "shall not walk in darkness but shall have the light of life." Following the light of life is the only salvation for both races. Neither race can hope to attain to its highest possibilities except as it builds into its character and life the high and ennobling principles and ideals of the Christian religion. It is the only way that any individual or race can hope to free itself from unworthy aims and desires, from all that is debasing. Jesus Christ is the great model, and only as he is accepted and followed is there any hope of attaining to true nobility of soul. My Scriptural verse for the day is from Isaiah 9:7, and is pertinent to the subject in hand. "Of the increase of his government and of peace there shall be no end." In this great prophecy two things are linked together,—the government of Christ and peace. It is only where he

rules, where his principles and ideals are accepted and made the rule of life for individuals and nations, and the extent to which they are accepted and followed, is there any hope of peace, inward peace,—peace between man and man and between nation and nation. Peace, the allaying of friction, of conflicts of various kinds, can come in no other way. The only peace that can or will endure must be a righteous peace,—a peace that involves no injustice, no trampling upon or disregarding the rights of others.

This passage in Isaiah gives us great hope as to the ultimate solution of this race problem. The government of Christ it asserts, is to continue, and is to go on increasing. He is to get more and more the controlling influence in the world, and over the hearts of men. And so these conflicts will cease, will grow less and less. The lion and the lamb will ultimately, under his beneficent reign, lie down together. Men of all races will find no difficulty in living together in peace and harmony. That is the great hope which the setting up of the kingdom of God on earth inspires. And it is not a groundless hope, if we may judge from what has already taken place under the leadership of Jesus Christ.

It is a glorious thing to live, provided we are under the guidance of right principles and are reaching out after noble ideals. Living is something more than mere existence. It is working towards worthy ends; it is opening our hearts to God, and going out lovingly towards our fellow men. Gandhi has well said, "The future is with those who would be truthful, pure and loving." And it is only where these qualities, truth, purity and love, are found that life is worth living, that we have it in the truest and best sense of the term. Only what is true, just, pure, lovely and of good report can be properly classed as life, and from which true lasting happiness can be expected.

When we are sick, when we are in trouble, when we are passing through dark days, when the billows and waves are going over us, our only consolation is to be found in religion, in a living faith in the great Being other than ourselves, infinite in wisdom, love, power, who is in control, and who has promised that all things shall work together for good to them that love him. Left to ourselves, to our own resources, there is nothing to sustain us in the hour of our need. It makes all the difference in the world how these adverse circumstances affect us where there is true living faith in God and



where there is not. In the one case, there is resignation, inward peace, quiet, in spite of outward conditions; in the other, fretfulness, disquiet, the disposition to complain, to rebel against one's lot. Dark days are before us all. How important it is before they come, that we link ourselves to the only Power that can sustain us, that can cheer us by the way.

How important it is in preaching (I am impressed with this more and more as I have listened to sermons) that we preachers should know definitely what we wish to preach about: and that we carefully map out the lines along which we desire to develop the subject; and under each head just what we want to say. In other words, the subject should develop, and develop orderly if we are to hold the attention of the hearers and produce unity of impression. To go pell mell at a subject, beginning anywhere and ending anywhere, and dragging into it any and everything that happens to come into our mind, is to render it of no value, is to destroy its effectiveness. This is one of the things that should be particularly stressed in our theological seminaries. Much of the preaching that we hear is of no value because of a lack just here. How to present the truth in the most effective way is of prime importance in sending out men into the ministry. How much depends upon how the truth is presented, upon the intelligent presentation of it. If a man hasn't learned how to think clearly, and how to present the truth clearly, the ministry is no place for him.

The way to get the evil out of our hearts is to get in vital touch with Jesus Christ and keep in touch with him through the indwelling of the Holy Spirit. The only hope of being any better, of ridding ourselves of evil thoughts, desires, purposes, is by the development of Christian character. The more we come under the influence of Christian ideals and principles, the more we develop a Christly character, the more will the evil within us diminish. Growth in the spiritual life will alone destroy the force of evil over us. The more we increase the good within us, the less will be the power of evil over us.

Hence the importance, as individuals, of giving very close attention to the nurture of our own souls in holiness of heart and life: and also the importance of ministers of the gospel of directing their attention in their ministrations, to the development of Chris-

tian character in their hearers. The surest defense against evil, whether in our own hearts, or in the world, the flesh and the devil, is in character, in being rooted and grounded in Christian principles. Preachers make a great mistake in losing sight of this and in turning their attention to other things of minor importance. It is always their first duty to stress the importance of character, and to be laboring always with that end in view. A ministry that doesn't result in character building is of no value, counts for nothing.

July 23, 1929.

Fifteen years ago today dear Lottie went out of the earthly home and entered the heavenly, there to wait until my time shall come to join her. Her memory will always be precious to me. Hers was a most delightful companionship, so gentle, so sweet, so loving, so beautifully unselfish. No one who ever had any contact with her can ever forget her. It is not often that one falls in with such a rare spirit. She was indeed a jewel, a treasure greatly to be prized.

Mr. Oswald Garrison Villard's article in the July number of *Harpers Magazine*, on "The Crumbling Color Line," is very interesting and informing. It lightens, somewhat, the otherwise dark outlook for the Negro in this country. I can't help feeling, however, as I look the whole field over, that the view expressed in the article is too optimistic. Anyone who thinks that the color line is crumbling would do well to read *Black America* by Scott Nearing, and *What The Negro Thinks* by R. R. Moton. The color line may be crumbling, but if it is it is barely perceptible. There are influences at work looking to that end, but the result, so far, is very meagre. We need prophets like Mr. Villard to keep the bright side before us, otherwise we would become utterly discouraged. There is a bright side to the problem, and the thing that makes it bright is not so much these little gleams of light that come to us from time to time, in what Mr. Villard directs attention to, but in the certainty of the fact that God is on the throne; that Right is bound ultimately to triumph; that the spirit of Jesus Christ is in the world, and that his noble principles and ideals are at work in the hearts of men and will go on working "until man to man shall brothers be." What the Bible says about the reign of Jesus Christ

has in it the solution of all the dark problems of earth. All we have got to do is to go on working in faith; working in the confident assurance that here are brighter days ahead. We are living in a moral universe; society is built on moral foundations, as one has well said, which is the guarantee that ultimately the Right will come uppermost. There is no reason to become discouraged, though at times things may look pretty dark. We are hopeful, and will ever be, because Jesus Christ has set his kingdom up in the world; has liberated forces, great moral and religious forces that are working, and will go on working, against which the gates of hell will not be able to prevail. There is always light ahead, if we keep our eyes on God and on the great and immutable principles of his moral government. "The heathen may rage, the people imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel against the Lord, and against his anointed. He that sitteth in the heavens shall laugh; the Lord shall have them in derision." The triumph of Messiah's kingdom is assured.

Somehow God can keep the joy bells ringing in the soul in spite of ill-health and all the other ills that flesh is heir to. That is what may be called one of the miracles of grace. Such miracles have occurred, and still occur. We may be happy, thanks be to God, in spite of outward circumstances however dark and forbidding. Isaiah speaks, in describing the mission of the Messiah, of his giving "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

It pays to do right. We can never do wrong and hope to get any real or lasting good out of it. It is always a bad investment. It is always a step downward, never upward. And the sooner we learn this in life the better it will be for us.

No denial on our part can alter a fact, or change, in the least, a truth. They both remain the same whatever our attitude towards them may be. The only sensible thing to do is to recognize them as such and govern ourselves accordingly. We may ignore them, if we wish, but the consequences of so doing we cannot escape. The effect is bound to follow, and the sufferers will be ourselves and not the fact or truth.

Vital Christianity is Christianity that takes hold of us, that moves us to do things, that moulds the character and life. Most

of the Christianity that is current is not vital; it has little or no influence over most of those who profess it; they are not uplifted and ennobled by it: it does not reveal itself in their character and conduct. It is sadly lacking in the practical exhibition of the high ideals and noble principles enunciated by Jesus Christ and lived out in his life. Christianity is vital only when it is the force in the life which determines what we are and what we are to do. To be a Christian means, if it means anything, that we are controlled, governed by Christian ideals and principles; or, at least, that we are trying to be, that we have accepted the leadership of Jesus Christ.

I have just returned from listening to a sermon by the Rev.— How much we need in our pulpits men who can with simplicity, clearness and force expound the Word of God, so that the people may be fed spiritually. So often the message contains little of value, and, apparently, has no definite, clear-cut end in view. The result is it counts for nothing, is of no value in character building.

John 6:66. From that time many of his disciples went back, and walked no more with him. No longer to follow Jesus Christ, no longer to believe in him, to accept him as our guide, to depend upon him as our Saviour, is to seal our doom, is to go on floundering about in the dark, is to perish in our sins. My faith in Jesus Christ, as the Light of the world, is absolute. I believe that if we follow after him we shall not walk in darkness, but shall have the light of life. He is the great teacher sent from God. What are all the Buddhas, Zoroasters, Confuciuses, all the sages and philosophers of all the ages, compared to him. Not one of them or all of them put together, are worthy, to borrow the language of John the Baptist, to unloose the latchet of his shoes. He rises immeasurably above them all. The man who builds on Jesus Christ, is building on a sure foundation, one that will endure. The gates of hell will not be able to prevail against him. His triumphant words are: "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen: and I have the keys of death and Hades."

No good work can fail that has back of it an earnest purpose and loyal hearts. It is only where the purpose falters and hearts grow cold that failure is possible.

We are apt to think that the people in the social circle in which we move are the people, and that those outside of it are of an inferior brand; but in this we are greatly mistaken. Not infrequently, outside of the circle in which we are moving, are to be found people whom we regard as inferior to us, possessing qualities, genuine, humane, lovable qualities that are far superior to those with whom we are accustomed to associate. The friendships that we find existing among them, the kindly feelings which they have for each other, are much greater than are to be found in the so-called upper circles of society.

Am I growing in the grace and in the knowledge of the Lord Jesus Christ? Am I making any effort to do so? Am I any way concerned as to whether I am or not? If not, am I a Christian; have I the right to say that I am, to proclaim myself as such? These are questions that we should all face, and make up our minds to be what we profess to be, or cease to profess to be what we know we are not. What we are called upon to do here is not a little matter, but, all in all, the most important thing to which we can address ourselves. To know Jesus Christ and to be like him in character, will mean more to us, and more through us to others, than anything else that can come into our lives. It is the one thing which transcends all others in importance.

Fidelity is one of the most important elements of character. How few people, however, have it. I have noticed again and again where the head of an office is absent, everything relaxes. The people who are employed come late, leave earlier than they ought to and are more remiss about everything than when the boss is present. They seem to have little or no sense of fidelity; they cannot be trusted, they must be always under observation in order to keep them up to the standard, to be sure that they will do what they have been entrusted to do. The place to begin to implant this quality is in the home, and as early as possible in the life of the child. Parents must realize its importance and must address themselves early and earnestly to the task. They, more than anybody else, are responsible, where it is not found.

Going to church on the Sabbath is a very important habit to form, and to form early in life. During the other days of the week

we are thrown with all kinds of people, and with all kinds of influences, the tendency of which is to lower our moral and spiritual tone, to lessen our desire for the higher and nobler things. What a great blessing it is, and how greatly we should esteem it, in the midst of such circumstances, with such an environment, to have a place once a week, at least, where we can go, and get in touch with the higher things of life, with God, and eternity, and high ideals and lofty principles. One hour a week in such an atmosphere, in the midst of such uplifting influences, and that is what the church should mean to all who attend upon its services, what an incalculable benefit it will be to us. We need a place where we can go to check up, to look ourselves over, to see just where we are in point of character, the direction in which we are moving. Such a place is the Christian church where it is properly conducted, where the man in the pulpit realizes his responsibility and high privilege, and prepares himself accordingly by saturating himself with the word of God by digging deep into its hidden treasures and thus coming Sabbath after Sabbath fully prepared to enlighten, warn, strengthen and inspire his hearers.

The Sabbath and the church are institutions of incalculable benefit in keeping us on the higher levels of life. We make a great mistake when we neglect the public ordinances of worship, or desecrate the day by allowing other things to come in and absorb our time and attention which could be just as well attended to on the other days of the week. God knew what he was about when he set apart the Sabbath day, especially, as a day of rest from the cares of the world, and to be employed particularly for the upbuilding of ourselves in character, in the higher and nobler things of the Spirit. The sooner we come to realize what the Sabbath really was intended for and enter heartily into its spirit and purpose, the better it will be for us and for all with whom we come in contact. What the world greatly needs in order to assure its uplift, is a Sabbath properly observed. The farther it gets away from the Divine conception of the Sabbath, the worse it will be for it, the less hope there will be for it.

The apostle Paul was in league with a power to whom all things were possible. Acts 20:9, 10. He did not hesitate therefore when Eutycus fell out of the third story window and was taken up dead, to go down and fall on him in the full assurance that his life would

be restored. And the wonderful thing about it he made no ado about it. He treated it as a matter of course, a thing to be expected. Human, though he was, the atmosphere in which he moved, the supernatural contacts which he had, such things were not surprising. Spirit-filled, he carried about with him ever power sufficient for any emergency.

I am conscious of no special goodness in myself. The very worst elements that I see in others I find the germs of the same within myself. That I am what I am, that I have been able to resist, to overcome, has been due to no inherent goodness in me, but to the grace of God. Left to myself, to my own strength, I should long since have gone down. God's grace alone has enabled me to stand in the evil day, in the hour of temptation, in the midst of perils of various kinds. For all of which I am greatly thankful. It is so easy to sin, to do wrong, to stray from the path of right, that when we are kept it is ground for profound thanksgiving. And this is the way I am led to feel daily. I find myself saying, "Bless the Lord, O my soul, and all that is within me, bless his holy Name.

Race prejudice and class distinctions will disappear just in proportion as the spirit of Christ grows and his ideals and principles are accepted. The spirit of Christ, where it truly exists, knows no distinction of race, class or color. It meets with, and deals with all men as brothers, as children of one common Father, who is no respecter of persons, but wishes all his children well. The great remedy for this accursed thing, race prejudice, is more of the gracious, loving, beautiful spirit of the Christ.

What if the color line is tightening? Why should we care? All we need to be concerned about is that its tightening does not abridge our liberty, or interfere with our progress. As long as it doesn't curtail our rights as men and as American citizens, we need not be concerned about it. But where it does either of these, we should resist it with all the power we have. The color line with our consent, our quiet acquiescence, must not be made a bar to anything that we are justly entitled to, or that will keep us from rising to the full stature of true and noble manhood and womanhood. If the whites can maintain their color line, and at the same time accord to other races what they are entitled to under the Ten

Commandments, the Sermon on the Mount and the Golden Rule, they are welcome to do so. But if not, if the color line is to be kept up at the expense of others, of their self-respect and sense of right, the struggle against it will go on, not only by the black race, but by all the colored races; there will be no let up in the warfare that is now in operation in all parts of the world. Our duty is to say, and to say with all emphasis that we can, to the color line, "Thus far, and no farther." There are limits beyond which it must not go; will not be allowed to go with our consent, or without our earnest protest.

Persecution drove the apostles and early disciples from city to city, but it did not seal their lips. Wherever they went they spoke out boldly, fearlessly. They were willing to suffer, but they were not willing to stifle their convictions, or to betray the trust, the great and solemn trust committed to them. And because of their fidelity many conversions followed and many churches were founded.

Colossians 1:10.

As Christians, we are to strive daily to live on the high level of doing all things in a way as to please the Lord Jesus Christ, in a way to reflect credit upon his Name which we bear. Worthy of him, is the way we should strive ever to walk. It is not an easy thing to do, but we would succeed much better than we do, if we strove more earnestly, concerned ourselves a little more than we do. How seldom we think of him, and how little we care, as a general thing, whether we are reflecting credit upon him or not.

The man who thinks he has outgrown the Bible is a fool, and will reap a fool's reward.

A religious man is one in whom the thought of God is the dominant or controlling one. To him, what God wills takes precedence of all others. The life he lives, where it is perfectly lived, is God-centered and not self-centered.

Some ministers instead of thinking of the church and what can be done to push it forward, to build it up spiritually, to make it strong in faith and holiness, are concerned mainly about them-



selves and what will help most to push them to the front and promote their personal selfish interests. The result always is, the church suffers, goes down, becomes less and less a spiritual force in the community,—is concerned less and less about the things of vital interest, of primary importance.

When you meet a fool don't you become one by being betrayed into doing or saying foolish things. We are often tempted by the folly of others to sink to their level, to conduct ourselves in a way unworthy of us. We should endeavor always to preserve our sanity, our poise.

A communion service should be simple, tender, soulful. Its aim should be to quicken our love for the Lord Jesus Christ by so presenting him to us as to help us to realize our indebtedness to him, how much we really owe him, how great were the sacrifices which he made for us, and what present blessings and what glorious prospects he has opened up for us in the life to come. Everything about it should tend to center attention upon Jesus Christ and to so magnify him in our estimation that we should go forth from it with hearts glowing with love for him, and the purpose and determination to consecrate ourselves more fully than ever to his service. The thought which it should inspire is expressed in the hymn:

As Thou hast died for me,  
O may my love to Thee,  
Pure, warm, and changeless be  
A living fire.

One of the most important subjects before the public today is that of temperance. The liquor traffic, the rum power is the most diabolical influence that was ever set going in the world. It is responsible for more evil than almost any other.

No blacker record is to be found anywhere than it has left behind it wherever it has had sway. It has not one redeeming quality. It has everywhere been an unmitigated source of evil. It destroys soul and body. There is nothing so vile, so debasing that it will not stoop to in carrying out its purpose. The Christian church, therefore, that takes no active interest in curbing it, in stamping it out; that has no agency of its own through which it is seeking to create a public sentiment against it and in instilling

temperance principles into its members, especially, the young, is utterly unworthy of the name Christian. A church ought to be ashamed of itself to stand aloof from this great and transcendently important interest. Every church, and every member of every church, ought to be actively and aggressively opposed to it.

In spite of all that has been done and is being done by infidels, atheists, agnostics, higher critics, evolutionists, to destroy the influence of the Bible as the Word of God, it is more firmly entrenched in the regard of men than ever before. It is printed in larger numbers, is more widely circulated and read than ever before. The presses of the great missionary societies are kept going night and day to supply the demand, and still the cry for more is increasing. And, more and more, every year, it is being translated into the various languages of the earth. It is in a class all by itself. No such demand is made for any other book; no such interest is created by any other book. Truly, it is not of man, but of God. All the great and vital interests that affect mankind are taken up and dealt with in it, and in a way that satisfies the deepest yearnings of the human heart. It deals with origins and destinies, with time and eternity, with sin and salvation, with life here and life beyond the grave. It speaks with authority on all the issues with which it deals. It is a lamp to the feet and a light to the path. Wherever it goes, wherever it is accepted, it sheds light, it dissipates the darkness, it brings peace, happiness, it ennobles character and life. Many attempts have been made to uproot it, to destroy its influence, to cast it down from the preeminence which has been assigned it by God and to which it is entitled by its intrinsic worth, its great and ennobling principles and ideals. And there, however the heathen may rage, it will stand. Back of it is the mighty God of Jacob. It cannot be overthrown.

Our relation to God, ordinarily, is not what it ought to be. He is not the center of our being, as he ought to be, as he is justly entitled to be. The life that we live is self-centered instead of God-centered. It is not with us what he would have us do, but what we wish to do. We do what we are prompted to by our own inclinations and desires. The great Being who created us, upon whom we are dependent, and to whom we are responsible, has the right

to direct us, to prescribe rules for our government; and this right it is our duty to recognize, which, however, we do not do except so far as it may not interfere with our own selfish aims and desires. It is our duty to enthrone God in our hearts; to make his laws a lamp to our feet and a light to our path. Only as we do this are we in right relations to him.

August 17, 1929.

This is the 80th birthday of my brother Archibald H. Grimké. It is a long time to look back over. Not many live to that ripe age. It must be a great satisfaction to him to know that during all these years he has enjoyed the confidence and respect of all with whom he has been associated, because of his high character, his unselfish devotion to the interest of the race in its struggle against injustice and oppression, and the marked ability with which he has defended it against its enemies. I know of no one who has stood out more courageously, more uncompromisingly for the rights of the race, who has defended it with greater ability, or who has shown a more commendable, a more praiseworthy spirit. He, and Crogman, and a few others, are in a class by themselves, far above the generality of so-called race leaders.

To be like Jesus Christ in character, to have radiating from us such influences as radiated from him, blessed, ennobling, comforting, soul-uplifting influences, can there be anything more worthy of our supreme desire and most earnest efforts? May God help us to see the beauty and the glory of such an attainment, and stir us up to be ever pressing towards it.

The secret of Phillip Brooks' tremendous spiritual influence was in the high quality of his religion, the completeness with which he opened his heart to the abiding influence of the Lord Jesus Christ. His desire and his constant effort was to clear everything out of his life that stood in the way of complete dominance of Jesus Christ over him. Christ dwelt in him, revealed himself through him. Wherever he went, he carried with him ever the unmistakable evidence of his close, intimate fellowship with Jesus Christ. And men saw it, and rejoiced in it, and valued him accordingly. He was a Christly man; he was one of the saints of God. His consecration was whole-hearted. For him to live was

Christ. And, what he was, we may all become, if we are willing to pay the price, of complete, unconditional surrender to Jesus Christ as Lord and Saviour. It can come in no other way. The price, and the whole price, must be paid.

The most powerful appeal that can be made in behalf of Christianity is a life lived in harmony with its great ideals and principles. The more of the spirit of Christ that we possess; the more nearly we resemble him in character and life, the greater will be our power to attract men to him, to win them over on his side. Without his spirit, without conformity to his ideals and principles, our influence will count for nothing. Professing faith in him and allegiance to him under such circumstances acts as a repelling, instead of a drawing force. The hypocrisy of the whole thing is so manifest that people are hardened in their sins, are kept more and more from the Christ way, the way of life, spiritual and eternal.

It is a great privilege to be permitted to preach the gospel, to expound the word of God to sinful, dying men. The minister, especially, as he grows in age, as he comes nearer and nearer the end of life, realizes more and more what a priceless privilege it is. And though he may be weak of body, physically unable to do much, still the desire is there to be at work, to be breaking to others the bread of life. When the opportunity comes, after the active pastorate is over, how gladly do we respond to such calls. It is hard to get used to having no stated time and place for proclaiming the glorious gospel of the grace of God. This is the way I feel, and is the way others have felt.

In making the application in a sermon, it should be done in a way to bring the thought presented home to each one personally: each one should go away feeling called upon to do or refrain from doing certain things. If the discourse leaves us in the same state in which it finds us; if we are not quickened by it, stimulated, inspired to move forward in the direction in which it points, it is of no value to us, we are not helped by it, we are made no better by it. Every discourse should have a definite, practical end in view, and that end should be so impressed upon the hearers that they will be, at least, forced to think about it. It thus becomes a seed out of which great things may come. That is what preaching is

for, it is to prepare the way for the coming of things of real value to the hearers.

What am I here for? What is the end of my being? A most solemn and impressive question. How we answer it, will determine what we are to be here and what we are to be in the life beyond. Most of us never think of it, give ourselves no concern about it. That we are some day to give an account, to answer at the bar of God, fails to impress us; we go on, putting ever behind us, turning ever a deaf ear to this most important of all questions. Be assured of one thing, we are not here as a matter of chance: someone has put us here, and for a purpose, and to discover what that purpose is, and to seek earnestly to realize it, is the one thing of paramount importance for us. Every day God is thundering in our ears the solemn admonition: "O that they were wise; that they understood this; that they would consider their latter end."

When the time comes for us to drop out of life, when the earthly pilgrimage is over, how sad it will be, if we have been living a self-centered life; if our thoughts have been only for creature comforts, for the perishable things of time and sense with little or no thought for the higher and nobler things which enter into, and which make for uprightness of character, and life eternal. To drop out, and not attain to anything worthwhile, anything to be remembered by, to be loved and respected for, is sad indeed. And yet that will be sure to be our fate unless we come to think of life seriously and address ourselves earnestly to the task of building a noble character. When the time comes for us to go, may it be with joy, and not with sorrow.

In order to have inward peace there must be the consciousness, induced by the indwelling of the Holy Spirit, that we are trying to order our lives according to the will of God. There can be no lasting peace where the life is not in harmony with the will of God. Where it is our desire, and where we are striving to please God and not ourselves, there is sure to be peace, a sense of inward quiet and satisfaction. It can come in no other way. Out of a self-centered life,—a life dominated by our own evil passions, inclinations, desires, there can never come peace of soul. It is only where God is in command, in control, is the dominating force that the inner calm follows, that there is peace, lasting peace.

The only religion today that is abreast of the times, that is adequate to meet the needs of humanity, is the Christian religion. Never mind what progress the world may make in the domain of knowledge, in science, in art, in philosophy, it will never outgrow Christianity. No higher ideals, no nobler principles will ever be formulated; no loftier standard of character and conduct will ever be set up. There is no higher, there can be no higher than the measure of the stature of the fullness of Christ. On the loftiest pinnacle he stands, and will ever stand, "a light to lighten the Gentiles and the glory of Israel."

The subject upon which we are to speak, as ministers of the gospel, should be clearly defined in our own minds, and should be so stated as also to be clearly defined in the minds of the hearers. All that is said, by way of amplification or illustration, should have reference to it. When the sermon ends, the subject should be still clearly in the minds of the hearers, and an ever-deepening sense of its importance. In no part of it should the audience be allowed to forget it, or to stray off in other directions. Paul says, I press towards the mark. And every sermon, in the subject matter of it, should be a steady forward movement towards the mark, i. e., towards the subject that it is seeking to unfold. The theme should be one, and the aim should be to hold the attention to it, from beginning to end.

Jesus Christ came to redeem humanity. Humanity can be redeemed, however, only as the individual is redeemed. It is only as the individual is brought to Jesus Christ and accepts his leadership, yields obedience to him, that humanity, the race, the community will feel his saving influence. Our task, as Christian workers, is mainly with the individual. It is the one sheep gone astray that must be sought and brought back. We do not realize this as much as we should. It is the social aspect of the work to be done that we are just now stressing most. We are in danger of over-emphasizing this part of it to the neglect of the other side. The salvation which Jesus Christ came to effect is primarily for the individual. In proportion as individuals are brought over and under Christian influences will society be redeemed. In this way, and no other, is it possible of attainment.

Human nature at best is pitifully weak. In the presence of temptation, unless backed by some strong religious principle, it is almost sure to yield. If we are to stand in the evil day, we have got to be armed with something besides our own strength. We need to put on the armor of God, as the apostle puts it. The man who trusts in his own strength or resisting power, will be sure to go down to defeat. Our only safety is in being armed with power divine, is in laying hold of the help that is proffered us in the Scriptures. Paul felt that he was adequate to any emergency through Christ who was his strength and support. And, weak though we be, we can do the same.

In order to know people you have got to live with them. No mere casual acquaintance, or occasional meeting with them is sufficient to reveal their real character. Most people have two sides to them,—a good side and a bad side. The bad side they ordinarily seek to conceal. It is only when we are thrown much with them that it comes out. Because of this fact our judgments of others are often very erroneous. It depends upon the side that they reveal to us as to whether our judgment of them is favorable or unfavorable. The same person may be thought of very differently by different persons. Most of us are half angel and half devil. Our aim should be to reveal only the good and to eradicate the evil. The devil part of our nature should be suppressed, and the good only be allowed to remain.

In the Bible everything is done to induce people to do right, and to dissuade them from doing wrong. Nothing is left undone to show them that doing right is profitable, and doing wrong is unprofitable. Everywhere in it, it shows that the way of the transgressor is hard, and that the way of the "just is as the shining light that groweth more and more unto the perfect day." Wonderful book! It is indeed the book of life. And the more we read it and follow its precepts, the wiser and better we become. It is truly a lamp to the feet and a light to the path of all who wish to be led in the ways of peace and holiness.

I am now nearing my seventy-ninth year, and during that time I have had little or no social contact with white people. And I cannot see that I am any the worse for it. It has, certainly, not

interfered with my happiness in the least. Knowing how they feel along the color-line, I have never sought any social relations with them. I have lived in Washington City, for example, for fifty years, and during all that time have been a member of the Washington City Presbytery, in good and regular standing: and yet I have never had a social call from a single white member of it, or have I ever made a call on any of them. I have gone on the even tenor of my way, finding all my social relations with my own people, and have been perfectly content with their society. White people, who think that colored people are crazy for social contact with them, are greatly mistaken. Self-respecting colored men and women have no such wish. All they ask is to be let alone to find their social contacts with such persons as may be mutually acceptable to each other. It is not a thing to be forced; it is not a thing that is desirable except on terms of perfect equality. Where there is the feeling of superiority and of inferiority there can be no real true social contact. It is a relation that exists only between equals, and not between superiors and inferiors. Until the white man gets rid of his race prejudice, colored people, who respect themselves, have no desire for social contact with them, and will accept it only where they can conserve their self-respect.

Rum, women, the love of money, and worldly pleasures, are now, and have been the main gateways to hell. Thousands and tens of thousands are going down to ruin through them, and still the crowds go on increasing. "Wisdom crieth without: she uttereth her voice in the streets; she crieth in the chief place of concourse, in the opening of the gates; in the city she uttereth her words, "but to no effect, they go unheeded. How hard it is for the children of men to learn wisdom, true wisdom, which is to fear God and keep his commandments. Broad is the way that leads to death, and there are many in it, as Jesus said, and, as we all know to be true. Happy are those who have the sense to turn away from the lust of the flesh, and the lust of the eye, and the pride of life, to the higher and nobler things of the Spirit. It is sad to see the multitudes as they are pressing their way down to death.

Much has been said, and is being said, on the subject of marriage and divorce. What Jesus said on it, is final, and embodies the highest wisdom, embracing the greatest good and the least evil for the individual and for society. Jesus knew all about conditions



attending the marriage relations; and it was with a full knowledge of such conditions, that he made it a union for life, inviolable except for one cause, adultery. When it becomes necessary, the parties may separate temporarily, but neither can marry again. It is their duty, where it is possible, to make up their differences, and come together again. Otherwise they must remain as they are. This arrangement, all in all, is the best for the family, and, as time goes on, will be seen to be such. The substitutes that have been suggested by man have brought no improvement, but rather have made things worse. No other arrangement for keeping the family together has been found to be so effective and so beneficent, all in all. Any attempt on the part of man to throw down barriers which God has set up, to remove restrictions which he has decreed, to substitute human wisdom for Divine wisdom, will result only in evil. It is folly for man to think that he can improve on God's way of doing things. It will be found always, that the wise, the sensible thing to do, is to follow the course which he has marked out. To trust in our own wisdom when it runs counter to Divine wisdom is simply to play the fool. We may always take it for granted that God knows, under all circumstances, what is best. He makes no mistakes; he never blunders. When he speaks, therefore, it ought to be final on any matter.

In Christian lands there are 'evils, and great evils, but they exist in spite of Christianity, not with its approval but against its known principles and ideals. There is always a moral sentiment, not as pronounced as it should be, but, nevertheless, a sentiment against the evils that curse society. On the other hand, in non-Christian countries, India, e.g., the prevailing religious sentiment is back of most of the evils, and stands ready to defend them. The amazing thing is that the most glaring of these evils are enjoined, justified, upheld, by the teachings of their religious books, such as caste, widowhood, child marriage, polygamy, the degradation of woman. In Christian lands, the Christian religion in its purity, is always and everywhere opposed to evils of every kind. It is an aggressive force for righteousness; its trend is ever towards higher and better things. It enjoins nothing that is evil; it tolerates nothing that is evil; it commends only, and stands only, for what is true, and just, and pure and lovely and of good report. And, this is the religion that the world needs and must have if it is to be

redeemed and made a fit place to dwell in. The more we study the religion of Jesus Christ, as reflected in his character and life, the more we realize the truth of what the prophet Isaiah wrote in that glorious prophecy of his: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Thank God, the Light has come, and it has come to stay, and will go on shining until it has filled the whole earth, until Messiah's kingdom shall extend from the river to the ends of the earth. What heathen lands have become, the depths to which they have sunk under heathen religions, is the strongest possible argument for Christian missions, for bending all of our efforts, to go into all the world, as we are directed to do by the Master, and preach the gospel unto every creature. The more we learn about heathen lands, the more imperative is the demand. We dare not withhold the light.

The early Christians, men like Paul and others, never compromised with the evil forces about them. They suffered persecution rather than yield one iota of Christian ideals and principles. It showed that they were sincere, that they believed what they preached. And that was in part the secret of their power, they commanded the respect of those about them. And it is just here where the Christian church today sadly fails. It does not live up to its profession; it is not true to its avowed ideals and principles. And that is why it counts for so little in comparison with what it might count for. The early missionaries in proclaiming Christianity lived what they preached, practiced what they taught. It was their exemplary conduct as much as anything else, that paved the way for the triumph of Christianity. It is a lesson which we all need to learn; and which stands in the way of the progress of the kingdom of God as almost nothing else does. It is a shame that it should be so; that there are so many of us whose inconsistent living is keeping thousands out of the fold, and, knowing this, we still go on putting our light under a bushel, living in a way to discredit the religion which we profess.

The man who is looking for ease, who is not willing to toil, to sacrifice, to endure hardship, will never amount to anything or

count for anything of value. The people who toil, who are willing to sacrifice, are the ones who succeed, who achieve success, who make something of themselves and who make their influence felt. The upward way is never an easy way. It involves always toil and sacrifice. Longfellow has well said,

The heights by great men reached and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night.

Parents should be very careful not to allow their children, especially little children, to get away from under their influence, particularly, with near relatives who are apt to spoil them by allowing them to have too much their own way instead of keeping them under proper discipline. The discipline of the home is what they most need, provided that discipline is what it ought to be. Overindulgence is sure to spoil the child, and that is more likely to occur away from home than in it. The child wants to have its way, and will have it, unless a higher will interposes to direct, to control. The aim of true discipline is not to break the will, but to direct it properly. I was thrown with a little girl about seven years of age this summer in the family where I was stopping. The child was an unusually bright child, with the possibilities of developing into a good woman; but she was self-willed, determined to have her own way; and the aunt with whom she was spending a little while was very fond of her, and rather than cross her would yield to her again and again when it was clearly not best for the future of the child. The sooner that child, beautifully situated as she was, is taken out of that environment and sent back into the environment of her home where she will be under proper discipline, the better it will be for her. The indulgent manner in which she was treated by the aunt was with the kindest intention, but looked at with regard to the good of the child, it was anything but kind. In all of our treatment of children the thing to be kept ever in mind is not what is most pleasing to the child or easiest for us, but what is best for her future development and well-being. It is not what a child wants to do that is always best for her, and, fortunate, is it for her, if her lot is cast with those who know what is best for her, and who will patiently, lovingly lead her in the way she ought to go. Overindulgence, a sickly sentimentality in dealing with children, has been the ruin of many. Let all parents and

all who have to deal with children be on their guard just here. Wisdom is what is needed, wisdom to direct.

Don't tell your troubles to others. They have troubles of their own. There is no reason why they should be burdened with yours. The great burden bearer, the Lord Jesus Christ, is the one to whom we should carry them, and leave them with him. He can help us as no one else can. Happy for us if we have learnt the secret of his power to help in every time of need. He can help, will help, wants to help. It is for us to avail ourselves of his aid. And this we are encouraged to do. The exhortation is: "Casting all your care upon him, for he careth for you."

Dark days, of one kind or another, come into every life. There seems to be no escape from them. It is a providential arrangement over which we have no control. And, the great problem is, and has been, what to do with them, how best to utilize them, to make them an asset and not a liability? To that question there is but one satisfactory answer. When dark days are upon us our only hope of relief from the pressure which they put upon us, is by looking above, by accepting them as a part of God's providential arrangement for us, and, which, he will make plain to us by and by. Jesus said to Peter when he was in the midst of circumstances that greatly perplexed him, "What I do thou knowest not now, but thou shalt know hereafter." It was that assurance, followed by the additional statement, "If I wash thee not, thou hast no part or lot with me," that wrung from Peter the words, "Lord, not my feet only, but also my hands and my head;" and that made him willing to wait for the explanation of what seemed to him an intolerable condescension on the part of Jesus in offering to wash his feet. It is the willingness to submit our judgment to the orderings of Providence that alone brings peace, quiet, inward repose. Paul's words in II Cor. 12:9, 10, are well worthy of our consideration in this connection: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Whatever the judgments of men may be about us, it is always well to remember, that there is a final judge before whom we shall

all one day stand. The estimate which he puts upon us is the important, the decisive thing. If our conscience is clear, therefore, if our aim is to do right, if the fear and love of God have been our ruling principles, we need have no fear, whatever the judgments of men may be. The apostle Paul in his last letter to Timothy (2:15) gave this exhortation to him, "Study to show thyself approved unto God." And, if that is our aim, if that is what we are trying to do, we need have no fears as to the final issue.

I listened yesterday to a sermon from the text, I Peter 4:12, 13. The theme of it was, "Enduring fiery trial because of the kingdom of heaven, or because of our efforts to advance it." In all probability, there was not a single person in the audience who was passing through any fiery trials because of the kingdom of God. The most of them were content to be in it, but were in no way, or were but little concerned about its advancement, certainly, had no intention of enduring fiery trials because of it. The sermon might just as well, therefore, have not been preached. It had no reference to, and was fitted to meet no special need in the state or condition of the hearers. This is one reason why many sermons fall flat, count for nothing. Two things ought to be true of every sermon:

1. The theme presented should be intelligently treated, clearly thought out, and presented in simple, understandable language:

2. It should have reference to the state, condition, or needs of the audience. To talk about matters in which those present are not interested, or that in no way concern them, is simply a waste of time. Why should a man, with even ordinary common sense, preach such a sermon under such circumstances? The aim of the sermon should always be to help the people in some way to a better understanding of the truth, to warn them against evil, or to stimulate them in the direction of what is right. If it doesn't answer any of these ends, it is of no value. There is no reason, earthly or heavenly, why it should be preached.

Our knowledge of Jesus Christ, so far as the facts that make up his earthly life are concerned, we may know perfectly; may know by heart all his miracles, parables, discourses, sayings, and yet have none of his grace, be in no respect like him in character. Our knowledge of him however full, however perfect, unaccompanied by his grace, his rare and beautiful spirit is of no value, either to ourselves or others. Hence the importance of linking

both together, of growing in the grace and in the knowledge of the Lord Jesus Christ, as we are exhorted to do in the Scriptures. Unless this is true of our religion, it is but sounding brass and a tinkling cymbal.

The pulpits in any community that have maintained their influence, and held the attention of the people through a number of years have been those that have been concerned about feeding the people on the Word of God; that have kept Jesus Christ steadily to the front; and spiritual things ever in the ascendancy. There is no other source of abiding influence for any pulpit in any community.

I talked not long ago to a young minister who is making quite a reputation for himself about the importance of sticking close to the Word of God in his pulpit ministrations. He said in reply: I am coming more and more to see the importance of what you have said. I am realizing more and more that the only substantial food upon which to feed the people in order to make them strong, to build them up in Christian character, is on the pure, unadulterated Word of God. Other things that may be lugged in may interest them for the moment but no substantial good will come from that kind of preaching. And the sooner all of our pulpits learn that great lesson the better it will be, the more commanding will be their influence, and the greater the results of their ministrations to the kingdom of God. The supreme mission of the pulpit, its only mission is to preach the gospel, is to expound the Word of God. What the people need to know is not what we think, what we have to say, but what God thinks, what He has to say. And this the apostle Paul fully understood, and never deviated from it, but held fast to it to the end of his wonderful ministry.

How important it is on the voyage of life to be in touch with someone who knows, not who thinks he knows, but who knows that he knows, as in the case of Paul on his voyage to Rome. Paul knew that there was danger ahead, and he knew because he was in touch with One who knew, and who had communicated the same to him. The apostle saw what was coming, if his counsel was disregarded; but he had no power to keep those that were with him out of danger except to warn them. And this he did, but his warning was not heeded. And the result was they reaped the consequence of not listening to him. The man who is in touch with God, and who

follows his lead will make no mistake, will do nothing that he will have reason afterwards to regret. This supernatural, Divine touch we may all have. It is for us to see that we have it, in all the relations of life.

The longer I live, the more I see what is going on about me in all the walks of life, and the result to ourselves and to others, the more am I convinced of the truth of what Solomon says, "Fear God and keep his commandments for this is the whole duty of man." It is because men are not fearing God, are not keeping his commandments that things are as bad as they are, that there is so much wickedness in the world. We can't eliminate God, we can't turn a deaf ear to his commands, and not be steadily going down in the quality of our being, and not be making things worse for ourselves and for others. And only as we learn this great lesson will the outlook for humanity be any better, any brighter. No God is the way steadily downward from bad to worse. Only as the fear of God comes in and controls the life will it function as it ought.

A good deal of unfavorable criticism is just now being heaped upon the head of a Rev. William S. Blackshear, rector of St. Matthew's Protestant Episcopal Church, Brooklyn, N. Y., because he openly, publicly declared that he wanted no colored persons in his church.

After all, the only difference between him and the average white minister in this country is that he has the courage to say what his real sentiments are. The way he feels is just the way that the great majority of white ministers in this country feel: they would rather not have Negroes or people of color in their churches. The Rev. Mr. Blackshear is simply reflecting the sentiment of white Christianity in the United States which insists upon colored people worshipping by themselves, keeping to themselves. The simple fact, however it may be denied, however hypocritically the opposite may be asserted, is that white churches are for white people and not for colored people. And all that this Mr. Blackshear has done is simply to avow that fact publicly and honestly, shamefully as it is, and as damaging as it is to the brand of Christianity which he represents, and which the white churches generally represent. So far as the color line is concerned, white American Christianity has been and still is absolutely rotten, utter-

ly alien from the spirit and principles of the religion of Jesus Christ. Instead of blaming Rev. Mr. Blackshear, rather let us turn our weapons upon the brand of Christianity that exists in nearly all of our white churches. Call it by whatever name you will, but to call it Christianity, to associate it with the sacred name of Jesus, is a lie. It is not Christianity, and those who are responsible for it know that it is not. Is it not time for them to be honest with themselves, and cease to cloak their hypocrisy under the sacred name of religion, certainly not the Christian religion. Race prejudice can never be justified, can never be made respectable by associating it with the Man of Galilee. Instead of helping to give it respectability, it renders it all the more hateful, all the more detestable by contrast. He knew no color or race lines, and we who profess to be his followers, must know none.

Meet every man as a brother, and treat him as you would be treated, and you will be sure not to infringe upon any of his rights, or to injure him in any way; but will be a help to him and not a hindrance, a blessing and not a curse. A sense of brotherhood will go very far towards smoothing the way for ourselves as well as others. It is a lack of brotherliness that makes most of the troubles that disturb mankind.

It takes time to effect moral and social changes. While we are waiting, however, we must be working, and above all, must be true to what we believe to be in harmony with the Word of God. It takes time to effect changes for the better, but while we are educating, we must also be living exponents of what we believe, of what we stand for. The most effective education is to live our conviction, to be true to our ideals and principles.

We have just been passing through a period of inclement weather. Day after day it has been raining, with not a glimpse of the sun, it was difficult even to read or write without artificial light. And the one thing that particularly impressed me, was how utterly powerless we were to effect a change. We could do nothing but wait until nature itself brought about the desired change.

And so, it occurred to me, there are times in life when we find ourselves in the midst of circumstances when we are powerless to do anything to change them. The only sensible thing to do, as in the case of the weather, is to wait, patiently, sweetly, the unfoldings of



Providence. If we trust him the clouds will roll away, the light will return, things will grow better.

Heaven stands for the idea of lasting fellowship with God with all the evil environments of earth eliminated. It is living in an atmosphere of purity and holy joy—living ever under the sense of the Divine approbation. The question in the Fifteenth Psalm:

Lord, who shall abide in thy tabernacle?  
Who shall dwell in thy holy hill?

has reference to that state of blessed fellowship with God through all eternity. It is this high privilege that is held out to all of us if we will embrace it by surrendering ourselves to Jesus Christ and follow in his footsteps.

God, as the great reality, to whom we can go for counsel, for aid, for help, as we journey on through life, means nothing to some people. The result is, when troubles come, when they are in need of help, of guidance and comfort, they have no one to look to, to depend upon, except poor, shortsighted, dependent creatures like themselves. In the things that lie beyond the reach of man they are helpless. What a great thing it is, as we go through life, to have an Arm Divine upon which to lean, an Intelligence and Power to which all can appeal in the hour of our need—One who is all-wise, all-powerful, all-loving! The man without religion, without a hold upon the Eternal, is, of all men, most to be pitied.

Rum, women, the love of money, worldly pleasures have been the main gateways to hell, and still are. Thousands and tens of thousands are going down to ruin through them.

Wisdom crieth without;  
She uttereth her voice in the streets:  
She crieth in the chief place of concourse,  
in the opening of the gates:  
In the city she uttereth her words:  
How long, ye simple ones, will ye love  
simplicity?  
And the scoffers delight them in scoffing,  
And fools hate knowledge?

But to no effect. The crowds still go on down to death.

The main business of the minister each week is to be searching the Scriptures, with a view of gathering food, spiritual food, for the members of his flock and all others who may be present at the public services. He is the shepherd of the flock, and it is his business, the responsibility is his, to lead his flock ever into green pastures and beside still waters. And this he will be able to do only as he is a careful and prayerful student of the Word. No outside business of a worldly or secular character, having to do with his selfish, personal interest, must be allowed to interfere with his full preparation to feed the flock over which he has been placed by the Holy Spirit. Too often this solemn obligation is not recognized as it should be, and the result is the flock suffers, the work is neglected. Other things are allowed to come in and absorb the minister's attention.

The subject of the sermon should be so presented as to arrest the attention, as to excite the interest of the hearers. How is this to be done?

1. The subject itself should be of value, of real importance—a subject worth considering.

2. It should, somehow, connect itself with some phase or matter which affects in some way the interest of the hearers. People are always ready to listen, and listen attentively, to what has to do with their interests, welfare, happiness. The subject must somehow have to do with what they are interested in, with what concerns them.

3. It must be presented in an attractive way. The minister must be wide awake, sincere, in earnest, if he hopes to get and hold the attention of his hearers. He must show that he himself is interested.

A sermon merely as a literary production, however perfect according to literary standards, if that is its leading characteristic, its chief merit, is of little or no value as a spiritual instrument for the advancement of the kingdom of God. A minister whose aim mainly is to produce something of literary value has failed to understand what his real mission is. Paul, in speaking to the Corinthians (I Cor. 2:2-5), said: "For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear and in much trembling. And my speech and my preaching was not with enticing words of man's

wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

That is the only kind of preaching that is of any value. The aim of the minister should be to expound the Word of God, to set forth clearly and forcibly the truth of God, and not to display his literary ability or attainments. It is the heart and conscience that he wants to reach, and only as he does that, however perfect his sermon may be as a literary production, it is a failure. This does not mean that a minister should not endeavor to express himself in the best literary form, but only that the great dominant thought with him in the preparation of his sermon should be the truth which it conveys, the substance rather than the form which it takes.

Of all the characters in the New Testament, there is something about Jesus Christ that sets him apart from them all. There is a quiet dignity, a majesty, a poise, a perfect command of himself, never excited, never at a loss for the right word and the appropriate action whatever the circumstances might be, bearing about with him ever the marks of superiority, of unusual gifts and endowments, and yet mingling with the utmost ease with men of all classes and conditions, and with nothing of a condescending, patronizing air—meeting every man as a brother, even publicans and sinners, and sharing with them the best that he had. Marvellous was his patience, tenderness, gentleness, self-effacing love. We stand before him as we stand before no other character in the New Testament, in adoring wonder and adoration.

The effectiveness of the gospel depends upon no mere human device, however perfect, but upon the faithful preaching of the Word, backed by the presence and power of the Holy Spirit. The wonderful work that was accomplished through the apostle Paul in the spread of Christianity in face of the most powerful and adverse forces was that his preaching was not "with enticing words of man's wisdom, but in demonstration of the Spirit and of power." And that is not only the most effective way, but the only way to carry on successfully the Lord's work. It has always been and still is: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." And the sooner we ministers learn that and

cease resorting to all kinds of human devices, the better it will be, the greater will be the results that will attend our ministry.

The task of setting up the kingdom of God in this world is a tremendous one. The matter of immediate interest for each one, however, is What am I doing to set it up in my own heart and in the immediate circle in which I am moving, and in the community in which I am living? The place to begin is with ourselves, and then with those immediately about us. It is the leavening power of our own character and lives cast in the mould of Christ's character and life that is to effect the transformation—the contagious influence of a sanctified life. We must live the religion that we profess if others are to be affected by it. Talking about it is not enough; it must be lived; its high ideals and noble principles must be exemplified in the lives of its professors.

It is surprising how little interest is felt generally in the matter of maintaining a high moral standard. It is never a welcome subject with the generality of men. The less said on the matter, the better they are likely to be pleased. It is sad that it is so, and it shows conclusively the low plane upon which the average life moves. It is never a popular subject anywhere. It never attracts the crowd. It is never a drawing card. Talk on anything else except morals if you hope to attract the multitudes.

The task of winning the world to Christ is a slow and difficult undertaking, but we must not become discouraged because of the meagerness of the result. We must continue faithfully and earnestly to do with our might what our hands find to do. We have nothing to do with the outcome; that is with God. Our part is to plant and water; the increase is with him. Our concern is to be faithful in the use of all the appointed means of grace. It is faithfulness on our part that is the important thing. In due season, we are assured, if we faint not we shall reap. The ultimate result is assured. Our labors are not in vain.

“If meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble,” said the apostle Paul. How wonderful is this spirit! Let loose in the world, diffused everywhere, what will it not accomplish? To so order our lives, in touching other lives, as to be a blessing and not a curse

should be our constant aim and desire. Paul was willing to give up anything, to make any sacrifice if by so doing others might be helped by him. He allowed no personal, selfish consideration to destroy his influence for good. It is this noble spirit that we all need, and must have, if things are to get better, if we are to be rescued from the abyss of selfishness into which so many have fallen. It is the Christ-spirit, preeminently, that here stands out in the words of the apostle.

I have just finished reading, as I had done several times before, "His Mother's Sermon," by Rev. John Watson, or Ian Maclaren. It would be a good thing for young ministers particularly and for all ministers to read this story over at least once a year. It would help to put them in the proper attitude for preaching. It would help them to realize what the great theme of the pulpit should be and the spirit in which they should come to the sacred task in humility, relying not upon their own ability and eloquence, but upon the presence and power of the Holy Spirit. If I had the money I would put a copy of this story into the hands of every student graduating from all the theological seminaries in this country and throughout the world. It would be an investment that would richly pay.

I have seen nowhere a clearer and more masterful statement in justification and defense of the 18th Amendment to the Constitution than that of Dr. John Haynes Holmes in his debate with Clarence Darrow in New York City. Mr. Darrow's statements seem trivial by the side of the clear, sensible, convincing statements of Dr. Holmes. It would be well for the temperance forces to give as wide a circulation as possible to Dr. Holmes' arguments. They appeal to one's common sense and to what is best and noblest in man.

All useful work, work that serves a good purpose, is honorable, never mind of what grade it is. The man who collects the garbage or who sweeps the street may be, in point of character, a better man than one who is a clerk or who sits behind the teacher's desk, and is, therefore, entitled to greater respect. It is not the grade of work that determines respectability, but the grade of the man

who does the work—how he does it and what his own moral character is. As the poet has expressed it:

Honor and shame from no condition rise;  
Act well your part; there all the honor lies.

If we ourselves are honorable, and as long as we are, we need never be ashamed to engage in any useful work.

I am today, November 4, 1929, seventy-nine years of age. I am weak, and growing steadily weaker. I am suffering from vertigo; my eyes are also failing me, so that I read and write now with much difficulty. I have much to be thankful for, however. I am not confined to my bed. I am able to go out to my meals; also to attend the church services, to teach the Adult Bible Class, and to preach occasionally. How much longer I am to be here, I do not know, but, be it long or short, I am deeply sensible of the Divine goodness; my heart is filled with gratitude. I can never thank God sufficiently for the way along which he has led me during all these years. I find myself saying, over and over again, with David, "Bless the Lord, O my soul. And all that is within me, bless his holy name."

In profound reverence and adoration I bow before Him. It is impossible for me to live my life over again, but if I had the opportunity I am sure I would greatly improve it in many respects. While thankful that I have been enabled to do as well as I have, I am far from being satisfied with the record I have made. And, if I feel that way about it, I know how very, very imperfect it must seem to God, our heavenly Father. As I look back over life, how little even of our best efforts measure up to the Divine standard. At most, it is only a very imperfect record. Fortunately, we have the merits of the atoning blood of Jesus Christ to fall back upon. In Him all of our deficiencies will be made up. There is no room for boasting, for foolish pride. When we have done our best, how far short we come of the mark!

The friends have been very kind in thinking of me on this day—thinking that my birthday was worth remembering. I have not myself, however, ever been very much inclined to take notice of it. Not a great many birthdays are worth remembering. Most of the people have counted for but very little as an asset to others; their lives have meant but very little except to themselves: with them

life has been only a selfish struggle for the loaves and fishes and for its fleeting pleasures. Well may we ask ourselves when we are thinking about celebrating birthdays what there is in them worth remembering, that justifies the keeping of the memory of them alive. If the life has counted for anything of real value to ourselves and others, let us make merry as the days return, but not otherwise. Unless it is counting for something worth while, it is a thing to be ashamed of rather than to be proud of.

True religion is belief in Jehovah, the great Being revealed to us in the Scriptures of the Old and New Testament, who is infinite in wisdom, power, holiness, justice, goodness and truth; upon whom we are dependent and to whom we are responsible, leading us to trust him, to love him, to obey him in all things. Such is true religion: it is such a conception of God firmly fixed in the mind and exerting over us a constantly dominating influence, and lifting us more and more into moral and spiritual likeness to God. It is a purifying and ennobling influence; it pulls us ever away from sin and always in the direction of holiness of heart and life. It is a priceless treasure that no one can afford to be without. God entrenched in the heart is a mighty saving power.

The center of Christianity is the cross. It is Christ crucified that is the power of God and the wisdom of God to every one that believeth. By his suffering and death an atonement was made for the sin of the world. And that atonement is available for all who will accept it, and who, forsaking their sins, take Jesus Christ as their prophet or teacher, and as their king or Lord. It is out of such a relation to Jesus Christ that the Christian life comes and also the Christian hope. Beginning with faith in Jesus Christ, in his atoning blood, and followed by obedience to him, the heart is purified, is controlled by love, and produces that particular form of life called Christian; and that life leads to and culminates in the great hope of the future. Believing in Christ, living for Christ, making his ideals and principles the rule of our lives, naturally, as he has assured us, we shall be with him in the great beyond and shall share his glory.

There is every reason, therefore, why we should link ourselves to him and so make sure not only of real, true happiness here, but of eternal happiness beyond. The man who comes into vital touch

with Jesus Christ and remains in vital touch with him is laying the only foundation for lasting peace and happiness, both here in this life and in the life to come.

We should always, as far as possible, avoid strife in our relations with others unless a principle is involved. A principle should never be sacrificed in order to avoid friction. If standing up for what is right, just, honorable, brings friction, it will have to come. There can be no compromise under such circumstances. But where there is no principle involved, yielding a point for the sake of peace is all right, is commendable. It is not a sign of weakness, but of strength. It was the spirit that actuated the apostle Paul. He became all things unto all men where there was no principle involved. And it is the spirit that we should all possess. It is very necessary that we have it if we are to get along peacefully with others.

Some sermons are made up largely of mere words, words thrown together without any center around which they gravitate—there is no central thought, no dominating idea; it is, at best, a mere conglomeration, a something loosely thrown together, an unorganized mass of anything that happens to be passing through the preacher's mind. Against such poorly prepared sermons I wish to register my emphatic protest. It is bad for the preacher and it is bad for the hearers. We need in our pulpits clear thinking and thorough preparation.

Each sermon should be made vital, should have a definite spiritual aim, and everything that enters into it should tend to further the end sought. A sermon that is a mere formality, or that comes in simply as a part of a certain order of events merely to fill up the time allotted to that part of the service is of no value whatever. It must be something more than a mere formality. It must possess a value of its own and must convey a living message. So many sermons that we hear are mere routine performances. And so count for little or nothing.

The cold, half-hearted, indifferent manner in which most of us who profess to be Christians are serving the Lord Jesus Christ is a disgrace to us, and is one reason why we derive so little from our profession of faith. Religion, to be of any benefit to us, must be



heartily entered into and faithfully pursued. The kind of religion that most of us have we had just as well be without it. It is nothing but a sham, a mere empty, meaningless profession, which does us no good and does the cause of Christ a great deal of harm. In simple honesty, we ought to make up our minds to be true to what we profess, or else cease to pretend to be what we are not and what we have no honest intention to be. In this way only can we hope to maintain our own self-respect or be worthy of the respect of others.

If there ever was a time in which we needed in our pulpits strong men, men of vision and of courage, it is in this degenerate age in which we are living. I see from the papers that Rev. R. W. Brooks, pastor of the Lincoln Temple Memorial Congregational Church, is being criticized because of a sermon which he preached denouncing the immodesty and indecency of the young people at an entertainment given by them which he attended. He was shocked, deeply, painfully shocked by what he saw. Instead of being blamed, he ought to be congratulated for the stand which he has taken. As a minister of the gospel it was his duty to cry aloud, to lift up his voice like a trumpet in condemnation. And the fact that he did it is greatly to his credit, and those who are now criticizing him will commend him all the more for it in their serious, sober moments. There are too many time-servers in our pulpits who, for fear of losing favor with the people, are too ready to tolerate or pass over in silence things that they know to be wrong. Such men are nothing but hirelings, a disgrace to the pulpit and traitors to the God they profess to be serving. I hope that Mr. Brooks will stand his ground and not be driven from the right and proper position which he has taken in this matter. We need, in all of our pulpits, men who fear God, but have no fear of man. Only such men are fit to stand as God's representatives in a world such as we are living in. The apostles said, "We must obey God rather than man." And that is the spirit that must take possession of everyone who dares to call himself a minister of Jesus Christ.

One thing we may be sure of—if we sin we shall suffer. We can't sin without suffering. There is no exception to that law. We may ignore it, but the penalty will follow just the same. The way of

the transgressor is now and ever has been and ever will be hard; and has been made so purposely as a warning to all transgressors. If we break the law and persist in doing so, it will ultimately break us. There is no escape. Be sure your sin will find you out is not only the declaration of God's word, but is also the testimony of universal experience. The man who goes on sinning is therefore a fool, and will have no one to blame but himself when the crash comes.

The Christian life is a very simple life; it is a life of union with Christ through faith, and following his lead, doing the things that are pleasing to him, that are in accordance with his will. Thus linking ourselves to Christ and remaining in touch with him, ever responsive to the guidance of the Holy Spirit, we shall find peace and happiness and shall be a blessing to others. It is so simple, and yet out of it such glorious results flow. The sooner we enter upon it, begin to live it, the better it will be for us and for all with whom we may be thrown. You can't live the Christian life and not be happy; you can't live the Christian life and not be a better man and woman; you can't live the Christian life and not be useful, a help and blessing to others. There is every reason, therefore, why we should begin to live it, and begin at once.

The more I come to know of the Lord Jesus Christ as he is set before us in the four Gospels; the more I come to see the inner workings of his great soul, the noble spirit that actuated him in all that he did, the more I am drawn toward him, the greater is my admiration of him. The more intimately I come to know him, the more beautiful he becomes, the more I am attracted toward him. And, while it makes me realize more and more my great deficiencies and how immeasurably he towers above me, yet it doesn't discourage me: I find myself still desiring to come more and more under his ennobling influence. The vision beautiful still holds me, still draws me with ever-increasing power. May it always be so; may it never lose its hold upon me.

The apostle Paul lived an earnest Christian life. He threw his whole soul into it. It was literally true, "For him to live was Christ." And the result was he grew in character to magnificent proportions, and was a source of great blessing to others. By giving

himself wholly to Christ he made a record that will never grow old, but will continue to be an inspiration to others in all coming time. It is the kind of life that we should all strive to live. It is the life that we can all live if we make up our minds to do so. And shame on us if in the presence of this splendid example we continue to live the kind of life that we are living, that the great majority of us are living, cold, half-hearted, indifferent, void of all enthusiasm.

The apostle exhorts us, if possible, to live peaceably with all men. If, after trying earnestly, however, we find it impossible to do so, it seems to me the only sensible thing to do is to separate from the party that causes the friction. It is better for both parties that they separate. In the case of Abraham and Lot we have a case in point. The course taken by Abraham was the wise, the proper one to take. He and his nephew separated, and that ended the trouble. There is no use trying to preserve the peace where experience shows it to be unavailing. Separation is the only sane course to pursue.

I feel sure of one thing, believe firmly in one thing—that the Lord is leading me. What he is leading me to, what particular experiences are before me, whether the days are to be dark or bright, pleasant or unpleasant, I do not know. I only know that whatever comes my way is ordered of the Lord, is by his appointment. Knowing, therefore, of his wisdom, power and goodness, I am sure that my interests will not suffer, that the outcome will be for my good. In that confidence I await all coming events as they unfold themselves day by day. It is a philosophy of life that brings peace, contentment as nothing else does. It has in it the assurance that “All things work together for good to them that love God”; that are trusting him, that are yielding themselves in loving obedience to him. And in that assurance I am resting, calmly, sweetly resting.

The only solution of the world problems today having to do with man's highest welfare and happiness is to be found in Christianity. The ideals and principles of Jesus Christ honestly adopted and conscientiously lived out will do what nothing else can do. As long as selfishness, out of which come the lust of gold and the lust of power and the lust for pleasure, rules, things will steadily grow worse until it ends in the total wreck of our present social

order. The Christ principles and ideals will alone be able to check the downward course and bring about a change for the better. There is no other way. Jesus Christ is the Light of the world—is the way, the truth, and the life. It is vain to look anywhere else, to seek guidance from any other source.

The mission of the minister is to teach and preach—to expound the word of God, line upon line, precept upon precept, and to proclaim the message of salvation, conditioned upon repentance toward God and faith in the Lord Jesus Christ. If he is faithful in these two particulars, he will vindicate his right to be called an ambassador of God. He is called to a specific work, and only as he concerns himself about that work and gives himself unstintingly to it is he fulfilling his high calling as a minister of Jesus Christ. He is to be instant in season and out of season; he is to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

One trait of character which I sometimes find in people is the disposition to hunt up, to run down everything that is unfavorable to others; that tends to set them in a bad light. What they are looking for, ever and anon, is not the good but the bad; they have the instinct of the buzzard; they are always in search of carrion, of what is offensive, of things which emit unpleasant odors. It is a detestable trait of character, and should be despised by everybody. Let us seek to get as far away from it as possible and cultivate the opposite, the disposition to be always looking out for the good in others, the things which set them forth in a favorable light. It is the opposite of that charity which rejoiceth not in iniquity, but in the truth.

By true religion is meant a living faith in God which moulds the character and life in accordance with the will of God as declared in the Scriptures of the Old and New Testaments. If it doesn't control us, has no uplifting and ennobling influence over us, doesn't bring us more and more in conformity to the character and laws of God, it is not genuine, is of no real value. When God comes down consciously into the life and is the dominating force in it, then we know that we are headed in the right direction, and that what we have is the genuine article. No one need to be misguided

in this matter; the marks of what is true, genuine, are clearly set forth in the word of God. It works by love and purifies the heart; we are always made better and happier and more useful by it. By their fruits ye shall know them.

We work, and work hard, often without seeming to accomplish very much; and we are apt, under such circumstances, to become discouraged and feel that what we are doing is of little or no real value. We need never allow such thoughts to disturb us, however, if we are faithfully and earnestly doing our part. Our labor is never in vain when faithfully and earnestly done. It is bound to bear fruit. The Great Husbandman will see to that. And that is all that we need to know; that is all the encouragement that we need to keep us steadfast in the line of duty.

There is a feeling on the part of some that the less we think of heaven, the better we will be able to address ourselves to the affairs of this life. This is a mistake, however. The simple fact is, just in proportion as heaven is put out of our thoughts the more certain it is that the life we live here will not be what it ought to be; the character that we develop and the things which most absorb our attention will tend more and more to unfit us to live with God in heaven. To keep in touch with the heavenly life is the surest way of making good in the things of this life that are of real lasting value. Let this thought of heaven, therefore, not get out of our minds. It will be a constant incentive to us to make the most of ourselves here and thus the better fit us for the glorious realities of the life to come.

God is no respecter of persons. If we do wrong, never mind who we are, whether white or black, rich or poor, high or low, we will suffer the consequences of our wrong-doing. The color of our skin or race identity, our social standing, however high, and our material resources, however ample, will count for nothing in the sight of God. It is what we are in point of character, what we have done under the operation of his most holy and righteous laws that will determine the treatment that will be meted out to us. Before God every man shall be judged by his record and not by the accidents of birth or outward conditions.

We are living in a wonderful age. All kinds of inventions, and some of them very wonderful—the automobile, the telephone, wire-

less telegraphy, the radio, the aeroplane, and many others. And yet, after all is said, with these wonderful improvements in the direction of comfort and intercommunication, how much better off is man, morally and spiritually, because of them? Has the plane of living, so far as character development is concerned, been lifted by them? Have they helped in any way to ennoble character and life? Under their influence are men kinder, more thoughtful, more considerate of others, more ready to make sacrifices for the good of others, more God-fearing? The simple fact is scarcely is an invention brought to light before either the inventor or a company is organized to put it on the market, to commercialize it, to ring out of it every dollar that it will bring to those who are specially interested in it. These inventions, these great inventions, have done as much as, if not more than, anything else to stimulate in man the lust for gold, which is, all in all, the greatest menace to the real true welfare of humanity. Tennyson properly describes it when he speaks of "The narrowing lust of gold." It is responsible for the very worst things in our civilization. These great inventions have a decided influence, but it is not always in the direction of the things which mean most to man as a rational immortal and responsible being, created in the image of God. The men who are most interested in these inventions are not the great moral and religious leaders of the world. Even in case of the radio, while it is being used in many directions as a source of uplift, it is also being used in a still larger way as a source of demoralization. It has to be constantly watched, guarded, lest it be subsidized by the forces of evil.

Lord, help us to realize what the things are that are of real value, the things that matter most here and in the life to come—the things upon which character and destiny hang! Help us to be truly wise, to see with undimmed vision the things that count with thee, that are acceptable and well pleasing in thy sight! So may we live, and so may we die.

Out of this present life, with sin eliminated, and the heart full of love for what is true and beautiful and good, and in full possession of all of our intellectual powers, what glorious possibilities are opened to us for growth in knowledge and for the most ennobling and delightful fellowship! And this is just the prospect

that is held out to us, to all who repent of their sins and believe in the Lord Jesus Christ, evidencing itself by obedience to his commands and precepts. In Hebrews 12, beginning at the 18th verse, we read: "For ye are not come unto a mount that might be touched, and that burned with fire \* \* \* but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels; to the general assembly and church of the firstborn, who are enrolled in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."

To the man of God, the faithful, earnest disciples of the Lord Jesus Christ, the sweep of great possibilities that is opened up to him is immeasurably great. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him." We go out of this life freed from all sinful environments and all earthly limitations to enter upon an inheritance of limitless expansion and indescribable joys. "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore."

Each day I wait, not knowing what, in the providence of God, is to come to me next. I am not worried, however. I know that God, who is leading, is good, is merciful, that whatever may come my way, my good is never lost light of. In all that comes the heavenly Father is so shaping things that I might be a stronger and better man because of the way he is leading me. This I firmly believe, and so I wait in faith, in perfect confidence that all is well. In these unfoldings, God so arranges them that they offer the best opportunities for the development of Christian character and life. The great Teacher knows what is best, and sends only what is best. And so my prayer always is: "Not my will, but thine be done."

The papers have just announced the death of Georges Clemenceau, the great French statesman. What has come to him will, sooner or later, come to us all. When it does come, what shall we have to look back upon, and what shall we have to look forward to? The backward glance will have to do with our earthly record, with how we have lived, what we have made of ourselves, how we have employed our time, talents, opportunities. The forward glance will

have to do with the estimate which God puts upon the life which we have lived here: there, we shall reap what we have sown here. The relation between the two will be as cause and effect. The thought of death should have upon us all, therefore, a sobering effect; it should lead us who still are in the land of the living to consider well our ways, to put away from us the things that are wrong, that are not right in the sight of God, and to consecrate ourselves anew to his services. After death comes, good resolutions will be of no avail. If we are wise, therefore, while we have the opportunity we will repent of our sins and get right with God by accepting Jesus Christ as our prophet, priest and king; we will begin in earnest to serve God with the whole heart, soul, mind and strength. That is the only wise, the only sensible thing to do.

How startling is the thought that we are constantly hovering on the border line which separates time from eternity, and that the very next step may put us over on the other side. The reason why we are affected so little by this great and solemn fact is because, while the evidences of its reality are all about us, while every day the uncertainty of life is thrust upon our notice, we do not stop to think of it in relation to ourselves. Somehow we feel that while it may be true of others, it is not true of ourselves. And so we go heedlessly on. Hence the wisdom of the prayer of the psalmist:

So teach us to number our days  
That we may get us a heart of wisdom—Ps. 90:12.

And again,

Lord make me to know mine end,  
And the measure of my days, what it is:  
Let me know how frail I am.—Ps. 39:4.

The thought of eternity and our nearness to it cannot be dropped out of any life, with safety, without seriously imperiling it.

Great careers here do not necessarily mean the same on the other side of the grave. Alexander, Caesar, Napoleon had great or, what are called great, earthly careers; but in the light of eternity, how they will be regarded is certain to be very different. God's standard of greatness is very different from the standard of the world. "Jesus called them unto him, and said, Ye know that the



rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many."—Matt. 20:25-28.

In heaven's standard of greatness the selfish, personal, self-seeking element is entirely ruled out. It is service, it is self-sacrificing devotion to the interest of others that alone counts. Under such a standard some of the greatest of earthly cares will count for nothing, will bear upon them the brand of shame instead of glory.

To be on a bed of affliction, especially if it be prolonged, without the sustaining and comforting sense of the Divine presence, the consciousness that underneath are the Everlasting Arms, is indeed pitiable, is doubly sad. To be sick alone in itself is depressing, but to be left to oneself with nothing outside of and above self to lay hold of under the stroke of disease is to be in a most deplorable condition. On a sick bed without the consolation of religion is a condition against which we should be sure to provide before the evil day comes. Early let us make a place for God in our hearts, who is a present help in every time of need. A godless man on a sick bed is a dismal picture upon which to look! May such never be true of us.

The average Negro politician, and, it may be the whites as well, to borrow the language of Shakespeare, "is fit for treason, stratagems and spoils." That is about all he is fit for. He is nothing but a tool, a sycophant, a timeserver, a lackey of the worst kind, who can be used for any and every sort of dirty work or dishonorable service. Unfortunately, as a race we are cursed with too many men of that type. Men of character, of self-respect, of probity, are the only ones that can be of any service to us in the struggle that we are making for our rights as American citizens. The others not only do not help, but are obstructions in the way of our progress: they lower the white man's estimate of us; they lead him to think that what we are really after are only the loaves and fishes, and that with only a few of these, and of inferior quality, we will be satisfied. The average Negro politician, aside from race preju-

dice, is the greatest obstacle today in the way of making our influence felt politically. If we are wise we will utterly repudiate them, one and all.

Just now from some of our pulpits and through the Negro newspapers a wholesome note is being sounded in regard to the necessity of high Christian character on the part of the Negro ministry. High Christian character is essential to ministers of the white race as well. All ministers, of whatever race, should be above reproach, i. e., there should be nothing in their character and conduct to justify unfavorable reports. The apostle Peter has something to say just here that it is well for all Christians, and especially all ministers, to bear in mind and lay to heart.

“And who is he that will harm you if ye be zealous of that which is good? But even if ye should suffer for righteousness’ sake, blessed are ye; and fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: having a good conscience; that, wherein ye are spoken against they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.” And again: “If ye are reproached for the name of Christ, blessed are ye: for the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men’s matters.” I Pet. 3: 13-17; 4:14, 15.

That a number of bad, unprincipled men have crept into the ministry is unfortunately true. And for this men high in the church, as well as the congregations that these men serve, are responsible for their presence and for their continuance in the ministry. As long as they remain in, the cry against them and against those who retain them should continue. And it is to the credit of the church that this note against a hireling and immoral ministry is being heard. It ought to go on until not one remains. They ought to be given no quarter; they ought to be hunted down and driven out, every one of them.

The great missionary societies or boards of missions have all grown out of Evangelical Christianity. Those churches and those

Christians who believe in the Divinity of the Lord Jesus Christ, and in his great atoning sacrifice for sin, are the only ones who have taken seriously to heart His great commission to his disciples: "Go ye into all the world and preach the gospel unto every creature, teaching them to observe all things whatsoever I have commanded you." Someone has well and truly said: "Unitarianism leads to sterility of propagating power." "Religious liberalism has yet to reveal the dynamic passion which a missionary ministry requires." And in that fact is revealed their fatal defect.

Evangelical Christianity is the only one that is meeting the world's need, and that is carrying out the program of world-wide evangelization outlined by Jesus himself.

The great Bible societies also that have for their object the printing, circulating and translating the Scriptures into all the languages of earth, have also grown out of and have back of them those churches and individuals only who believe in Evangelical Christianity, in the Divinity of Jesus Christ and in his great atoning sacrifice for sin. Were it not for the representatives of that phase of Christianity, not one of these great Bible societies would exist; the effort to give the precious Word of God to all mankind in their own language would never have been begun. Take away the Evangelist and the distributing and teaching of the Word of God, and what is there left to be concerned about that the world needs to be concerned about? With these two great ends in view, the Church has indeed a mission worthy of its best efforts. It never can get away from either of them and be true to its great commission or answer the purpose for which it was called into being.

The attitude of all other forms of Christianity to these two great ends is the only evidence that we need to show us that they are not genuine, are not true to the standard which Jesus has set up and to which we should give our support or adherence. The Christianity that holds up Jesus Christ as the Saviour of the world from the guilt and power of sin and the Bible as the rule of faith and practice is the only one that we should cleave to.

The thought of our accountability to God—the fact that never mind where we are, we are ever under the Divine inspection—he knows what we are thinking about, what we are planning, what our feelings are, what we do, what we say, what we would like to do or say; and that some day we shall be called to an account, to

answer for the record we are making. This fact, when firmly fixed in the mind, seriously laid to heart, will do more than almost anything else I know of to keep us straight, within proper bounds. From the Divine scrutiny there is no escape. In the 139th psalm we read :

Oh, Lord, thou hast searched me, and known me.  
 Thou knowest my downsitting and mine uprising,  
     thou understandest my thoughts afar off.  
 Thou compassed my path and my lying down,  
     and art acquainted with all my ways.  
 For there is not a word in my tongue, but, lo,  
     Oh, Lord, thou knowest it altogether.  
 Thou hast beset me behind and before, and  
     laid thine hand upon me.  
 Whither shall I go from thy Spirit? or  
     whither shall I flee from thy presence?  
 If I ascend up into heaven, thou art there;  
     if I make my bed in hell, behold, thou art there.  
 If I take the wings of the morning and dwell  
     in the uttermost parts of the sea;  
 Even there shall thy hand lead me, and thy  
     right hand shall hold me.  
 If I say, Surely the darkness shall cover me;  
     even the night shall be light about me.

This conception of God firmly implanted in our hearts and minds, and the fact that some day we are to appear before him, will have a sobering effect upon us that will tell mightily as a restraining and constraining influence. God, out of our hearts and minds, is always a sign that we are on the downward grade, and it always accelerates the movement downward.

In preaching it is a mistake to have too many divisions and sub-divisions; a mistake to dwell upon too many separate things. They will obscure or neutralize each other. It is a great deal better to select out of the many things that may be said three or four and concentrate attention upon them. The effect will be better and the impression more lasting. I have heard sermons interesting enough to listen to, but at the close from the multiplicity of things presented no definite impression along any one line was left on the mind. If the sermon does not focalize attention upon some one

thing which it seeks to impress, it is of very little value. Have a point, and let everything move steadily toward it.

Jesus was ever an active force for righteousness. Both by example and precept his influence was ever on the side of right. There was never anything crooked about him, anything that did not square with the highest standard of righteousness.

He was also equally positive in his influence for good. His great loving heart kept him ever active in ministering to the wants of others. He went about doing good. He was the friend of publicans and sinners—the friend of all who needed a friend. Kind words and loving deeds attended him wherever he went.

And, if we are to follow him, we must do the same; we must try to live the same kind of life—to stand as he did for righteousness, and to be as he was—kind and loving. It is his uprightness of character and his loving sympathy that are so much needed.

Titus 1:2. “In hope of eternal life.” Eternal life here means blessed fellowship and communion with God, begun here and continued on, growing in sweetness and blessedness throughout all the countless ages of eternity. Such a life is promised to all who forsake their sins and believe in Jesus Christ; all who take his yoke upon them and learn of him. Life in this sense is not only the one great thing to be desired, as summing up in itself all that is best in this life, but also as summing up all that is best in the life to come. Let not one of us fail to lay hold of it, to make it our own. There is no substitute for it. To miss it is to miss the one great prize that life here holds out, and without which it will have been lived in vain.

If we are wise, we will keep daily in touch with God’s Word. It is so rich, so full of the very things that we need to know if we are to live right, if we are to grow in moral excellence. We cannot get very far out of the way if we are daily feeding on the sincere milk of the Word. Paul said to Timothy: “From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith in Jesus Christ.” And then he proceeded to tell him why he should be constantly delving into it. “It is profitable for doctrine, for reproof, for correction, for instruction

in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." It is evident no one can afford to neglect the reading and study of the inspired record without depriving himself of what he most sorely stands in need of.

I Timothy 4:8. "Let no man despise thy youth." The meaning is, let no man, because of your age, think lightly of you. Though young, be such in character and conduct as to command respect from all. It is not necessary to be old in age in order to impress yourself favorably upon others. Be thou an example in word, in manner of life, in love, in faith, in purity, and there will be no danger of anyone despising thy youth. It is not how old we are, but how well we conduct ourselves that is the important thing in determining in what estimate we shall be held. It is well for young people particularly to keep this in mind.

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

Outside of the religion of the Bible, culminating in Christianity, no other religion is capable of inspiring such sentiments as these. God, as our helper; God, as our hope; as our protector; as our home, our quiet retreat where we can retire and rest in sweet content, give us a most comforting, helpful and inspiring conception of God—a God that we can love and serve without any reservations. There is nothing repellent here. All that is said of the Great Being who is high over all and blessed for evermore presents him in a most attractive light. Let us rejoice in the fact that such is the nature of the great Being upon whom we are dependent, and to whom we are responsible.

Conviction of sin is not the result of any process of reasoning, but is an effect brought about through the influence of the Holy Spirit operating upon the heart and conscience, so that we come to see ourselves as we really are, and also the heinousness of sin as it appears in the sight of God. Unless the Spirit works upon us, there never will be awakened within us any real, true sense of sin out of which true repentance will come. It was to the presence

of the Holy Spirit on the day of Pentecost that men were pricked in their hearts, that their consciences were touched and they were constrained to cry out, "Men and brethren, what must we do?" There can be no turning from sin to God except under the influence of the Holy Spirit.

The Bible reveals to us the existence of a Supreme Being upon whom we are dependent and to whom we are responsible. It also unfolds to us his nature and attributes. As revealed to us in the Scriptures, he is "infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." It tells us also that if we will listen to him, will do what he wants us to do, go the way he wants us to go, it will be well with us in this life and well with us in the life to come. If we are wise, therefore, we will try to find out by reading the Scriptures what he wants us to be and do, and will seek earnestly to shape our character and conduct according to his revealed will. In his care and keeping we are safe; we need never go astray; we need never miss the way. His strength, power, wisdom, knowledge are ever at our service. What manner of men ought we not, therefore, to be? What splendid specimen of the noblest manhood we may develop into under his guiding and ennobling influence? God is ready and willing to render us any assistance in our efforts to attain unto the highest development of which we are capable. There is no limit to his resources, and therefore there can be no possible failure if we are in earnest, if we want to rise to the highest.

I listened to a couple of addresses yesterday from two young women. There was a note of sincerity that ran through all that they said; it wasn't mere talk; it came from the heart. Back of what they said, you felt that they really believed, and that they were sincerely desirous of helping the young people to whom their words were addressed, to come to a right decision in regard to the great issue of life—the surrender of themselves to Jesus Christ.

It was the note of sincerity that particularly impressed me in what they said. And without that note, clearly recognized on the part of the hearers, our speaking will be of no value. When we get up to speak, let us be sure that what we have to say comes from the heart; that it is not merely for the sake of filling a gap,

but because we feel that it is worth saying, and in the hope that it will result in good.

The greatest business in the world is that which has been committed to the Christian Church—the bringing of the individual human heart, the community, the state, the nation, the world, under the control of Christian ideals and principles. In other words, the setting up of the kingdom of God in the hearts of men everywhere—the casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. The other great enterprises, that have to do with material interest, with the amassing of wealth, are as nothing compared to the task which the Church has in hand. The realization of what this means to the world and the setting itself earnestly to work to bring it about, is the thing to which the Church should address itself, earnestly and faithfully, and not waste its time, energy and resources on side issues, on matters of little or no importance in their bearing on the ultimate result. Its mission, its great mission is to see that the prayer, “Thy kingdom come,” is answered. It is the greatest, the most wonderful, the most glorious enterprise that was ever started. And into it all who are Christians should throw themselves heart, soul, mind and strength. God’s kingdom can come on earth, and we can all help to hasten its coming.

It is a mistake for the ordinary average minister to fritter away his time on things having no special connection with the work of his parish. His first duty is to his own church—to make it all that is possible is the immediate task before him. If he has any time or energy to spare after he has attended faithfully to his own church and congregation, it may be all right for him to devote his time and attention to other things. Some men of large capacity may be able to do this, to find time and strength for things outside of his special field of labor, but that is not true of the average minister. If he attends properly to his own special charge, he will have his hands and heart full. The wise minister will recognize this fact and govern himself accordingly. The best way for him to make his influence felt in the community is to make his church into as thoroughly efficient an agency for the development of Christian character, for the promotion of purity of heart and life, and for the maintenance of a strong, healthy public sentiment on all



moral issues as is possible. Any little attention which he may attract to himself by what he may do by going outside of his immediate field, is of small importance. His strength and efforts should be given to those who are entitled to his service. Paul's exhortation to Timothy was: "Take heed to thyself and to the flock over which the Holy Spirit hath made you overseer." His first duty is to the flock over which he has been placed.

We have produced some brainy men, men of high intelligence, capable men, in many respects; but not a great many who seem to attach very much importance to character, who are in deep and hearty sympathy with the things which make for highest manhood and womanhood. In the development of the supreme qualities, the qualities that dignify and ennoble character and life, they count for little or nothing, they are nonentities, mere ciphers. Nobody is ever made better by contact with them; the community in which they live is never made stronger in its resistance to the forces that demoralize, by their presence: they are never actively, aggressively interested in the things that make for moral betterment. High character is not one of the things that they stand for or are interested in, except in the most perfunctory way. Whether a man is upright in character, clean, pure, virtuous, counts for little or nothing with them. The so-called big men of the race, whose examples we can hold up and commend to the young, are few and far between. This lack of appreciation of the value and importance of high moral character on the part of so many of our public men, our so-called leaders, is deplorable. As long as that condition of things continues to exist, the outlook is not promising. We need in our churches, in our schools, in our homes, to stress, and to stress with ever increasing emphasis, the importance, the transcendent importance, of high character on the part of all. Let no one whose character is not above reproach be elevated to positions of honor or trust, or to be honored in any way. Only in this way can we hope to impress upon the rising generation the importance of right living, and prepare the way for a better, a higher class of leaders. We have got to set up a standard and insist upon conformity to it; and at the same time set in operation forces that will make effective such a demand for virtuous and honorable conduct on the part of all, and, especially, on the part of those who aspire to leadership.

A man who is in the ministry, if he is to be utterly fearless in rebuking evil, has got to be right himself. If he is not living as he ought to live; if there are things in his record that he is constantly afraid of coming to the light, it will make a coward of him, it will seal his lips, it will make him afraid to speak out, to cry aloud in the presence of evil. What a warning is this to all ministers to keep their record clean, to live unspotted from the world. If one's character and conduct are such that he must be dumb when he ought to speak out, his duty, his imperative duty, is to get out of the ministry at once. He can be of no good, but will be a source of great evil. How we have need to have dinned into us, the importance of right living, of being what we profess to be as ministers of the Gospel.

The prophet, speaking of the Messiah, says, "He shall see of the travail of his soul, and shall be satisfied." And, it is wonderful how, more and more, Jesus is coming into his own; how his influence is steadily spreading, is becoming more and more widely felt. The heathen is being given unto him, as is evidenced by missions, for his inheritance, and the uttermost parts of the earth for his possession. In spite of infidelity, atheism and all the forces of evil. Jesus is steadily marching on, conquering and to conquer. Each year finds his dominion widening and strengthening. The gates of hell have not been able to stay his hand, or lessen his influence. "He that sitteth in the heavens will laugh; he will have them in derision." Every knee is, ultimately to bow to him, and every tongue confess him as Lord, to the glory of God the Father. The forces of righteousness are moving steadily and irresistibly on, on!

The thought of Christmas is one that should fill all of our hearts with joy. The coming into the world of the Lord Jesus Christ, and what has resulted from his advent, is resulting from it and will go on resulting from it with ever-increasing measure, makes it the greatest event in human history. His coming and living in our world has done more, and is still doing more to redeem it from the curse of sin, and lift men up to the measure of the fullness of life as in himself, than anything else. It is a shame that we do not see this and turn to him in larger numbers than we do. To most of us his coming and his noble character and life have meant but little; but little of what they might have meant, and were intended

to mean. The sentiment that ought to be welling up in all of our hearts is that which is expressed in the hymn:

Joy to the world, the Lord is come!  
Let earth receive her King  
Let every heart prepare Him room,  
And heav'n and nature sing.

The Christmas season calls attention to this great event, and summons every one of us to recognize his kingship, his Lordship over us, and to enter fully into the possession of the inexhaustible treasure of wisdom, knowledge, blessedness in him, that are reserved for all those who love him and are seeking to serve him with the whole heart, soul, mind and strength. Every Christmas ought to find him more firmly entrenched in our hearts than ever. What a day it will be, when, beyond the smiling and the weeping, we shall celebrate the great event in the fadeless light of eternity!

The steady and majestic march of Jesus down the centuries is the marvel of marvels, the wonder of wonders. Without haste, without noise, without excitement, he moves on. The mountains are being leveled, the valleys are being filled as he advances. New doors are opening, and new opportunities are arising in every direction, like so many Macedonian voices, inviting him to enter and take possession. He is King of kings, and Lord of lords, and each year, each decade, each century, is making that fact more and more manifest. High above the noise and tumult of the world, he directs, controls, supervises, showing himself ever "mightier than the mighty waves of the sea." And that will go on until his purposes are fully consummated.

How difficult it is to get into our minds the Christ-idea of brotherhood,—the looking upon every human being of whatever race, color, class or condition, as a brother, and the treating him as such. We think of him first not as a man, but as white or black, as rich or poor, etc., and our treatment of him is made to depend upon the race to which he belongs, or the class to which he belongs. Such considerations had no weight with Jesus. It was the fact that he was a human being created in the image of God, that determined his treatment of him. To be a man is more than being white or black, rich or poor, or anything else: and brotherhood with Christ went beneath all superficial distinctions and rested

upon the essential nature of man as a human being. It was the treatment that belonged to him as man, that was always and everywhere accorded to him by Jesus. And that is the only true sense in which brotherhood is to be understood.

Whatever tends to bring us nearer to God, to build us up in Christian character, though it may be hard to bear at the time, should be welcomed by us, should be accepted and patiently borne by us, in the confident assurance that back of our sufferings is the hand of a loving parent working ever for our good, aiming always to push us farther on towards the goal which he has set for us. If we will only let him work his plans for us in his own way, we shall find that his way is always the best way. "Not my will, but thine be done," is the only proper attitude for us to assume under all and every circumstance. As the poet has expressed it,

The end shall tell the dear Lord  
Ordereth all things well.

Services are being held today at the Howard University chapel over all that is mortal of E. C. Williams. Some day a similar service will be held over each one of us.

When that time comes, when the earthly pilgrimage is over, what is to be the outlook for us? What is it that awaits us on the other side of the grave? It is worth thinking about: and it is well to impress ourselves with the fact that it will some way depend upon how we have lived here. The future cannot be disconnected from the present earth-life. Its roots reach back into life here, and will depend largely upon what life here has been. We had better be careful therefore how we live here. How we live here will determine the direction in which we are to go on moving forever. It is a solemn thought. May we not forget it: may we lay it seriously to heart, and shape our course accordingly.

There is a tendency on the part of some persons to excuse the young people for doing many things which they do, for the manner in which they behave themselves, saying, O well, they are young people and you must not expect too much of them. That is always, to my mind, a false note to strike in dealing with their shortcomings. True, they are young, but being young doesn't mean, ought not to mean, that that is an excuse or justification for improper

conduct on their part. They ought to be made to understand that young people are just as much under obligation to behave themselves as older persons. Youth is no excuse for improper conduct. Paul's exhortation to Timothy was, "Let no man despise thy youth," i.e., think lightly of you because of your youth: behave yourself in such a way that, in spite of your youth, people will respect you, will think well and favorably of you. The manner in which some persons speak, in extenuation of the bad manner in which many of the young people behave themselves, is simply to encourage them to continue in their evil ways. There can, and ought to be, little ladies and gentlemen as well as big ones; and, in our contact and relations with the young people we ought to make them feel that that is what we are expecting of them, and that if they conduct themselves in any other way, though they are young, they are behaving themselves in a way that is unworthy of them: and, of which they ought to be heartily ashamed. Youth can never be an excuse for rudeness, coarseness, vulgarity, unladylike and ungentlemanly conduct. The standard that we hold up to them should be a worthy one, high and not low, elevating and not degrading.

I have not the shadow of a doubt in regard to the future life in regard to the survival of the conscious entity we call self after death. And my belief is based absolutely upon the personality and the teachings of Jesus Christ. Personally, I know nothing about what lies beyond the present life, or as to whether there is anything beyond it. So far as I know, death may be the end. And what is true of myself is true of every other human being. As Tennyson has expressed it, "Behold, we know not anything." We are all ignorant of what lies beyond or as to whether anything lies beyond. Jesus Christ, however, who came out of the infinite past, and dwelt among us, demonstrated by infallible proofs his right to speak as the eternal Son of God, and to speak with authority, with full knowledge in regard to this matter. He himself is proof positive of the immortal life. Though put to death, on the third day he came forth triumphant over death, as attested by many witnesses; and as he himself said to John on the isle of Patmos, "I am he that liveth, and was dead; and, behold, I am alive for evermore." In addition to the evidence which his great personality affords, he spoke, and spoke clearly, unequivocally on the subject. "In my Father's house there are many mansions. I go to prepare

a place for you, and if I go, I will come again and receive unto myself, that where I am there ye may be also." In the parable of Dives and Lazarus he made clear that death was not the end, that there was a survival beyond the grave. All that he taught us as to the future judgment made clear also the fact that death was not the end.

In the Transfiguration scene, upon which he placed his approval, directing the three apostles who witnessed it, to make it known after he had risen from the dead, Moses and Elijah were seen talking with him, though they had been dead for centuries, they are seen here to be still alive in full possession of all their faculties. I have read all the great arguments for the immortality of the soul, what Plato, and Cicero, Shakespeare, Addison, Wordsworth and others have said; but there is no note of certainty in any of them. They are all groping in the dark, reaching out for what they desire but with no assurance that what they desire has any reality corresponding to it. It is only when we come to Jesus Christ that the true light breaks in upon us. There is no longer any doubt, any misgivings, any uncertainty, mere conjectures: everything is clear, positive, authoritative. "We speak that we do know, and testify to that we have seen." He is speaking not, as the result of any process of reasoning, but from knowledge, personal knowledge. We know, is what he says. And his testimony as to the reality of immortality is all that I need. It is enough for me to know that Jesus believed in immortality; that he taught it, positively asserted it. What Jesus asserts, in the light of his great personality, no one can reasonably doubt. There is no greater argument in support of any truth or fact than that Jesus vouches for it. My belief in immortality is based solely, and absolutely upon the testimony of Jesus Christ. There is life beyond the grave. He says so: and that settles it.

In the Scriptures there are many wonderful things said about Jesus Christ: and there are many wonderful things that he said about himself. And, remarkable to say, there is nothing in the record of his earthly life as set forth in the Gospels, that is inconsistent with, that is contradictory of any of those great and mighty claims. Of no other man could such things be said; and no other man could say such things of himself and hope to have others believe him. They seem, however, extraordinary as they are, to be

all right as applied to him. He measures up, and fully measures up to all that is said of him; and no one feels that anything has been overdrawn. Everything seems to fit in exactly with his character and life as set forth in the inspired record. He is man, and yet you can't help feeling that he is more than man. He is the God-man. There is no other way of accounting for him. No other conception of him that explains the facts involved in his record.

How wonderful is this God that we are serving! Wonderful in his dealings with us,—in his patience, longsuffering, forbearance, in spite of our failings, shortcomings, perversity, our wilfulness and disobedience! As the prophet has expressed it: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." Lam. 3:22, 23.

There are times when all that we can do is to stand still and let God work: no move on our part can be made with any certainty that it will be the wise or proper one to make. It is for us quietly to wait the Divine unfolding of events. In his own good time if we will wait in faith, he will make it plain what is the proper course for us to pursue. Moses said to the children of Israel when they were between the advancing army of Pharaoh and the Red Sea, "Fear ye not, stand still and see the salvation of the Lord, which he will show to you today." And that is all, at times, that we can do: God will do the rest. It is by resting in the Lord that we shall work our way out of every difficulty that may beset us. Trust and obey, is the watchword that we should carry ever with us.

This is the first day of the new year 1930. God in his kind providence has spared me to see it. And, while I am not strong in body, yet I have much to be thankful for,—kind friends, and sufficient of this world's goods to meet all my physical needs. Above all these mere creature comforts, I am able to read the Word of God, and to have communion, fellowship with him through prayer each day: and also the sweet consciousness of the fact that I am ever under the care and keeping of One who is abundantly able to care for me. On this, the first day of the year, out of a sense of gratitude, I do here and now reconsecrate myself to his service and to the service of my fellow men. God helping me, I will endeavor to live right, and as one of his followers, to represent him

more worthily before the world. I know how weak we are, but with help Divine, we can all be better than we are; can all do better than we do.

I was greatly delighted a few days ago when I read in the papers the words of Rear Admiral F. C. Billard, commandant of the Coast Guard, who said, that "that service means business, and has no use for gentle words and amiable gestures." I found myself saying, Hurrah! hurrah! It is the note that is needed, and that must be put into this business of law enforcement. When the law-breakers understand that the authorities are in earnest and mean business, they will stop and take notice and mend their evil ways. There must be no shilly shallying. If it is necessary to shoot, and shoot with intent to kill, shoot. Those who defy the law will be responsible, and will have to take the consequences. We need more men like Rear Admiral Billard among the enforcing officers, who realize their responsibility and the sanctity of the law, and who are determined to the full measure of their ability to see that it is enforced. To entertain for a moment the thought that the law cannot be enforced, as is shamefully being avowed by some, is a confession of weakness and a base surrender to the forces of evil. In all civilized society laws can be enforced and must be if civilization itself is to survive. Let us get down to business; and give full notice to all law-breakers, that they will be required to submit to the laws or take the consequences, even though it may result in their death. There are too many weak-kneed officials, and sympathizers with criminals. There is need for a general toning up all along the line.

In the midst of trials, sufferings, afflictions, there is nothing that can take the place of religion, of a true abiding faith in God. It can help us as nothing else can. It puts under us a something that braces us up and reconciles us to our lot, whatever it may be. It is pitiable to see people in trouble, struggling against adverse circumstances without its sustaining and comforting influence. We make a great mistake when we shut God out of our hearts and lives. It is the one greatest source of power, of help as we go down life's way. The sooner we get in vital touch with him, and keep in touch with him, the better it will be for us. There is nothing that we can substitute for it,—nothing that can take its place.



I have just finished reading the life of H. B. Meyer, the noted English divine. It is the record of a most wonderful career. We are amazed at the tremendous task that he was enabled to accomplish; at his tireless efforts, his abounding energy, his never-ceasing labor of love for his fellow men and for the spread of the glorious gospel of the grace of God in Christ Jesus. He seemed, at all times, to be intent upon the one thing, to magnify his Lord and Master and to bring men to repentance and faith. What a tonic it is to read his life, to follow him during the years that he lived and moved among men. How it shames us, many of us who are preachers, out of our lack of enthusiasm, our half-heartedness, our meagerness of effort in the great task that has been committed to us. We need his consecration, his singleness of purpose, his whole-heartedness, his abounding energy, his love for souls, which kept him ever at work, in season and out of season, which made him all things unto all men, that if by any means he might save some. I thank God that this book has fallen into my hands; and I earnestly trust that it may fall into the hands of many of our ministers. There is great need for just such an awakening, as it is fitted to give. We need more H. B. Meyers in our pulpits, men who are in actual, living touch with God, and who can therefore, speak with authority, whose words will carry weight with them. Much of the preaching that we hear is of no value because there is no evidence of the Divine touch in what is said.

The true minister must live in touch with God, in close, intimate touch with him, if he is to interpret God to men, and to bring men sensibly near to him. It is only as he has been on the mount with God, as Moses was, that he is in a condition to speak for him, and to speak in a way to make men sensible of the fact that he is speaking for him. The minister must be a man of prayer, and he must be a close student of the Word of God. Without these two things he may be able to preach interesting and eloquent sermons, but they will carry no saving weight with them. It is only as he lives in close, vital touch with God that he can hope to speak with convicting and converting power. And the sooner we understand this, as ministers, the better it will be for ourselves and for those to whom we minister.

It is a solemn thing to live! A solemn thing to live with the thought before us that we must one day face our record,—one day

answer at the bar of God. It is with this thought that we ought to enter upon the New Year, and should resolve to live every moment of it so as to meet the approbation of God, to win from him the plaudit, Well done, good and faithful servant. If we carry this thought with us, and allow ourselves to be influenced by it, at the same time depending upon Divine help, we need have no fear as to the result. It will be a record that will be creditable to us. An earnest purpose to do right, steadily adhered to, is half the battle. Failure can come only from our neglect to avail ourselves of the help that is offered to us.

In a very little while it will all be over with us so far as this world is concerned. We shall then go out into the boundless eternity beyond. What awaits us there will depend upon how we have lived here, what use we have made of our time, talents, opportunities. Here we sow the seeds that will come to full fruitage in the life beyond. We reap what we sow. The harvest cannot be other than according to the seed sown, and we shall have no one to blame but ourselves if it turns out to be undesirable. It is the result, whatever it may be, of our own sowing. We can't sow evil and expect to reap good, however anxious we may be to have it so. We reap just what we have sown,—that, and nothing more. The choice is ours, and the consequences will be ours also. The harvest will be exactly in kind as we have sown. We may go blindly on, may try to persuade ourselves differently, but it doesn't alter the law of the harvest. Whether we wish it or not, we shall get what we sow,—shall get that and nothing otherwise. What the poet says is true:

The tissues of the life to be,  
We weave in colors all our own,  
And in the field of destiny,  
We reap as we have sown.

If we are wise therefore we shall be very careful what we sow. If we sow to the flesh, to our lower, carnal nature, we shall reap corruption; if we sow to the Spirit, to our higher spiritual nature, we shall reap eternal life.

A man who is to be a minister ought to have the capacity for leadership, initiative, executive ability. But even if he is deficient in this respect, if being put in charge of a church, he gives himself diligently to the work of visiting his flock, and in seeing that the

regular ordinances of grace are kept up, and kept up in such a way that the people are properly fed, that God's word is faithfully expounded to them, line upon line, precept upon precept, that everything is done by him to build the church up spiritually, to make good men and women out of them, though he may not be able to inaugurate things new and startling, his ministry will be blessed of God, and will be helpful to the people. Whether he has great or little executive force, if the love of God is in his heart, and he is laboring faithfully and unselfishly to train the people in the fear and love of God, he is in the line of duty and should not be discouraged because he has not been able to do things striking and spectacular.

Philippians 1:21.

"For me to live is Christ." Paul had no other motive for living except to glorify the Lord Jesus Christ,—to be always and everywhere under his direction, under his control. Such a consecration of ourselves means the largest possible returns to us in the way of character development, and through us of blessings to others. To live to the glory of Christ is to fulfill every earthly obligation both to God and man. It sums up everything; it gathers up into itself every blessing both for time and for eternity.

People who attach no importance to religion, who have never learnt the value of prayer, when troubles come, when they are hard hit by adversity, will fare badly, will have nothing to depend upon but themselves which will be powerless to help them. It is only where we have learnt the secret of abiding strength by trusting in God, in a Power other than ourselves and higher than ourselves, that we will find help in the time of our need. The man who thinks, as he goes down life's way, that he is sufficient of himself, will be sadly disappointed. He will find himself in the midst of conditions, for which there is no earthly help. The strength that he needs, the comfort that he needs, he will find in God alone. Hope thou in God, the psalmist said, and there only will hope be found, for all who are similarly situated.

Some things are only of temporary value, they serve a present purpose, and that is all; there are others of a more enduring value; they leave effects behind them that endure, that continue, that stretch on into the future. We need therefore to accustom ourselves to take the long look as well as the short one, to think not

only of the immediate present effect, but also of the remoter, the more distant one. In other words, to think of the ultimate result of the things which we allow to come into our lives, and to which we yield ourselves. This is what the sacred writer had in mind when he penned the words, "that they were wise, that they understood this, that they would consider their latter end." Deut. 32:29. That is, what ultimately is to result from the course of living which we are now pursuing. The immediate effect may be one thing, the ultimate very different. The immediate effect may seem attractive, but the ultimate may be very different. There is a passage that reads: "There is a way that seemeth to a man to be good, but the end of that way is death." It is the end that we must keep in mind if we are to walk securely, are to walk wisely.

A man who preaches must be sure to keep in close touch with God if in his ministration he is to make God real to the people; if he is to make them feel his presence as a living reality in their lives. You can't talk about God and expect people to believe that you are speaking for him unless, as a matter of fact, you are living in close touch with him. You can't pretend to be, and not be, people will discern the difference. You must be what you profess to be. Unless God is really in your own life, controlling, directing it, is manifest, your preaching and ministry will avail nothing, or be of very little real value. To pretend to be what we are not will be fatal to our effectiveness.

Read the Bible; read it daily. It will keep us in touch with the noblest sentiments, with the loftiest ideals,—with what is true and just and pure and lovely and of good report. It will thus have an elevating and ennobling influence over us, and through us over all who come in contact with us or with whom we have any dealings or may be associated. What wholesome, healthful food is to the body, so will reading the Scriptures be to the soul,—to its moral and spiritual development. It is a source of strength, of inspiration, of joy, of power. If we are wise therefore we will keep in close touch with it, we will hide it away in our hearts, we will make it a lamp to our feet, and a light to our path.

E. Stanley Jones is a prophet. He speaks as one having authority and not as the scribes. Back of all that he says is conviction, deep earnest conviction. The truth as he presents it is vitalized, made

living: you feel that he is dealing with reality, with things that actually are, and that count. There is never any beating about the bush, he comes directly to the point, you know just what he is aiming at. Whether you agree with him or not, you can't help feeling that he is sincere, and that he is tremendously in earnest. He forces you to think, and to think seriously about what he is saying: you can't pass over lightly the thoughts that are surging through his heart and mind, and you can't help feeling that to him, at least, they are of great importance, are worthy of serious consideration.

The Bible clearly distinguishes between immortality and eternal life. The one is merely continued conscious existence after death: the other is that and something more: it is a continued conscious existence that carries along with it the idea of endless happiness and progress in all that is best and noblest. If it is to mean the opposite of this, it is anything but desirable. Prof. Daniel Marsh of the Boston University seems to think that it carries, and necessarily so, only what is good with it. In expressing his views on immortality, in "We Believe in Immortality," he closes with these words: "Thus, I view death as a great and glorious adventure. I view death as a divine promotion."

As a matter of fact, death is not "a great and glorious adventure," is not a "divine promotion," in and of itself. It will depend upon how we have lived here, with what life here has been correlated. If there is conscious existence beyond the grave it must have reference to what has gone before it in the life here. If death, regardless of how we have lived here, is a great and glorious adventure, a divine promotion, it takes away all incentive to right living; it destroys the moral character of the universe. In the mere fact of living on endlessly there is nothing desirable or inspiring. It must carry along with it something that makes life worth living, in order to make it desirable. I had a friend once who had a great deal of trouble; her life was full of disappointments, heartaches, sorrows. The thought of living on forever and forever was to her the most dreadful of all thoughts. Death, as an eternal sleep, was the one thing that gave her any comfort. She didn't want to live always; what she had experienced of life here was all that she wanted and more than she wanted: she longed for death. And, it was perfectly natural that she should have felt as she did with no

cheering outlook beyond the grave. The only thing that makes immortality desirable is the cheering outlook which the Bible gives. If life beyond, endless life beyond, means heaven, well; but if not, if it is to mean hell, who wants it? Who wants to live always?

Immortality is not the result of any process of evolution, it is not something that has come to man after the lapse of countless ages of unfolding. It is a quality that began with him, that was stamped upon him from the beginning. He was made immortal. He had nothing to do with it; nor had any process of evolution anything to do with it. He is as God made him, has always been, and will always be. The only reason why he will persist a conscious entity beyond the grave is because God willed it from the beginning. Addison in that splendid passage in his *Cato* says,

The stars shall fade away, the Sun himself  
Grow dim with age, and Nature sink in years;  
But thou shalt flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wreck of matter and the crash of worlds.

And all this boundless expanse of being is because from the beginning God willed it, stamped his image upon man, endowed him with endless life. There is no other reason for it. And the universal experience of the race, as expressed in the various religions that have appeared among men, bear witness to the fact that the grave does not end all. Man has never been satisfied to be bound by the narrow confines of the grave. His look has always been beyond it. As Longfellow has expressed it, to him, "death is but a covered way that opens into light."

There is a streak of littleness in most of us, and in some otherwise very good men. It grows out of selfishness, a desire for praise or recognition of some kind, and if we fail to get it we sulk, we are made unhappy, we neglect to do what otherwise we would do. Not that there is any real valid ground for complaint, any real justification of our conduct.

I knew a couple of friends, connected with an organization with which another friend had been connected and who had rendered most valuable services to it, who was sick. These two friends got busy and succeeded in getting the organization to pass a series of resolutions highly appreciative of the sick friend's service. The resolutions were engrossed and were formally presented to him

signed by the president and secretary of the same. One of these friends had originated the idea of presenting them and the other had drawn them. Neither name, however, was attached to the resolutions, but the names of the president and secretary only. This, evidently, was not pleasing to these two gentlemen. And strange to say, neither of them, for months since, have even called up over the telephone to make any inquiry concerning him, as to whether he was improving or not. This is what I mean by a streak of littleness in even good men. Let us all try to rise above such littleness: it doesn't speak well for us. It is yielding to the lower impulses of our nature instead of the higher. What difference did it make whose names were signed to the resolutions, since they were presented, and brought joy and comfort to the heart of the sick brother.

Pledging ourselves financially to a course which involves sacrifice is a good thing, though we may be inclined to think otherwise. It is a pledge that we should not hesitate to make, that we should welcome rather than draw back from, which most of us are inclined to do. It is an investment that will abundantly repay us; it is a step in the direction of our moral and spiritual development, and, even on the lower material side, we shall lose nothing. We give up something for the sake of others but we lose nothing by it: we will be the stronger and better because of the sacrifice involved. Prov. 11:24, 25 as translated by Moffatt reads:

One gives away, and still he grows the richer;  
Another keeps what he should give, and is the poorer.  
"A liberal soul will be enriched, and he who waters will himself be watered."

And that is always true, it never fails. So when the opportunity comes of making a financial sacrifice for the sake of others, or for some good and worthy cause, let us not hesitate through any selfish considerations to withhold our help. Out of every such sacrifice we emerge stronger, better, happier; and with the sweet consciousness that through our sacrifice some one else has been blessed. It is true now, and has always been, as the Saviour himself expressed it, "More blessed to give, than to receive." We make no mistake when we make sacrifices for the sake of others.

I clipped from one of the papers the following:

The city council of Mound Bayou, Mississippi, a Negro town of three thousand inhabitants, has ordered the jail closed as a useless and unnecessary institution. According to the records, only one arrest has been made in the community during the past six years and for more than twenty years the town has not had a murder.

That is a finer tribute to the inhabitants of that town than all that it has achieved in the way of material prosperity. It shows the estimate it places upon character, which is more important than any amount of mere material prosperity. We need to stress more than we do the things in the community which indicate high character. This little Negro town has made a wonderful record for itself: "only one arrest in six years, and only one murder in more than twenty years!" That is an achievement that reflects more credit upon it than if it had amassed millions of dollars and erected long rows of business houses. It is the kind of progress that we should take the greatest pride in and do the most to bring about.

Proverbs 18:24. "A man that hath friends must show himself friendly." It can't be all on one side, it must be reciprocal if it is to last. It is well that this should be understood and kept in mind. To lose sight of it, if persisted in, will be fatal to friendship.

The evil of bickerings and dissensions and party strife in a church is, that the interest of the church is entirely lost sight of, and the only thought is which party shall triumph, shall have its way. No church can make any progress or be of any real value to the community or the cause of Christ under such circumstances. The controlling, dominating thought always should be, what is for the general good, what will best enable the church to move forward in the line of its Christian duty; nothing else should be considered.

To preach so as to make people feel the value and importance of what is being said to them should be the aim of every preacher. That can be done only however provided he himself feels the value and importance of what he is saying. It is the truth made alive in his own heart that will come to life in the hearts of the hearers. So much of our preaching is mere empty talk with no real, deep heart-felt convictions lying back of what is said. The truth must be vital, living in ourselves if it is to be effective in moving others.



The man who has a message, which he knows to be true, because he has tested it in his own experience, is bound to speak with power, to attract attention, to be listened to with interest and profit. It is the note of reality that is wanting in so much of our preaching that will account for its ineffectiveness.

Preparation is being made for a great celebration in the city of Washington in the month of February, during what is called, **NEGRO HISTORY WEEK**, under the auspices of The Association for the Study of Negro Life and History, the design of which is to bring together "Notables from all parts of the country to do honor to the living ex-members of Congress of our own group, to the present representative who is now a member of the national body, and to other Negroes who have been recently elected to office by citizens of both races in various cities and states."

What real good is to be accomplished by such a gathering in bettering the condition of the race along lines that are vitally important, I confess I do not see. There will be a good deal of talk, and it may be eloquent talk, grandiloquent talk of what the race has done in general, and of what each one of the speakers has done in particular to entitle him to the gratitude of the race. Usually, at such general gatherings, the effort is to see who can get most in the limelight, who can most glorify himself. And when the whole thing is over, what is the net result? Nothing of any real value to the race. It has simply given an opportunity for a little egotistic self-display, with no thought of anything except self. And when such an exhibition has taken place, that is the end. It has accomplished its purpose. Such gatherings are not to be encouraged, because they have no real honest purpose behind them, looking to the advancement of the race. And, as a matter of fact, nothing comes out of them of any value. Think of the large number of such meetings that have been held and nothing to show.

Another thought comes to me in this connection: Why should "notables from all parts of the country" be called together at Washington to do honor to three men merely because they were once members of Congress, and to another because he happens to be so now, and to others who hold some little political office either by election or appointment? Merely being a member of Congress, especially when we remember what is usually necessary to bring about the result, gives no good or sufficient reason for honoring any

man. If his character is all right, and his deeds while in Congress have been such as to entitle him to be particularly noticed, well, but not otherwise. If men in and of themselves, because of what they are and have done, are worth honoring, let them be honored by all means; but not simply because of some position which they once filled. Aside from drawing their salaries what did any of these men do of special note as members of Congress. Did they bring about any worthwhile piece of legislation? Did they make any notable speeches on any subject of public or general interest? We cheapen ourselves when we make a parade about things that ordinarily in any other race or group would attract no attention. The great men that we have produced, let us lift them up, but don't let us try to make a mountain out of a molehill, to elevate mediocrity into eminence, to put a value upon persons and events that they will not bear.

If I understand my own heart and mind, I want to do what God wants me to do, to go the way that he wants me to go. That is my real, honest desire. And so when any matter comes up there is only one thing for me to do, and that is to take it to the Lord, in the full assurance that he will make clear to me what his will is. This has been distinctly promised by him. The record is: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." Jas. 1:5. There is no reason therefore, with the proper precaution, why any Christian should go astray in any matter, provided he really wants to go right, wants God to have his way with him. If we really want to do God's will, God's will we will do, in ninety-nine cases out of a hundred. When we fail it is because the will to do has broken down.

Everywhere, all about us, are evidences that we are under the operation of moral laws, that a moral government has been set up from which there is no escape. Sin is always punished; those who do wrong always suffer; every violation of the moral order of the Universe is followed by consequences which mean no good to the individual who steps beyond the limits prescribed by the Divine character and his immutable laws which are everywhere in operation and at all times. As moral beings it is impossible for us to get away from the operation of moral laws and the inevitable consequences which follow their violation. Sooner or later our sins find

us out, their consequences are visited upon us. If we are wise, therefore, we will recognize this fact, and govern ourselves accordingly.

What the Negro race needs most of all is to be built up in character. Never mind therefore what our so-called leaders may do in defense of the rights of the race; never mind what ability they may display, if they fall down in character, if they are not morally clean, if the level upon which they are living is a low one, so that their example cannot be commended to the young people who are to be the fathers and mothers of the future homes of the race, they are not an asset, but a liability, they are not helping, but hindering, and hindering most seriously, in the direction that is most vital, its progress, its movement upward towards a worthy destiny.

And yet, notwithstanding, this plain, palpable, common-sense view of the matter, it is amazing that even some of our best men whose own characters are upright, will join in a movement to honor men whom they know to be morally unworthy, and whose example they would not be willing to follow themselves, or commend to their children. Thus they show themselves utterly unworthy as moral leaders. They ought to be ashamed of themselves, ashamed to look their own children in the face, and doubly ashamed, in view of their relation to future generations, to look those in the face who are to come after them, and who will be sure to be cursed by their bad example. Our moral responsibility in regard to those about us and to those who are to follow us, needs to be stressed with ever increasing emphasis.

There is not the scintilla of evidence that man, as a rational, immortal, responsible being, was ever other than what he is today. That he was evolved from some lower order of creation is a mere groundless assumption. Now, as we find him in his essential nature, in his faculties and capacities, he is just as God made him, when he formed his body out of the dust of the ground and breathed into his nostrils the breath of life and he became a living soul. The chasm between him and the irrational animals is a bridgeless one, made bridgeless because God willed it to be such. The great law of reproduction, that we find operating everywhere is, that each brings forth after its kind. The lines are permanently laid down.

One specie never develops into another. That basic fact has never been disproved.

The only possible reasons that would justify the calling of such an assembly as was convened in Washington, Feb. 10, 1930, by Mr. Carter G. Woodson are:

1. As a reminder to the colored people of how much, in political power and prestige, they had lost within the last twenty years. During that time, until the present, they were without a single representative in Congress though forming a tenth of the population.

2. As a means of arousing them to a renewed effort to regain what they had lost in political standing and power. This is important, for in a republic, the only thing that counts, that enables a man or a race to take care of himself or itself, is the ballot, and what it stands for. Without a vote, without a voice in the government, you will be neglected, trampled upon.

Neither of these ends, however, so far as I am informed, was the object of this gathering. As stated in the call, it was simply to honor the men living, of the race who were once members of Congress, and the one who is at present a member of it, which, after all, is of no special importance in helping the race forward. It could have been made a great occasion by affording those representatives of the race, all of them now far advanced in years, an opportunity of giving a final message to the race, touching its rights and opportunities. Speeches along those lines, carefully prepared, would have been of value, and would have been worth calling such a meeting to hear, and worth handing down as a legacy to those who are to follow.

It was a mistake to make the occasion merely one of honoring a few ex-office holders; and it was equally a mistake to leave each speaker to determine the nature of the address which he was to make; he ought to have been told distinctly that what was wanted from each, was a word of instruction, of warning, of encouragement, of inspiration. Another such opportunity, at the capital of the nation, they will, in all probability, never have again. Soon their voices will be silent, soon the place that now knows them will know them no more forever.

What of the future? Standing as they did, with a background such as they had, what had they to say to the race, in the midst of

its struggles for civil and political equality in this land? Had they anything to say? and, if so, what? This gathering gave them a wonderful opportunity to be heard, and to be heard under most favorable conditions. What use did they make of it? What message did they leave for the race?

If we cannot follow Jesus Christ, then there is no one to follow: we must be content to grope our way in darkness. He, and He only, is the Light of the world,—the way, the truth, the life. His lead must be accepted and followed, or else we must go on forever in the dark. What he says, is not only authoritative, but final. From him there is no appeal. Aside from him there is no way that opens into light, that insures permanent, lasting peace and happiness. The solemn declaration is: "This is life eternal, to know thee the only true God and Jesus Christ whom thou hast sent." And that is the verdict of all history. Where Jesus Christ is accepted and followed, there only do we find life on its highest moral and spiritual level. The light as it shines in the face of Jesus Christ is the only true and all sufficient guide. It leaves nothing more to be desired. It meets every want; it satisfies every legitimate desire of the soul in its upward struggle after the things that are true, just, pure, lovely and of good report. Outside of the lead of Jesus Christ the soul can never realize its noblest possibilities. Only in the measure of the stature of His fullness, is to be found man's truest and noblest destiny. It is vain to look elsewhere, to seek, from any other source, the secret of lasting peace and happiness,—and highest development,—of life on its loftiest levels.

If evolution is to account for everything, then it must also account for God. Is he the result of evolution? Has he been evolved? and, if so, out of what? How is evolution itself to be accounted for if there is nothing back of it, no force or conscious intelligence working through it, and out of which it comes? The simple fact is evolution, not only does not account for everything, but cannot even account for itself. It is a mere hypothesis invented for the purpose of justifying certain assumptions in the interest of a theory which they are trying to establish.

In dealing with the incidents which occur in the life of Jesus his character is reflected, and is meant to be an example to us. We

see how he acted under a great variety of circumstances, and under similar conditions, we are to do as he did, to exhibit the same temper and spirit that he exhibited. This we should keep in mind in studying the life of Jesus.

We are impressed, not only with his extraordinary power and knowledge, but also with his great-heartedness, his tender loving sympathy for those about him who were suffering and in need of help. Wonderful is Jesus! The more we know of him, the more wonderful he becomes. Going on conquering and to conquer, steadily increasing his influence, making for himself, more and more, a larger place in the hearts of men. Never displaying at any time, the slightest fear that he will not succeed in what he has started out to accomplish. He moves forward always with perfect confidence, with the sense of conscious power, power adequate to every emergency: always calm, always self-possessed, always master of every situation.

Take a truth; lift it up clearly, forcibly; burn it into the hearts and minds of the hearers. That is the way to speak effectively, to command attention, to be sure of a hearing.

Paul gloried in tribulation. There are not many like him. We bear up under afflictions, it may be, but not cheerfully. We do not acquiesce in such a way with the orderings of Providence, as to awaken within us a note of welcome, of gladness. Paul in spite of his sufferings, carried with him all through life that sweet consciousness. Hence we hear him saying, "Rejoice always, and again I say rejoice." These brave words, he wrote from a prison.

In Matthew 15:30 we read: "And great multitudes came unto him, having with them those which were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them."

What a wonderful passage is that! At the feet of Jesus is the place to lay all our burdens down, the place where we may find relief from all the things that vex and trouble us. No one, who came to him while on earth, in faith believing, but what found relief, but what was helped. And that is still true. He is still mighty to help, to succor, to sustain and comfort. When we are troubled, perplexed, heavy laden, let us think of this wonderful passage, and go straight to him as did those in his day under like circumstances.

With such a heavenly Father as we have, who is all-wise, all-powerful, all-loving, why should we be troubled and worried about anything? All we have to do is to rest in Him. He, who feeds the sparrows and clothes the lilies of the field, will be sure to look after us. A living faith in our heavenly Father will solve all of our difficulties, and will keep us in perfect peace. This religion which we have, the Christian religion, what a wonderful thing it is, what an asset to take with us as we go down life's way. And yet, how little we appreciate it, how little we realize how great a blessing it is to all who will accept it and live according to its high and holy teachings. Only this morning my memory verses for the day were:

Isaiah 58:11. And the Lord shall guide thee continually, and satisfy thy soul in drought.

And Philippians 4:6. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.

The time comes, in every life, when no earthly power can help us. If we have no resources other than earthly at such times, there is no cheering outlook for us. Left to ourselves the prospect is hopeless. Our only refuge is to be found in the great truth enunciated by Moses in the words:

The eternal God is thy refuge, And underneath are the everlasting arms.

Happy are all those who know that there is such a Helper, and who are looking to him, who are depending upon him. He never fails, never disappoints those who put their trust in him. To build upon his promises is to build upon a rock foundation.

Too much attention to the sick, is just as bad as too little. It is annoying to be plied incessantly with questions, such as Don't you want this? Don't you want that? Are you resting comfortably? Don't you want to be raised a little higher, or let down a little lower? It is meant all right, it grows out of a kindly spirit and interest in the sick, but it shows a lack of good sense. It is always well to assume that if the patient needs anything, or is uncomfortable in any way, he will be sure to make it known. Be careful of your attentions to the sick, but don't be too careful, don't overdo it.

Where there is sickness in a home everything in it ought to be quiet, serene, peaceful. All excitement, irritation, everything which tends to produce unpleasant feelings of any kind ought to be avoided. The quieter, the more composed, the more tranquil everything is, the better it will be. It creates an atmosphere that is very helpful in every way, both to the sick and to the members of the family. Everybody in the home should seek to be on his or her good behaviour, should meet each other and greet each other in a kindly spirit. An atmosphere of sweetness, of affability should pervade, not only in the sick room but in the entire house. Nothing can be worse than to have sickness in a home and the members at variance with each other. It makes the burden doubly hard to bear.

After my brother drops out, as he seems now to be nearing the end, what course life will take for me, I do not know. Will my niece continue to live with me, or go to herself? I do not know. Whatever turn events may take, however, will be all right. I am in the hands of my heavenly Father. I have asked him to take charge of me and of all my affairs. So that never mind what course events may take they will be according to his orderings: and therefore I have nothing to fear, nothing to be troubled about. My sufficiency is not of myself, but of him. I am looking to him; I am depending upon him to take full charge of all my affairs. Casting all your cares upon him, for he careth for you, is the exhortation, is the glorious promise. And upon that promise I am resting, sweetly resting.

The great Spirit that is over all, that directs and controls all things, is my God, and my Father. That fact gives me an assurance that ought to take all the worry and fret out of life for me; and will, if accepted and firmly believed in. No one can incorporate into his character and life such a conviction, and be true to it and ever be brought to grief, or go hopeless and miserable through life.

After we have been forgiven of our sins, and become members of the family of God, it is important for us to remember, that there is a life that we must live. We can't live as we have been living. Our attitude towards sin must be different; our aims and purposes must be different; our great dominant thought must be to do the will of God. The life that we live must be God-centered and not



self-centered. We must break with sin. We must make up our minds to have nothing to do with the unfruitful works of darkness. The new life of obedience to God upon which we have entered, we cannot live, of course, in our own strength, but we can through the power of the indwelling Spirit, which we are told, God is more willing to give us than earthly parents are to give good gifts unto their children. We need have no fear therefore. Through the Spirit we can overcome every difficulty and come out more than conquerors.

Christianity is not only a high type of religion; but the highest, the best, the noblest that has ever appeared among men. Wherever it is accepted and followed, it produces, not only a high type of character and life, but the highest. No other religion compares with it in the loftiness of the standard which it sets up and which it is capable of realizing in actual experience. No other religion gives us such a lofty conception of God, and of what God requires of man. It is away and far above and beyond all others. And so its sacred book, as the revelation of God to man, is immeasurably above all so-called sacred books. Everything in it moves on the highest plane far above all that is low, grovelling, degrading.

All the days of my appointed time will I wait until my change come.

A change is sure to come. It is well for us to remember this and to accustom ourselves to think about death, about life beyond the grave. We can't impress ourselves too frequently, or too seriously with the fact that life here is not going to continue beyond a certain time. Whether we want to or not, we will have to push out from these shores, from these earthly environments. And we ought to be getting ready for the exit. If we are making no preparation for it, we need not be surprised if it turns out to be anything but desirable on the other side. What comes to us there is not a matter of chance; it will be just what we make it; that and nothing more.

The prophets were in touch with a Power, a great Personality who foresaw all things, and had the power to bring to pass whatever he might decree. So that when they spoke it was with authority, with the assurance that what they declared would surely come

to pass. Whether we realize it or not, there is such a great Personality and it is well for us to recognize his sovereignty, and submit to his government if we hope to have things go well with us. We may resist the Divine authority, but we cannot escape the consequences of so doing. He has the power to enforce his laws, and will enforce them, however long, in mercy, he may delay their execution.

Some people have troubles, and go down under them. Others have troubles, and bear up under them, come out of them stronger and better because of them. Our troubles are intended to be and can be made a source of blessing to us, if we look at them in a sensible way, try to understand their meaning, to get out of them the lesson or lessons which they are designed to teach. The psalmist says:

Before I was afflicted, I went astray; but now have I kept thy word.

And again:

It is good for me that I have been afflicted; that I might learn thy statutes.

It is the good that afflictions contain that we should be always looking for. Psalm 119:67, 71.

One of the most distressing parts connected with the death of our loved ones, is when all hope of recovery has been abandoned, when the doctor tells us that all has been done that can be done, and the watching and waiting for the end begins. Sometimes it is protracted for days. We watch and wait, and wait and watch, each day, each night, thinking it will be the last. It is an ordeal that is distressing to the heart and taxing to the body. There is a merciful Providence in it, however. It lessens the shock when the end does come. We are more reconciled to it than if it came suddenly.

Jesus while on earth had power to heal all manner of diseases and did heal all who sought his aid. He still has that power, why doesn't he put an end to all diseases, to all the ills that flesh is heir to? How can the fact that sickness and disease still continue to afflict the human race be reconciled with his goodness? He can put an end to all disease, but does not. Why? There must be a reason for it, and there is. Back of disease is sin, a heart estranged from God, out of which these sad conditions arise. It is all the result

of sin, and cannot therefore be done away with unless the sin problem is first gotten out of the way. As long as sin remains, disease and suffering will remain. With the disappearance of sin, will disease disappear. The connection between the two is very close. In the new Jerusalem, where there is to be no sickness, sorrow, pain, where all tears are to be wiped away, you remember what is said: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they that are written in the Lamb's book of life. Without are dogs, and sorcerers and whoremongers, and murderers, and idolaters and whatsoever loveth and maketh a lie." Jesus came particularly to deal with the problem that lies back of disease, the problem of sin, and to that end he is now working. Having laid down his life as an atonement for sin, and having given the Holy Spirit to work upon the hearts of men, the good work of ridding the world of sin is going on. Disease remains and will remain only because sin remains. There is no conflict whatever between the continuance of disease and the goodness of Christ. If every vestige of disease by him should be blotted out and sin remained, it would not be long before the whole brood would return to curse mankind. Only when sin is completely wiped out of the human heart will disease be no more. A sinless world will mean a diseaseless world. It can come about in no other way.

What we want to do is to get in touch with God, and keep in touch with him. If we do, it will be sure to uplift and ennoble us, and make us a blessing to others:

A sick room with religion, and a sick room without religion, makes all the difference in the world. In the one there is brightness, good cheer: in the other all is cold and cheerless. It is better for the sick, it is better for those who are in attendance upon the sick, where the thought of God enters and remains. What a solace is religion, what a comfort when the shadows are gathering about us and we are nearing the bound of life or our friends are. "Thy rod and thy staff they comfort me," is the assurance that religion brings to us when we are lying upon a bed of affliction. The reading of the Holy Scriptures, a word of prayer, one of the sweet songs of Zion sung softly in the ear of the sick, what a difference it makes, what an entirely different atmosphere it brings into the sick room.

My brother has just passed away. Shall we ever meet again? Outside of Christianity there is no certain answer to that question. There only, we find the note of absolute certainty. On the great authority of Jesus we may accept that fact and rejoice in the assurance that death is not the end. The conscious, personal entity, we call self survives after the tenement of clay has been thrown aside. As the apostle has expressed it, "This mortal must put on immortality."

There are a great many more kind-hearted people in the world than we think: and they are found often in quarters where we least expect, among the poorer and humbler classes. Tennyson has well said, "Kind hearts are more than coronets." And they are more often found where there are no coronets than where there are. More important are kind hearts than crowns, than all kingly honors. The spirit of kindness is what we all need to cultivate more than we do. It is the way, most of all, to be happy, and to make others happy. It is preeminently the spirit of Jesus,—a spirit that is everywhere needed in all parts of the world, and which we can all help to diffuse.

The wets are clamoring for a referendum on Prohibition. Such a referendum they had during the last Presidential election, and it went overwhelmingly against them. And they know now that if there should be another show of hands on the 18th Amendment and the Volstead Act, it would show no different results. If such a referendum should be held, as they are calling for, and it should be overwhelmingly against them, ten to one, they would not be satisfied, would still try to persuade themselves that there was some trick about it. What they really want is not a referendum, but the privilege or liberty, as they call it, of being damned themselves and of damning all others by a restoration of the accursed liquor traffic. If the whole country went to the devil what would they care as long as they were free to debauch themselves and others through strong drink, and as long as their coffers were filled with gold. It is the restoration of this most debasing and devilish business that was ever set going, that they want. It is that, and nothing less will satisfy them. If they could be gotten off to themselves they might be left to destroy themselves and to carry on their nefarious business; but not if they are to mingle with others. They must be

restrained for their own good as well as for the good of the community, the home, the state, the nation. The liquor business in any shape or form will mean ruin to every worthy interest of mankind. Let the temperance forces realize this and gird themselves for the conflict. There must be no retreat, no yielding an inch.

My brother was a good man, an upright man, and lived a useful life. And yet, as he lay upon his sick bed for twenty months, and as the end drew near, and he knew that it was drawing near, not one word escaped his lips as to the outlook beyond the grave. If he had any thoughts on the matter he never gave utterance to them. So far as we know from anything that he said, the future was a blank to him. The outlook to him, if it presented anything, he never disclosed.

I am simply recording the fact. What the explanation is, I do not know. He went out of life saying nothing as to the outlook, as to what, if anything, he expected or anticipated. It would have been pleasant if he had said something; if he had indicated what the future held for him as he saw it, as he was nearing the end; but he said nothing. We have nothing to guide us, therefore, as to what it actually meant to him when it did come, but what he was here, the life he lived here, the character he developed here. And that is sufficient; it speaks for itself; it indicates clearly the character of the outlook. The trend which the life takes here, is the trend which it will keep in the life to come.

It is, as we are getting on in age, as one by one the friends are dropping off, that we begin to feel a little lonely. We miss the familiar faces and the kindly fellowship. It makes the thought of our own going out a not unacceptable one. When most of those that we have loved are on the other side, it is but natural that we should wish to be there ourselves and to be with them again. So that the thought of death to us as age is creeping on, and more and more as the places about us are being vacated, that we turn our thoughts longingly toward the exodus that we too must one day make. I feel particularly so since my brother has gone, the last and closest of my remaining earthly ties. I have a number of good friends, I know, who would do anything for me, and for which I am deeply grateful: still the thought of the future grows upon me, I find myself dwelling more and more sweetly upon it, looking more and more joyfully towards it. Sometimes, in spite of

all, a sense of loneliness creeps over me, but the thought that I too shall soon be on the other side drives it away. As the end nears, the easier it is to bear these earthly separations. What a wonderful thing it is to have a faith that cheers us here, and that lights up the future, a faith that holds out to us the great hope of a glorious reunion beyond. Jesus said, "I am the resurrection and the life. He that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John 11:25, 26. That is my faith, and in that faith, though a little lonely at times, I am waiting.

The more I think of the Bible, and come to learn more and more of its teachings, the more profoundly am I impressed with its unspeakable value to the human race. There we come in contact with the mind and heart of God; with things which we need to know, upon which we may build with absolute certainty. If we follow its teachings, we know as far as our experience goes, that all that it says is true; we touch reality at every step. We have back of all that it contains the words of Jesus. "Heaven and earth shall pass away, but my words never." "Not one jot or tittle of the law shall fail."

What a wonderful thing it is to have at our command a source of information on all the great and vital interests of humanity, of the immortal soul, for time and for eternity. Here we touch bed-rock, here are no vague intimations or speculations as to what might be or might not be, but absolute certainty based on the highest authority.

As pilgrims and strangers in the earth, what a boon to have to take with us as we journey on, the inspired Word of God as a lamp to our feet and a light to our path.

There is such a thing as a higher or super-human intelligence. And there is such a thing as being in touch with that higher Intelligence. And there is also such a thing as being guided by that higher Intelligence. Paul on his voyage to Rome was in touch with such an Intelligence, and was guided by it, so that he knew definitely just what would happen on that voyage, and clearly indicated the same to those on board the vessel. He knew that the cargo would be lost, that the vessel would be wrecked, but that no lives would be lost. He knew also that they would be cast upon a cer-

tain island. It all came true, nothing failed of all that he said. Is it not well for us to get in touch with that higher Intelligence, and seek his guidance? That is the wise, the sensible thing to do, is it not?

Archibald H. Grimké has just died. He has left behind a record of which any man might be proud,—a record of long, faithful, unselfish public service in behalf of the race, serving it in season and out of season,—standing fearlessly for nearly a half century in its defence. And yet Mr. Woodson in his work, *The Negro in Our History*, dismisses him with a single sentence. I am calling attention to it because it shows what kind of a historian Mr. Woodson is. If a man like Archibald H. Grimké, with his splendid record of service, in the estimation of Mr. Woodson, is entitled to only one sentence, of what real value can his record be as revealing the things, events, personages in our history that are worthy to be remembered, that are of real and abiding value?

The forces of evil are more active and aggressive than the forces of righteousness. They seem never to sleep or slumber. They are at it, and always at it. If the good people were half as earnest, half as zealous, how much brighter would be the outlook for the triumph of righteousness. We soon get weary, soon get tired, are soon ready to give up, to abandon the struggle. The evil forces never allow an opportunity to pass of furthering their interest. They are always on the firing line, always ready to avail themselves of every circumstance that will help to create sentiment in their favor. We, who are fighting for righteousness, need to catch more of their spirit,—their persistency, their aggressiveness.

“Put ye on the Lord Jesus Christ.” This means to be like him; to think his thoughts: to be concerned about the things which concerned him. When he is in us, controlling, directing, inspiring us, then are we putting him on, then are we glorifying him by our bodies and in our spirits. That is the life to which every Christian is called, the life that every Christian should be striving daily to live. That was the life that the apostle Paul lived. He said, and said truthfully, “For me to live is Christ.” Himself and all that he had were being used for Christ. He had no other aim or object but to please Christ.

From the day that he said on the Damascus road, "Lord, what wilt thou have me to do," his one concern was to do his bidding. His was a life of entire consecration to Christ: nothing was held back, everything was laid on the altar.

Archibald H. Grimké was a man of the highest character. He represented the U. S. Government as Consul to Santo Domingo, a tropical country where, as a general thing, morals are on a very low plane, and yet he lived there as he had lived here an irreproachable life. Not a breath of scandal touched his fair name. He came away as he went without a stain upon his moral character, living there as he had ever lived, a life of purity.

A capable, efficient preacher is one who can take a truth and hold it up in such a way that people will understand it and be influenced by it. If you can't think clearly, and can't present the truth in a way to attract and impress others, the pulpit is not the place for you.

Preach only on things that are real in your own experience,—things that you believe in and that you are trying to exemplify in your own life.

In all preaching a note of reality should run, i.e., the thing preached about should be witnessed to in our own lives. In so much of the preaching that we hear this note is lacking, the things spoken of seem to lie outside of the preacher's own range of experience. What he says is not a part of him, but only something that he has heard or read about. You can't preach effectively under such conditions. It must be of things that we know.

Jesus did not feel himself below the highest, nor above the lowest. He recognized all men, high and low, as brothers, and treated all as brothers. With him there was neither high nor low, rich nor poor,—all were the same to him.

If a man will throw himself absolutely upon God and let God have his way with him, never mind how insignificant he may be in himself, it is wonderful what God can make of him, and what he can do through him. The truth of this each one may test for himself by opening his heart fully to God, and yielding himself unreservedly to him. The change in him will be marked, and the things done by him and the spirit in which they are done, will be on a higher and an entirely different plane.



I listened yesterday afternoon to a talk by a young woman to the members of the Endeavor Society, and was deeply impressed with it, as I am sure others were. The thing particularly that impressed me was its evident sincerity. It wasn't mere talk. Back of it was an experience; you felt that what she was saying was what she had actually experienced in her own spiritual life. What she said about prayer; what she said about the reading of the Scriptures; what she said about courage to stand up always and everywhere for what we felt to be right, you felt as you listened to her, was not mere talk, but the expression of a life; they were the channels through which her own life was flowing. And it had its effect; it went home to the hearts of the hearers. That is the only way really to speak effectively. What you say, let your life be back of it.

More and more, as I listen to sermons, am I impressed with the importance of knowing just what we want to say; of having our subject well in hand, and of going directly at it, and keeping directly at it until we have said what we want to say. There is so much rambling, so much loose thinking, so much floundering about, instead of hewing to the line. This is one reason why so little impression is made by the average sermon that is preached. So many of them are gotten up simply to kill time, to fill out a program, so that any and every thing flows into it: without order or arrangement, or pertinence to the subject in hand.

There is an outward slavery or bondage which is imposed upon us by others, such as the Egyptians imposed upon the Hebrews and the white Americans upon the Negro race. And there is an inward or self-imposed slavery—the bondage of evil passions, desires, appetites, which is far worse than any outward bondage. It is this latter form of bondage that is most to be dreaded, and against which we should struggle most earnestly. To be the slave of sin and Satan is slavery in its worst form. The freedom that we should all crave and be ever struggling for is freedom from debasing habits, from soul-destroying vices. It is the freedom that no one can keep us from possessing, if we really want it, and are willing to pay the price. And shame on us, if we do not want it and are not willing to pay the price.

As preachers we should exercise common sense and good judgment in the things that we take up and discuss from the pulpit.

It is a mistake, a stupid blunder, to notice or call attention to what may be said about us, or about the church we are serving, which may be reported to us by some disgruntled individual or mischief-maker, reflecting or seeming to reflect upon our administration of affairs. The sermon to which I listened this morning was taken up largely with what the minister alleged to have been reported to him as said by one of the elders. It disgusted everybody and lowered him in the estimation of the well-thinking members of the church and congregation. Reference to such things do no good, and is only a source of irritation. Someone has well said, "If you want to be happy, you must learn when to see, and not see; when to hear, and not hear; when to speak, and when not to speak." There is a world of wisdom in it, and the pity is that more ministers do not learn the lesson. The man that takes up and attempts to reply to every disparaging word that may come to him about himself or his work, is a fool; and the sooner he wakes up to the consciousness of that fact the better it will be for him and the church which he is serving. It is one of the quickest and surest ways of destroying people's respect for us. There are some things that we cannot afford to notice, and hope to retain the respect of others.

The man who has come to see the emptiness of all that the world has to give, its pleasures, emoluments, honors, as a substitute for the enduring treasures, for righteousness and peace and joy in the Holy Ghost, may well congratulate himself. The one cannot be substituted for the other, is no recompense for the other. And whether we come to see the truth of this in this life, we will be sure to see it in the life to come when it will be too late to remedy our mistake. It is well for us all to keep in mind the words of Solomon: "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity." Hence he concludes: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man."

There is no substitute for the course here marked out. And if we are wise we will heed it, and govern ourselves accordingly.

A minister who cannot stand on his merit, however much may be done to boost him, to make him seem to be more than he really is, will end in failure. Ultimately people will see him as he is, and will rate him accordingly. A minister is a fool who allows others

to claim for him excellences, virtues which he does not possess. Whether our ability, our capacity be great or small, it is better for us and better for the work that we are trying to do, to have people give us credit only for what we really possess. It is always a mistake for anyone, and, especially for a minister, to be sailing under false colors. And the man, under the guise of friendship, who so presents him is doing more than anyone else to destroy his influence and to lessen the respect of the people for him: for they will feel, and will have a right to feel, that he is back of, and encourages the imposture.

It is a wonderful thing to be approaching the end of life,— to be fully aware of the fact that, in the nature of the case, you can't be here much longer; and yet be conscious of no fear,—confident that it is going to be well with you when the end comes!

The secret of such calm, confident waiting for the exit, is made possible only through a living faith in Jesus Christ who has conquered death, and who has given us the assurance, backed by his own great personality, that if we put our trust in him, and yield ourselves to his guidance, we may meet death in the spirit of Paul's great declaration, or challenge, "O death, where is thy sting? O grave, where is thy victory?" And go out as he did with our hearts full of thanksgiving to God.

The important thing to keep in mind always is not what people think of us, not what estimate they put upon us: but what God thinks of us, what estimate he puts upon us. If he approves, if he commends, it matters not whether others do or not. Our first and only concern is to see that we merit his approbation, that we approve ourselves unto him. He is the final Arbiter; upon his decision destiny hangs.

The man who comes to think of himself as God thinks of him, to see himself as God sees him, will have a very different opinion of himself than he would otherwise have. There will be no place in him for pride, for self-conceit. The difference between the Pharisee and the publican, in the parable of the Pharisee and the Publican, is to be found just here. The publican thought of himself as in the sight of God, the Pharisee as in his own sight, measuring himself not by the standard set up in the word of God, but by a standard set up by himself, and of himself as compared with the worst specimen of humanity. Hence he could say: "I am not as

other men, I am far superior to them." If we are to be justified in the sight of God we have got to possess the spirit of the publican rather than the Pharisee. It is the spirit of humility, of penitence, that we must possess if we are to find acceptance with God. This is a lesson that we all need to learn, for our own sake as well as for the sake of those with whom we are thrown. Pride always makes it harder for us to get along with others,—harder for them, and harder for us.

The kingdom of heaven is a treasure to be greatly prized, a pearl of great price. Is that the estimate that we put upon it? If religion is to be of any real value to us we have got to give it first place in our hearts and lives. It cannot be made secondary and be of much service to us. This is a most important lesson, but one which it is so hard for us to learn; and yet it must be learned if religion, if the kingdom of God, is to function properly in our lives. That is the condition laid down in God's word, and only as it is fulfilled may we hope to share fully in its great benefits, to be lifted by it to the lofty plane of the noblest manhood and womanhood. The more completely it takes possession of us, the more certain we are to rise to the highest.

Seeing ourselves as God sees us is the only sane, the only true estimate to put upon ourselves, the only one that is justified by the facts. We are none perfect; we are all far, far from being what we ought to be as measured by the Ten Commandments, the Sermon on the Mount, and the thirteenth chapter of First Corinthians. In the presence of these great standards of excellence, what are any of us, even the best of us? After Isaiah had caught a vision of the Lord of Hosts, of the King in his beauty, with seraphims, crying, Holy, holy, holy, is the Lord of hosts, he cried out, Woe is me! for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. The vision of God in his immaculate purity enabled him to see himself, and to see how far he fell below the standard as revealed in the character of God. And that is just the way every man will feel who looks at himself in the light of the requirements of the Word of God. All pride, self-conceit, will go out, and stay out.

While my brother, Archibald H. Grimké, lived I derived no benefit from his possessions; and now that he is dead, dying as he

did intestate, I derive no benefit from what he possessed. In either case, in life or in death, I am no better off, nor am I any worse off.

I never expected anything from him, nor have I ever had any desire to receive anything from him in case I outlived him. I have always been able to take care of myself, and still am. I have no need, I am thankful to say, for any of his money.

Before I knew what the law was in the case of a person dying intestate, a few days after his death, seeing that his daughter was dreadfully afraid that there might be a will which left me something, or that the law might be such that I, as his brother, might come in for a share of his estate, I sat down and wrote out and signed the following statement and handed it to her:

Whatever right I may have under the law to any part of the estate of Archibald H. Grimké, my brother, I hereby renounce in favor of my niece Angelina W. Grimké

She seemed violently opposed to my getting any part of her father's money. Why, I have never been able to understand, except her selfishness, her love of money.

One thing she had against me, and I always felt that it was a mere subterfuge, to turn her father against me, which she never succeeded in doing however, was that after he was taken ill I never offered to bear any of the expense, and, after his death, did not offer to bear any of the funeral expenses. That I did not offer any assistance, is true. And I did not for the obvious reason that it was entirely unnecessary. My brother was abundantly able to meet all of his own expenses, as is evident from the fact, that he died leaving an estate valued at over thirty thousand dollars. My brother was the last man in the world to accept charity from anybody. He had a wealthy friend in Boston who again and again offered to help, but his proffer was always declined. My brother always said, I don't need it. I am fully able to care for myself. And he was, and I respected him, all the more for his stand in the matter. Why should I, out of my slender income, be contributing towards his support when he was far better off than I was? And to his credit, I am glad to say, he never expected it, and would not have accepted it, had it been offered.

As I said before, I never expected, nor have I ever had any desire to share in his estate:

1. Because I really did not need it.

2. Because I have never had the itching palm, the greed for gain, the "narrowing lust of gold in my make up."

3. Because in so many cases, where money has been left to be shared by two or more, it has almost always been a source of trouble, of bickerings and dissensions. So that it often becomes a curse rather than a blessing.

I have made this statement, so that there may be no misapprehension in the future as to my feelings in the matter. I got none of his money, and I wanted none of it. I valued him not for what he had, but for what he was in point of character as a man and a brother.

When you have reason to believe that certain persons do not care for you, feel unkindly towards you, what should be your attitude towards them?

1. You should seek to find out, if possible, why they do not care for you. If it is due to anything that you have done to them, or said about them, you should seek to remove the cause.

2. You should not allow their attitude towards you to determine your attitude towards them. Their dislike for you should not make you dislike them in return.

3. Whenever you have the opportunity of showing them a kindness you should always be quick to avail yourself of it. It is the Christian principle of overcoming evil with good, which is always the surest way of removing or overcoming unkind feelings in others.

I do not know specifically what is to evolve in the unfoldings of Providence in my case. I only know, that whatever it happens to be, it will be best for me,—best for my development, for my growth in grace, which, after all, is the only thing pertaining to me that is of any real or permanent value. Whatever comes, if it pushes me on towards the goal, towards the measure of the stature of the fullness of Christ, and of this I am assured, it need give me no concern or anxiety therefor. The God in whom I am trusting and that I am trying to serve, has promised to make all things work together for good to me; and he keeps his promises. So that I have no need to be troubled about what awaits me, day by day, moment by moment. Great peace have they that trust in the Lord.

Everyone who doesn't agree with us, or see things as we see them, we are apt to pronounce a fool. It does not follow, however,

that such is really the case. It may be just the other way, we ourselves may be the fool. We ought to be careful how we set ourselves up as the embodiment of all wisdom. It is always well to remember or assume that others have sense as well as ourselves, and that they are just as apt to be right in their judgment and estimate of things as ourselves. If they do not agree with us, it is nothing to their discredit any more than if we do not agree with them, is it anything to our discredit. We must be charitable: we must accord to others the same right of judgment as we claim for ourselves. Each has a right to think for himself and to come to his own conclusions without being branded with uncomplimentary epithets.

The man who repents of his sins, who believes in Jesus Christ, and evidences his faith by obedience to his revealed will, when life ends here, on the authority of Jesus Christ, he may look forward confidently to a life beyond the grave of peace, of happiness, and of indefinite expansion or development in the direction of all that is highest and best. That much we are assured of. And that, in itself, is all the incentive that anyone should need to induce him to forsake his sins and to come over wholly, unreservedly on the side of Jesus Christ. The Christian has a great future before him. What is to be the fate of those who do not forsake their sins and believe in Jesus Christ? The only thing that can be said with certainty is, that they will be left to the operation of the righteous laws of the moral government of God, under which we are all placed. Eternity will mete out to us, under those laws, what justice demands, pure and simple. That is all anyone has a right to expect. There is this other outlook, however, the one just presented to us, the outlook that identifies us with the Lord Jesus Christ and the plan of salvation revealed to us in the Scriptures of the Old and New Testament.

It is certain, nothing can be more certain, than, that if our fate beyond the grave is to be determined by the demands of justice, things will be sure to be anything but pleasant for us. If we are to reap the fruit of our own ways and to be filled with our own devices, there can be nothing but misery for us. This is a great fact, and if we fail to recognize it and be governed by it, it will cloud all the future for us. The man who goes out depending upon his own righteousness, goes out into the blackness of darkness for

evermore. That is what the Scriptures teach; and we ignore it, reject it, refuse to believe it, at our peril.

The mills of God grind slowly,  
But they grind exceedingly small;  
Though with patience he stands waiting,  
With exactness grinds he all.

That is what we may expect under the moral government of God. He has set up a standard, and from it there is no escape. We may fail to recognize it; but it is binding all the same, and the reckoning day will be sure to come, sooner or later. The psalmist says: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" And, there is no such thing as getting away from God and his holy and righteous laws. So that whatever the fate may be of the man dying without repenting of his sins and exercising faith in Jesus Christ, we know not only that it will be far different, but a far less desirable one than that of the Christian.

Anyone who thinks for a moment, must see that a life linked up with Jesus Christ, a life patterned after his example, controlled, dominated by his great ideals and principles, must mean more, immeasurably more in this life, and in the life to come than one differently attuned, differently ordered. How can any sane man hesitate for a moment on which side to cast his lot, after which pattern to mould his character and life?

From every standpoint, the only wise, the only sensible thing to do, is to cast in our lot with Jesus Christ whether looked at from this side of the grave or the other. No man can follow Jesus Christ, can put his trust in him, and ever come to grief in any part of God's great universe. His connection with Jesus Christ gives him the right of way anywhere and everywhere, and makes him an heir of all the infinite resources of an infinite God. It is a great thing to be a Christian, to be really and truly a child of God.

The importance of the gospel message, and why it should be carried everywhere, lies in the fact that it is a call to men to escape the fate, under the moral government of God, that will be sure to come to them, unless they swing over on the side of Jesus Christ. The only way to avoid final moral disaster, is to forsake our sins, and put ourselves under the leadership of Jesus Christ. For the man, who is a sinner, there is no hopeful outlook except in the mercy of God as revealed in Jesus Christ.



Such being the case, the preaching of the gospel becomes the most serious, solemn and momentous task that can engage the attention of mortal man. It is a tremendous responsibility. We can understand the feeling of the apostle Paul, when he said, "Woe is me, if I preach not the gospel." The gospel must be preached, because in it is man's only hope.

A minister may look upon the church over which he is placed as an instrument in his hand for advancing the kingdom of God on earth by drawing sinners out of the world into it, and of perfecting them in faith and holiness after they are in, by the faithful preaching of the word, line upon line, precept upon precept, here a little and there a little. Or, he may look upon it only or mainly as a means for caring for himself and his family: so that if his salary is paid, and his creature comforts looked after, he is satisfied. What the spiritual condition of things are; whether the gospel is being faithfully preached; whether the people are being fed with the sincere milk of the word, gives him little concern. Unfortunately that is true of too many ministers. It is of themselves that they are thinking rather than of the work of the Lord. It is what they can get out of it, rather than what they can put into it. It is not what I am worth to the Church, but what the church is worth to me, that is the dominating thought.

Death always, in a measure, follows in the track of sin: and if persisted in will end in eternal death. No man can be saved from eternal banishment from the presence of God except: 1. He repents of his sins, turns from his evils ways. 2. Accepts Jesus Christ as his Lord and Saviour. If we are to have fellowship with God, we have got to cut ourselves loose from sin; we can't go on sinning and hope to find favor with God. We are told: "Holiness without which no man shall see God." And again, "As he that calleth thee is holy, so be ye holy in all manner of conversation." Repentance and faith are both fundamental.

In the Bible we have a revelation of the very mind of God as to what we are to believe concerning him and what he requires of us; and, as such, it is of inestimable value to mankind. To be able to open it and to feel that we are in possession of the truth upon which we may build with absolute certainty, is worth everything to us. How thankful we ought to be to have such a treasure house

of wisdom and heavenly knowledge, and in a language that we understand, and so can read it for ourselves and garner up in our hearts and minds its great and precious truths, to be a lamp to our feet and a light to our path. We ought to read it, to study it, ourselves, and to encourage others to do the same. It is the one book that we ought to keep ever near us, and be always dipping into.

The most comfortable way to go through life, unless we are lost to every sense of decency, is to make up our minds always and everywhere to do only that which is right. It is a great deal easier to do right than to be all the time trying to cover up something in our record that we are ashamed to have others know to be true of us. To be able to look everyone squarely in the face and to have no fear of being accused of some unworthy act, is far easier and far better than to be ever under the necessity of seeking to cover up our tracks. Such a life we should all seek to live, carrying about with us ever a conscience void of offence before God and man. "A quiet conscience," as Shakespeare has said, "is above all earthly dignities." And such a conscience we should all seek to possess, and to carry with us all through life as our most precious possession.

The manner in which most of us who profess to be Christians, serve the Lord ought to bring the blush of shame to our faces. It is a half-hearted service, utterly devoid of zeal, of earnestness, of enthusiasm. It is not a joyous service; we do not seem to take any satisfaction in it: we do it, if we do it at all, in a cold, indifferent, listless way. Religion means so little, to most of us! The psalmist said:

I was glad when they said unto me,  
Let us go into the house of the Lord.

How many of us can say that?

And again, Psalm 84:10.

For a day in thy courts is better than a thousand.  
I had rather be a doorkeeper in the house of my God  
Than to dwell in the tents of wickedness.

How many of us can say that?

And again, Psalm 42:1,

As the hart panteth after the water brooks,  
So panteth my soul after thee, O God.  
My soul thirsteth for God, for the living God;  
When shall I come and appear before God?

How many of us can say that?

And again, Psalm 32:11.

Be glad in the Lord, and rejoice, ye righteous,  
And shout for joy, all ye that are upright in heart.  
How many of us know what that means?  
And still again :

I delight to do thy will, O my God :  
Thy law is within my heart.

How many of us can say that ?

We must arouse ourselves ; we must come to see how unworthy is the way and the spirit in which we are serving the Lord. He is worthy to be served, worthy of the best that we have. As is expressed in one of our hymns :

Give of your best to the Master ;  
Give him first place in your heart ;  
Give him first place in your service,  
Consecrate every part.  
Give of your best to the Master,  
Naught else is worthy His love.

What Wesley says is, alas, too true of most of us :

Look how we grovel here below,  
Fond of these trifling toys :  
Our souls can neither fly nor go  
To reach eternal joys.

We need to be aroused from this slumber into which most of us have fallen and are content to remain. The service of the Lord ought to be to us a glad, joyous, enthusiastic service. What is needed is the quickening power of the Holy Spirit, without which this lethargy will never be overcome. And the way to get the Spirit is through earnest prayer. God is willing to give the Spirit if we fulfill the condition. Ask, ask, ask, in faith believing.

Just in proportion as we come under the power of sin, yield ourselves to the forces of evil, are we defeating the great purpose for which we were created, namely, to glorify God and to enjoy him forever. Sin is always destructive in its effects and destructive of that which is most essential to our highest welfare and happiness. The only wise, the only sensible, the only safe thing to do, is to cut ourselves loose from it in every shape and form. If we do not, there is no possible salvation for us. We cannot hope to attain to anything worthy while we remain in league with sin, under the

power of the evil forces within us and without us. We must be ever rallying under the standard of righteousness. The lower self must be kept in subordination to the higher self. It is that or nothing.

We speak to people very seldom about their soul's salvation; and, when we do, as a general thing, it is done in such a perfunctory way, that it shows that we have no real sense of the seriousness of the task to which we have set ourselves. We do not speak as if we realized the tremendous issue at stake, the issue of life and death,—death, spiritual and eternal. That is one reason why we so seldom speak to others about their soul's welfare. We do not realize the peril in which they really are. If we did we would approach them in a very different spirit; and we would not be content to speak to them only once, we would keep after them until they heeded the call.

D. L. Moody was a soul-winner. He was ever looking out for opportunities to point men to Jesus, the Lamb of God, whose blood cleanses from all sin. That was his business; he had no other, lived for no other purpose. And hence the tremendous work which he did, and the wonderful success which attended his efforts.

Nothing will give us the quickening sense of the value of souls except the enduement of the Holy Spirit. A man to be a soul-winner must be a Spirit-filled Christian. Nothing but the grace of God in his own heart will give him concern for the salvation of others. The more we are filled with the Spirit, the more active in soul-winning, we will become. We must be ever living under the power of Pentecost, if we are to keep on working and if mighty results are to follow our efforts. As ministers of the gospel, we ought to be all the time thinking and planning to win men from their evil ways to Christ, and to build them up in faith and holiness. That is really our only business,—other things are only secondary or subsidiary. And, if our main concern is not in the direction of such winning and of such developing in them of Christian character, the sooner we get out of the ministry the better,—we have missed our calling; we are out of place in the pulpit. The Christian ministry is no place for one who does not see that his supreme mission is to call men to repentance and faith, and who is not fully determined to make everything else in his life subservient to that end. The kingdom of God, in seeking the salvation of men, must be first with him, and must be kept first, high above every other interest.

Some men are all the time seeking to climb up, as they call it, by which is meant, seeking to better their financial condition or social standing. To me the only climbing up that counts for anything, that is of any real value, is climbing up morally and spiritually,—climbing up in goodness, in usefulness,—making for one's self a larger place in the hearts of men because of unselfish service rendered to them. That kind of climbing up is always to our credit; and the more of that kind of ambition we can get into us, the better it will be for us, and for all with whom we may come in contact. Whether we ever get up financially and socially is not a matter of vital interest. The vital thing, the thing of paramount importance, is to see that we are climbing up morally and spiritually, that we are getting to be better men and women, cleaner, purer, nobler men and women.

Mr. Edison is represented in the papers as saying, that if he were privileged to choose any one thing in the material, mental, or spiritual worlds, he would choose good health. Good health is unquestionably a great boon, a thing for which we should all earnestly strive; but when compared with the Christ-spirit,—the spirit of unselfish love; when compared with growing up unto the measure of the stature of the fullness of Christ; when compared with “doing justly, loving mercy, and walking humbly with God,” it is a comparatively small matter. How Mr. Edison regards these higher spiritual things I do not know, but it doesn't speak very well for his good sense or judgment to put good health above everything else. Under no moral or religious standard would it or could it be so adjudged. This is an illustration of the unwisdom of the wisdom of this world. Great man as Mr. Edison is, he sadly blunders here.

An overbearing, dogmatical, domineering spirit is a curse to its possessor, and to all with whom he has to deal. It is one of the big demons that the sooner we get cast out the better for ourselves and others.

So with an egotistic, self-satisfied, self-sufficient spirit that is unwilling to accept any advice or suggestion from others. Solomon, evidently, had such in mind in the statement: “Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.” Prov. 27:22. Unfortu-

nately there are such persons in the world. They are really to be pitied; they deserve our commiseration. And should be a warning to us that we are not guilty of the same folly.

Help me, Lord, to live according to thy Word, and not according to my whims and caprices, my likes and dislikes, my evil passions and desires, which we are all so prone to do. Help me, more and more, to make thy Word a lamp to my feet and a light to my path. It is thy light, shining through thy Word, that we must follow if we are to go straight, and are to have peace. Great peace have they, and only they, "who love thy law." May we have the wisdom to see the truth of this, and to keep it always in mind, as we go down life's way, day by day, moment by moment. At best we are all so very imperfect, so far below what we ought to be. Without help from above we can't hope to be very much better than we are. It is only as we wait on God that we are enabled to mount up on wings, to get up on higher ground.

There is so much misunderstanding, so much uncharitableness of judgment, so much bickering and dissension, so much wrangling and fault-finding and unkind feeling in the world! It makes the heart sick: it makes one long, like the psalmist, for wings of a dove to fly away to some quiet retreat and be at rest. Will these discordant notes ever cease? Will this turmoil and confusion, this fretfulness and irritation, and hate, in one form or another, ever subside? There seems to be little hope for it in this world of conflicting interests, of selfishness and an evil heart. How it makes us long for the great peace, that Jesus spoke of,—the peace of God, the inward quiet that may exist in spite of all the confusion, the discordant note that may be circulating without. And here I am reminded of Bickersteth's noble hymn, *Pax Tecum*: "Peace, perfect peace, in this dark world of sin."

So that while we may not get away from this outward clamor, within, we may have the peace of God which passeth all understanding and which the world cannot give, and cannot take away. It is this inward calm that we need to cultivate; this falling back on God and resting in him. If we are in touch with God and keep in close fellowship with him, these unpleasant outward conditions will have no power to destroy our peace, but will stir us the more to do what we can, by example and precept, to improve

these undesirable conditions about us. The weight of our influence will be thrown in the interest of good will, of peace and harmony and good fellowship. Perfect peace is promised to those who stay themselves on God.

Lord, help us to read, to study thy Word, in order that we may know thy will concerning us and that we might do it. Help us as we read to realize that thou art speaking directly to us, to each, individually, saying, "This is the way, walk ye in it." Help us to accustom ourselves daily to regulate our lives according to thy Word. Help us as we read to keep this thought ever before us, so that we shall be constantly looking out for instruction, coming to the Word in the spirit, "Lord, what wilt thou have me to do?" The Bible is for the purpose of directing us. This we should remember, and whenever we open it should be looking for instruction in the ways of righteousness. And what a blessing it is to have such a guide book. How grateful we should be, and how carefully and earnestly we should read it, and read it, daily.

What a delightful thing it is to get into a congenial atmosphere, with people who care for you, who are kindly disposed towards you, who are of a happy cheerful disposition and who try to make it pleasant for everybody about them. It is a kind of heaven on earth. How restful, how quieting, how soothing to overtaxed nerves.

And vice versa, how unfortunate is the individual whose lot is cast in an atmosphere that is charged with irritation, with fretfulness, with peevishness, with petty jealousies, with all kinds of selfishness, and petty meannesses,—each one seeking his own pleasure, wanting to have his own way, to get at the center of the stage, wanting to be praised, to be admired, to have flattering things said about him rather than about others. Some people are so constituted, it would seem, that wherever they are or wherever they go, they create just that kind of disagreeable atmosphere. They are a nuisance. Nobody wants to be with them; nobody feels at home with them, or cares long to be in their company. They thus receive their proper deserts, they are left largely to themselves, to their own miserable society. I have now in mind one individual particularly, who is never long satisfied unless she is quarreling with somebody, seeking to get up a row with someone. She doesn't seem to be happy unless she is fussing with somebody, trying to raise the devil with somebody. The only charitable view to take

of her is that her mind is unbalanced, she is not quite sane. And so, is to be pitied. It is either that, or it is pure devilishness. Sometimes she seems to be possessed by an evil spirit.

A religion that doesn't cost anything or very little; that doesn't involve sacrifice; that has no cross to bear in it, is not the Christian religion. Out of such a religion nothing of value will or can come. It is the religion that tries our mettle, that puts us to the test, that involves strenuous exertion on our part, by means of which strength is developed and under which a sturdy, worthwhile character is built up. It is the man whose religion involves watching and fighting and praying, that counts, that becomes a real asset in the struggle of life. That is the only kind of religion that will enable us to weather the storms of life, and to come out victorious.

Jesus never seemed to think, or to think very long, about what people did to him or said derogatorily of him. His thoughts were taken up with how or in what way or ways, he could be of service to them, regardless of their attitude towards him, or their treatment of him. The trouble with most of us is, we think too much about the evils others do to us or have done to us. The sooner we forget them, put them entirely out of our minds, the better it will be. Instead of that, however, we roll them under our tongue as sweet morsels, we continue to recall them, and the more we do, the larger they get, the more we allow ourselves to be stirred up over them. It is not easy, I know, to forget the wrongs that we have suffered: but it can be done, and it ought to be done, and must be done, if we are to follow in the footsteps of Jesus.

In selecting a pastor for a church care should always be taken, not only to select a man of education, of intelligence, of common sense, but a man of high ideals, as to his personal character and life, and also as to the plane upon which the church's character and life shall move. If his ideals are low, either as to his personal character and life or that of the church, the church will be sure to sink to his level, unless it gets rid of him, and this, for its own sake, it ought to do. If the minister's standard is low the church can never hope to rise under his ministrations. It will remain on his low level, as long as he is with it. Therefore, I say, and say with all the emphasis which I can put into it, a church cannot be too care-



ful in this matter, in selecting a pastor. It should always set the standard high, and require him to come up to it, or pass him by, if he has not yet been called; or, if he has been, get rid of him, and, as soon as possible. No church should tolerate very long a minister whose trend is towards lower instead of higher ideals. The minister should lift up a standard, for the people, in his personal character and life; and for the church, in his intelligent, progressive, worthwhile plans for carrying on its work. Men who are not all the time climbing up, seeking to improve themselves, and to make the churches over which they preside more efficient instruments for carrying on the Lord's work, have no right in the ministry, and ought not to be allowed to remain in it. They but cumber the ground.

Out of an atmosphere of suspicion, of hate, of bickerings and dissensions, of grovelling desires and tendencies, of worldly pleasures and amusements, of carnal lusts and passions: it should be the earnest desire of all of us to get up into an atmosphere of love, of kindness, of gentleness, of pure thoughts and noble desires: such an atmosphere as the apostle Paul had in mind, when he wrote to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." It is positively sickening when we think of the vitiated atmosphere that most of us are breathing, and content to breathe when we might soar aloft, when we might rise to higher things,—things that are true and beautiful and good. It is what we should be ever striving for.

How quick we are to gratify our every personal, selfish desire: but how slow we are to respond to the needs of others; how ready we are to indulge ourselves: but how slow we are, how little inclined we are, to make sacrifices for others. In behalf of ourselves we put forth every effort; in behalf of others, we relax our effort. We let the other fellow's good wait until our every want is supplied. It is a miserable way to do, and, which, in the end, will not increase our happiness but will diminish it. For, after all, no true, real, lasting happiness can come, or was ever intended to come, in the Divine economy of things, from the exercise of a selfish spirit. Real, true happiness comes only to those who are

seeking to make others happy, to share the good they have with others.

Of the worship that goes on in most of our churches, how far are we helped by it to be better men and women, to forsake our sins, to conform our character and lives to the lofty ideals and principles of the Christian religion?

There is reason to believe that much of it goes for naught, not only because it is hard to interest the average hearer in matters spiritual, but also because services are poorly conducted; sufficient attention is not given to make them what they ought to be, real channels for the communication of spiritual truth and inspiration.

In this connection it may be said, e.g., the music that is given in many of the churches is not conducive of a worshipful spirit. The atmosphere which it creates is not reverent. It induces in the attendants no sense of the Divine presence, no reaching out after God. The simple fact is, in many cases, the whole purpose of the music is to make a display of the singers, to give the choir an opportunity of showing itself off. So that instead of making the services a means of glorifying God by drawing the worshippers nearer to him, they are made a means of glorifying the performers, of setting them forth in glowing colors. It is needless to say, music so arranged ought never to find any place in a Christian church. If it doesn't help to induce a worshipful spirit; if it doesn't help to draw men nearer to God, it is entirely out of place, and choir leaders should be made to understand that, and to adhere strictly to it, or get out.

Members of a church have no time or energy to be employed in the miserable business of fighting each other. If they have differences, their differences should be settled as speedily as possible, in order that their time and energy may be given to the work of the Lord. We waste so much time in needless bickerings, in petty, personal differences, while the work of the Lord is neglected, shamefully neglected. We have no time for his work, but there is never any lack of time for doing the devil's work. There is great need for a change here in the membership of all of our churches. We must stop fussing with each other and get down to the work that properly belongs to us as Christians, as followers of the Lord Jesus Christ.

A minister, coming into a new charge, if he is wise, will seek out the best elements in it, and identify himself with them. And by

the best, I mean the most godly, those who, whatever their material or financial circumstances, are trying earnestly to serve the Lord,—those who are really, truly religious. To take up particularly with those who are in comfortable circumstances, who move in the higher social circles, if that is their chief recommendation, is to blunder fatally. He should seek to identify himself with all classes and conditions, but particularly should avoid even the appearance of having respect of persons based upon outward, material circumstances. If any preference is to be shown, it should always be in favor of the morally fit, whatever their material condition.

Often when we are about to speak in public, it is not the good that might be accomplished by so doing that we are thinking about, but rather, what effect, what we have to say, will have in enhancing our own reputation, in setting us in a more favorable light with the public. We love the praise of men, and, alas, that is what, in too many instances, we have in mind, in the efforts that we put forth. Instead, what we should have in mind in all our efforts is to magnify the truth, to set it clearly and forcibly before the hearers, so that they will remember what is said, though they may forget the speaker. It is not important that the speaker should be remembered, but it is important that the truth should be. Unfortunately, in too many cases, instead of thinking about making better men and women, we are thinking about ourselves, about enhancing our reputation, of magnifying ourselves. Of such conduct we should be heartily ashamed. All such thoughts should be put far away from us. The opportunities that are afforded us of preaching the word are too sacred to be used for such unworthy purposes. The more completely we lose sight of ourselves, the more effective will our preaching be, the more good will be accomplished by it. Are we trying to help the hearers, to do them good, or to win their praise? Is it to help them to be better men and women, or to get them to think more highly of us, of our ability, of our eloquence? This should be early settled in our ministry, if we are to count for much in the kingdom of God.

All over the world, at this season of the year, as we are approaching Easter, people are thinking about the resurrection of Jesus: not a fake resurrection, but a real one. He was crucified, and pro-

nounced dead by the Roman official who was charged with his execution.

If he really came back from the dead, and of that there can be no reasonable doubt any more than about his death, then one of two things must be true, either he had, in himself, the power to restore his life, or he had sufficient influence with the Giver of life to induce him to make the restoration. In either case it shows him to be unique, entirely out of the ordinary, in a class all by himself. It is this man who came back from the dead, in confirmation of his own words, who says: "I am the way, the truth, the life." "He that followeth after me, shall not walk in darkness, but shall have the light of life." "Come unto me all ye who labor and are heavy laden, and I will give you rest."

In view of his resurrection we had better be very careful how we treat such a man; what consideration we give to him and his words. Be assured, he cannot be ignored, cannot be pushed aside without involving the most serious consequences, for he deals with interests that are most vital, interests that must be met, but which cannot be satisfactorily met except through him and in his way. So that some day, whether we want to or not, we have got to face him, and have got to abide by his verdict in regard to us. It is a stupendous fact that this man came from the dead, and speaks to us as from the dead!

It is important in life that we should have a great guiding principle by which to regulate our thoughts, feelings, desires, purposes, acts. Such a principle will give unity and consistency to the life. And such a principle may be found in what the apostle Paul says in I Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And also in the statement of Jesus, Not my will but thine be done! If as our guiding principle we make the doing of the will of God our chief concern, our first and only concern, we will have a safe principle to go by, and one that will keep us ever in the line of duty, of what is highest and best. We cannot improve on such a principle. There is no higher or better, or safer one to follow. It is the way that God wants us to go that we must go, if we hope to be happy, to conserve our best interest.

As we go through life, we should be anxious, not to have our own way, as we are so apt to be, but to do right, whether it agrees

with our desires or not. Too many of us are bent on having our own way at whatever cost. Having our own way can never be justified, nor should we ever make it our aim, except, as our way harmonizes with right principles and ideals. It is the right that must be kept ever uppermost. Nothing can be put in its place: nothing can be substituted for it. If it isn't right we have got no business to wish or desire it. Our only safety is in abandoning it at once. If the outcome is to result in good, either to ourselves or others, there is nothing else for us to do. Things will never be well with us until we make up our minds to give Right the proper place in our program of living.

Never seek to get even with people who are mean and hateful to you, who say and do things to irritate, to annoy you. Leave them in the hands of the Lord. He will deal with them as they deserve to be dealt with. You can't attempt to pay them back in kind without sinking to their level, without inflicting an injury upon yourself, which will be more harmful to you than to them. You can't afford to take matters in your own hands under such circumstances. If you do, you will regret it, you will be almost sure to blunder, to go astray, to follow the bent and inclination of your own evil heart. It is always a safe rule to follow, never to render evil for evil. The wise course always is that laid down in the Scripture: "Vengeance is mine. I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink." It is not an easy thing to do, but it is the right thing to do; it is the profitable thing to do.

In this connection, another thing it is well to remember, Never to speak evil of others. If they are evilly inclined, if they have bad qualities, the people with whom they come in contact, who have dealings with them, will find out for themselves; they will reveal themselves without any aid from you. By their fruits they will be known, their actions will betray their character, never mind how they may try to conceal it. What they really are will be sure to come out in the end. The solemn exhortation is: "Speak not evil one of another, brethren." Let us heed the admonition, hard as it may be to follow.

A man who believes in Jesus Christ, and evidences his faith by a life of obedience to his commands and precepts, need have

no doubt or misgiving as to what awaits him when life ends here. He has the positive assurance, and on the highest, most reliable authority, that it will be well with, and not ill with him. Of this, he is assured by Jesus himself, the eternal Son of God, declared to be such by signs and wonders and divers miracles, and the gift of the Holy Spirit. Beyond, to the child of God, is an inheritance, incorruptible, undefiled, and that fadeth not away. The gospel is no cunningly devised fable, but the power of God, and the wisdom of God to everyone that believeth. So that whatever the future outlook beyond the grave may be for those who are not Christians, for the child of God, it is cloudless, it is full of good cheer, it is most inviting. There is nothing to fear, but everything to cheer and comfort.

We began last night at the church a series of what are called, pre-Easter services. Such services will count for nothing unless there has been careful preparation for them. It is not enough simply to say, we will have them, and then run around and get someone to preach each night. The preparation that is needed is heart preparation, a careful examination of ourselves to see where we stand, whether we are really trying to serve God or not; to get out of our hearts and lives the things that hinder, that stand in the way of the progress of the kingdom of God in our own hearts and lives. And also, the giving of ourselves to earnest prayer for the outpouring of the Holy Spirit to quicken us into newness of life. Special services are all right, if we prepare ourselves for them; but if we do not, it is a pure waste of time to have them. Either go at them right, or leave them alone.

We are all moving, day by day, moment by moment, nearer eternity, nearer the judgment seat of God, where we shall be judged according to the deeds done in the body. It is a solemn thought that this earthly record which we shall be forced to face, we are writing each day. How careful should we be as to what enters into it, careful of what we do, of the character of our thoughts, feelings, desires, aims and purposes.

The standard by which we are to be judged, is the law written upon the heart and declared in the Scriptures of the Old and New Testament. We cannot willingly remain in ignorance of what is required of us, or knowing, refuse to obey.

Here is matter for solemn thought on the part of all of us, and, immediate thought. It can not be put off with safety. The present may be our only chance.

“Stand still and see the salvation of the Lord,” was what Moses said to the Children of Israel, with the Red Sea before them and the advancing army of Pharaoh behind them. And, sometimes, that is all that we can do, and all that it is necessary for us to do. While they were standing still, during the night, God was opening a way for them through the sea. He caused a strong East wind to blow, by means of which the waters were piled up so that a path was made for them. And then, God said to them, through Moses, Go forward. And forward they went. Their part was, at the command of God, to go forward. After standing still, after waiting, then a forward move under the Divine direction. Sometimes, as I said, all that we can do is to stand still and wait: but the waiting should always be in faith, in expectation of help from the Lord God Omnipotent. While we wait, he is working for us, laying plans for our relief. We are never out of his mind for a moment. His eyes are upon us, and also upon the things which threaten our peace, happiness, safety. And, sooner or later, the note of victory will be heard, “The Lord hath triumphed gloriously.” The Red Sea of difficulty will be crossed, and the threatened foe will be overthrown. We shall have peace, the great peace of God, which comes from perfect trust in him and reliance upon him. It is the only lasting peace. It is only as we take refuge in Him that we are safe, that we have nothing to fear. Red Seas and advancing armies of all the Pharaohs, count for nothing, are nothing, when Jehovah goes before in a Pillar of Cloud by day, and a Pillar of Fire by night. It is for us always to trust in God, and fear not.

Why God permits certain things to come into our lives we do not know, and, in some cases, never will know until we get on the other side, beyond the veil. Fortunately, it is not necessary for us to know. All that is needed, on our part, is to believe, that God, who is at the helm, directing, controlling everything from the fall of a sparrow to the sweep of a world, knows what he is about and that he is infinitely wise, loving, powerful. We may safely trust ourselves and our every interest to him, for time and for eternity. It is not necessary for us to know the whys and the

wherefores, but only to trust. As the prophet has said: "Trust ye in the Lord forever; for in the Lord Jehovah, is everlasting strength."

If we want to be happy, we have got to get out of our heart all bitterness, hatred, envy, jealousy. Only where love reigns, where kindness of spirit prevails can there be happiness. We can't be thinking unkind thoughts of others; planning or seeking to vent our spleen on others, and hope to be happy. The very frame of mind in which we are renders it impossible. All such devils must first be cast out before there can be peace within. And God has made it so purposely. We must think good thoughts, kind thoughts, loving thoughts, if we are to be happy ourselves, or are to be a source of happiness to others.

It is always well to attend regularly upon the services of the church. Sometimes when we are away, is the very time that the message is given that we especially need, and would have received had we been present. In the synagogue on the Sabbath, the woman who had been afflicted with an infirmity for eighteen years, happened to be present when Jesus was there, and so was healed. Had she been absent on that sabbath she would have lost the opportunity, and would have gone unhealed. We cannot afford to neglect the assembling of ourselves together for worship, for hearing God's word read and expounded.

I have started out to serve the Lord, to become a Christian. I must, therefore, know Christ,—know what he wants me to be: what he wants me to do. I must have faith in him,—in his wisdom, power, goodness. I must learn to confer with him; to depend upon him; to look to him for guidance in all matters, great and small. I must realize more and more that my sufficiency is in him and not in myself.

Live your religion, otherwise it is of no value, no good: and fortunate is the man whose religion is the Christian religion, whose aim and purpose is to follow Jesus, to model his life after his,—the man who has caught his spirit,—the spirit of love, of kindness, of patience, of sacrifice, of service, and who is seeking in all his relations with his fellow men to manifest the same.

So many of us profess to be Christians, but make no conscious effort to follow him,—to know his will, to do his will, to be what



he wants us to be. Unless we mean to try, and to try earnestly to follow him, why should we pretend to be? The thought of Christ as our model soon drops out of our mind entirely. We keep the name Christian, but give no evidence of being what it represents; and largely because we make little or no effort to be, are in no sense concerned to be. That, unfortunately, is the type of Christian and of Christianity that is most prevalent in the world. We have a large number of professors, but not a great many who are what they profess to be.

Someone has said, "A beautiful home is the garden of beautiful characters." And this means, if I understand it, that it is in beautiful homes that beautiful characters are grown or developed. And that is true. In the development of a noble character, more depends upon the environment of the home than upon anything else. And the beauty of the home, referred to here, let us remember, does not consist in anything material, external,—in the building, furniture, pictures, decorations, carpets, draperies, etc.; but in the spirit that pervades it, in the ideals and principles that dominate in it, in the moral and spiritual elements that are uppermost in it. Its beauty will be found to consist in beautiful thoughts, feelings, sentiments, actions of those who are its inmates, its heads, the father and mother. It is out of such homes that beautiful characters come; it is in such homes that beautiful characters are developed. And the pity of it is, that we haven't more of them; that so little interest, as a general thing, is felt in the development of such homes. It is the beauty that wealth gives, that material possessions enable us to surround ourselves with, that most concerns us. It isn't beauty of soul, for which Plato prayed, that we are thinking of either for ourselves or our children; but only of that which is outward, and which tends to minister to our pride, vanity, and which results only in leanness of soul, in spiritual poverty. Only as the ideals of the home are beautiful, and kept beautiful, is there any hope of beautiful characters coming out of it.

More and more am I impressed with the privilege, the glorious privilege which ministers of the gospel possess in the opportunities which are offered to them week after week as they face their congregations, of influencing them for good, of implanting deep in their hearts the truths of God's word, of setting clearly and forcibly

before them the great ideals and principles of the Christian religion. What an opportunity, I say, they have of wielding the mightiest influence for good. And yet, I am afraid, judging from the inadequate preparation that is often made for their pulpit ministrations, that it is not appreciated. They do not come up to this great task, as they ought to, conscious of what it requires of them, and of the possibilities of good that it opens to them, as is true in too many cases. To stand, as God's representative between the living and the dead, is not only a great responsibility but also a glorious opportunity of doing good. And this, as ministers, we should all feel.

There is such a thing as mounting up on wings, getting up on a higher plane, where the atmosphere is purer, sweeter, where love prevails,—where we think kindly of others, and they think kindly of us, where there is peace, where there is happiness. Into such an atmosphere we may all come, to such heights, we may all rise.

Let us cast off the works of darkness and put on the armour of light; let us walk, as we ought to walk, in the spirit of the Master, who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. I Pet. 2:23.

One of the strongest evidences of the inspiration of the Scriptures, of their Divine origin, is to be found in the faith of a man like J. Hudson Taylor, who taking the Bible as the Word of God planted himself squarely upon it; and has demonstrated beyond the shadow of a doubt, that it can be absolutely relied upon. Back of it, is a Power, an Intelligence, a great personality who never allows one of its promises to fail. Again and again this man has proved its reliability, has put the Great Spirit that is back of it to the test, and has always found him true to His word. If this book is not inspired of God, if holy men did not write as they were moved by the Holy Spirit, how is Hudson Taylor and the China Inland Mission, and all the wonderful things connected with it to be accounted for? When at Brighton, taking God at his word, he surrendered himself to him, and prepared to go out and undertake the work which he did, though at that time there was not in sight the requisite number of helpers or the means necessary to sustain the work. He had nothing to build upon but

the word of God. But that to him was sufficient; he felt sure that God was able and would provide all that was necessary. And he did. In a marvelous way things opened up, so that he was enabled to undertake his great work: and, building on the promises of God, as revealed in the Bible, the work was begun, went on, and still goes on. And Hudson Taylor is not the only one. There are other men, who have taken the Bible as the word of God, and have proven beyond all reasonable doubt that it is linked up with a Power that transcends the power and intelligence of man.

If our means are slender, if our resources are small, there is only one way by which we can have the joy of helping others, of aiding worthy causes, and that is by spending less on ourselves, by cutting down our personal expenses. As to whether we give, or withhold, depends not so much on what we possess of material things, as of how much of the spirit of self-sacrifice that we possess. In proportion as selfishness dies within us, and the altruistic spirit takes possession of us, will the disposition to share what we have with others, grow. The widow who threw her all into the treasury, found her poverty no obstacle to her giving, because she wanted to give, and was willing to deny herself in order to do so. The reason why many fail to give is because of selfishness, an unwillingness to deny themselves, to get along with less, for the sake of others.

There are two classes of men in the ministry. In the one, are those whose first thought, whose effort mainly is to look out for themselves, to push themselves forward, to get in the limelight and to reap for themselves the largest material benefits. In other words, the ministry is to them simply a means of making a living. And they use it for all that it is worth.

In the other class, are those whose first thought, whose effort mainly, is to push forward the kingdom of God; to win souls to Christ, and build them up in faith and holiness. In this, we see the difference between the true shepherds and the hirelings. Unfortunately, such hirelings have always been found in the church, and, so far as we can see, will always be, until the final separation, which will be sure to come.

What would we do without religion, without its sustaining and comforting help in every time of need? How people can live without it! how little they realize how much they are losing!

What a wonderful God is this that we are serving,—the God of Abraham, the God of Isaac, the God of Jacob, the God and Father of our Lord Jesus Christ! Wonderful in power; wonderful in patience; wonderful in goodness and mercy, not dealing with us after our sins, nor rewarding according to our iniquities.

Whenever we speak, let us be sure that the subject upon which we are to speak is clearly in our own minds, and also the points that we wish to enforce in connection with it. The subject and the sub-heads should be clearly in our own minds.

I profess to be a Christian. That means, if it means anything, that it is my desire to be like Christ, to live the kind of life that he lived, to be conformed in all things to his image.

Is that true of me? Do I really want to be like him? Am I really trying, day in and day out, to be like him, to live the kind of life that he lived?

The Christian life is one of faith, of dependence upon God, of communion and fellowship with God,—a life that feeds on the Word of God.

To live each day, conscious of the presence of the Lord, taking him always into consideration, seeking ever to know what his will is for us; to carry the thought of him with us into everything, to realize that he is ever present, and always willing and ready to help in every time of need, is the kind of relation that should exist between us and God.

To realize that God is interested in all that we do, and how we do it, and that all that we do, we ought to do in the way that he wants us to do it, is very important if we are to live, as we ought to live as Christians. We may know, not only what he wants us to do, but how, in what spirit he wants us to do it. This we should be ever seeking. The only right way to go, is the way God wants us to go; and, only as we find his way and walk in it, can we hope to be happy, or to develop as we ought to.

Even the best of us are not worthy to represent the Lord Jesus Christ. When we are seeking to do our utmost, we fall immeasur-

ably below him, below the standard set forth in his character and life! That fact should not discourage us, however, but should lead us, all the more, to cling close to him, and to look to him, more and more, to help us in resisting temptation and in struggling upward, in our endeavors to put him on more completely.

Every day thousands are passing into eternity, going out of life here! What are they going to? What fate awaits them on the other side of the great "Divide"? It is a serious question, but how few ever give it a thought, ever stop to consider it! They go heedlessly on like the sheep to the slaughter. O that they were wise; that they would consider their latter end; as the prophet exclaims.

The ability to quicken men into life; to arouse them to a sense of, and appreciation of the things that are really worthwhile, and to set them going in the direction of such things, is a most wonderful gift,—a power which Jesus possessed in such an eminent degree. See what he did with the woman at the well of Samaria, with Zaccheus, the publican, with Levi, sitting at the receipt of customs, and with the woman who was a sinner, and who washed his feet with her tears and wiped them with the hairs of her head. How he swung them completely around, and started them on the upward way! O, for such power! How much richer would life be, and how much more fruitful of good. It is better to have influence over men, than to be in the possession of millions of dollars or all the pomp and glory of this world!

In the spirit of the Easter message, to which we have been listening this week, what besetting sin, what failing, shortcoming, imperfection, are we going to make up our minds to rise above, and continue hereafter, to live above? The Easter-call, is a resurrection call,—a call from the death of sin, to the life of righteousness. And is to be utilized for spiritual purposes, for soul-uplift, —to be used as a means of taking on new strength and energy for the upward stretch, for building ourselves up in the elements that go to make a Christly character and life. If the thought of a crucified and risen Christ does not stir within us a desire for a better life, a more consecrated life, it will have come to us in vain. We shall be no better for it,—no wiser, no stronger, no more fitted to live here or in the life to come. The cry of Easter, in our

souls, should be a call to higher things, a resurrection call from things which destroy our peace and happiness, to those which elevate and ennoble, which make us better men and women, purer, nobler men and women,—more Christ-like men and women. And, we must not allow the clamors of the world, the demands of selfishness and pride to drown the cry that comes to us out of the empty tomb, bidding us look aloft, and press forward on the upward way. It is a steady, urgent call, a call to rise, to be ever rising, higher and higher, and ever higher and higher. It is a call that should never be allowed to die out of our souls, or the world be allowed to forget it. With this thought of resurrection, there stands out and should ever stand out also, the thought of the measure of the stature of the fullness of Christ, as the great objective of a redeemed humanity. That is what redemption is to mean ultimately to all who accept Jesus Christ: we are to grow up unto the measure of his fullness. It is ever an onward and upward move.

As ministers, every time we meet the people in public gatherings, there is an opportunity of influencing them for good, and for which we should always be at pains to make the most careful and thorough preparation. It is a time for sowing the precious seeds of divine truth in the hearts of those who are present. We should realize this, and come to the task always with an earnest desire to make the most of such opportunities. We must not allow anything to stand in the way of the most effective use of them. We are to be always and everywhere heralds of good tidings, messengers of peace; always and everywhere lifting up a standard for the people, calling men to repentance and faith.

The greatest work in this world is that of getting men in touch with Jesus Christ,—getting them to open their hearts to him, to come under his influence so as to be controlled by him in all things. A Christ-directed life is the noblest life that can be lived, and the most useful. We should seek ourselves to get in touch with him, and to do all we can to bring others under his ennobling influence. It is a great task, a work that is worthy of our best efforts, of our most earnest endeavors.

To have a grip upon God; to be conscious of the fact that we have power with him, that we can go to him and that he will honor our requests, is an assurance that will fit us for any and every

emergency in life. The angel said to Jacob, "Thy name shall no more be called Jacob, but Israel, for as a prince, thou hast power with God." To have an assurance like that to carry about with us, the consciousness of sustaining such a relation to God, is to be wonderfully equipped for life's duties and responsibilities, whatever they may be, or how difficult they may be. Power with God is what we all need, and what we may all have, if we really desire it, and will seek it earnestly, and surrender ourselves completely to him, to be used by him in whatever way he may see fit. Paul felt that he could do all things through Christ, because, for him to live, was Christ. And that is always the secret of spiritual power.

What a wonderful thing it is to live, if we are doing something worthwhile; if we are engaged in some useful employment—something that is helpful to us, and helpful to others, which tends to make us better and happier, and to make others better and happier! Otherwise we had just as well be dead. We are simply cumbering the ground, and, like the barren fig tree, can find no justification for living. Lowell has well said:

Greatly begin! though thou hast time  
But for a line, be that sublime.  
Not failure, but low aim is crime.

Some people say, we think too much of heaven; that the less we think of it the better will we be able to look after the affairs of this life. This is a mistake, however. The simple fact is, just in proportion as heaven is put out of our thoughts, the more certain it is that the life we live here will not be what it ought to be; the character that we develop and the things which most absorb our attention, will tend more and more to unfit us to live with God in heaven. To keep in touch with the heavenly life is the surest way of making good here in the things that are of real, lasting value. Let the thought of heaven therefore not get out of our minds. It will be a constant incentive to us to make the most of ourselves here, and will the better fit us for the glorious realities of the life to come.

I have just finished reading the last chapter in *The Commonwealth, Its Foundation and Pillars*, by Bishop Brent, on "Christ the Uncrowned King." In it he, evidently, has a very high opinion of human nature, and urges very strongly the duty on the part

of all Christians of imitating Christ. One thing that impressed me as singular, is that the Bishop says nothing about the work of the Holy Spirit in the great task to which he is summoning all believers. If I read my Bible aright, the Holy Spirit is absolutely essential to growth in holiness, to any advance in the direction of the measure of the stature of the fullness of Christ. Jesus himself said, "Except a man be born again, except a man be born of water and the Spirit he cannot enter the kingdom of heaven." Before he went away he also promised to send them another helper who would guide them into all truth, who would take of the things and show them unto them, who would glorify him. And that helper was the Holy Spirit. The apostle Paul also in his Epistle to the Galatians 5:22, 23, says: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These, you will notice, are the very qualities that go to make up the Christ-character; and, therefore, being fruits of the Spirit, are unattainable without his abiding influence. This failure, on the part of Bishop Brent, to lay special stress upon the necessity of the Holy Spirit in the effort to imitate the Lord Jesus Christ, is therefore all the more remarkable. The other day I came across a statement by Dr. Charles E. Jefferson, one of the outstanding religious leaders of the day, which sets the matter of the work of the Spirit in the development of a Christly character and life in a very different light. He says: "It is only by the indwelling of the Holy Spirit that the Christian life becomes possible to any one of us. We are not made Christians by ideas, but by the Spirit who dwells within us. It is amazing how little our knowledge amounts to in curbing our propensities or in strengthening us for noble deeds. Have you ever compared your knowledge with your conduct? What a contrast! Your knowledge is a mountain, your conduct is a mole hill."

Bishop Brent in this chapter has also a too optimistic view of human nature. Such a view is not justified by experience, nor by the Word of God. There is no evidence from experience that man left to himself will ever be able to work out his salvation. Nor is there any ground for believing from the Scriptures, that such a thing is possible. The evidence is all the other way. The necessity of being born again is positively asserted. Ye must be born again, Jesus said even to a man like Nicodemus. In the opening chapter of John we read: "He came to his own, and his own re-



ceived him not. But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:11-13. And the apostle Paul in Rom. 8:7 declares, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

Human nature left to itself, never can be made conformable to the law of God. No amount of education, of human culture can ever make it to be other than it is, or lift it to the high level required by the character and laws of God. The work of the Spirit cannot be ignored, or minimized, or relegated to a subordinate place. Every step of advance towards the measure of the stature of the fullness of Christ can come only as the Spirit is back of it.

I have had high contacts today; I have been in touch with God and spiritual realities, through prayer, the reading of the Scriptures and meditation upon some of the great and precious things therein contained. It is the kind of contact that we all need, and that always leaves us the better, stronger, purer, because of it. It is these higher contacts that we should be ever seeking. We live too much on the lower levels of selfishness and pride, of carnal lusts and pleasures. It is good to begin and end each day with the upward glance, with the mind and heart set upon the things that are true, just, pure, lovely and of good report,—upon the things which are above, where Christ sitteth on the right hand of God. A day begun and ended that way is always a profitable day.

Commenting upon the support given by Dr. James E. Shepard to Judge J. J. Parker for the U. S. Supreme Court, a writer in *The Afro-American* for May 3, 1930, speaks of Dr. Shepard as "The Last of His Kind." Let us hope that he is, though it is not at all likely. We have always had such Negroes, the time-servers and trucklers, the pliant tools of the enemies of the race, and, in all probabilities, shall always have. The treatment which Shepard is now getting from the race, from the decent, self-respecting members of the race, is the treatment that should be accorded to all such Negroes, now and always. They bring the

blush of shame to our faces; we turn away from them with loathing. This incident shows this man Shepard to be what he has always been, a wolf in sheep's clothing,—a traitor to his race.

The Sunday School lesson this morning was, "PROMOTION IN THE KINGDOM," growing out of a request of a mother for her two sons. The desire for place and power has always been present in the church, and, so far as we can see, human nature being what it is, will always be. It is a laudable ambition to desire to get up in the kingdom, provided we understand what getting up means as Christ understood it. The eminence that he has in mind has no reference to office, to official positions, whether great or small, but to elevation that comes from high character, from the spirit of self-sacrifice, from unselfish devotion to others. Getting up in his kingdom means climbing up higher and higher in the estimation of others, getting to be more and more highly respected as members of the kingdom because of our recognized exemplary character and conduct; it means getting to wield a wider and more and more helpful influence over others.

We are all, if we are Christians, in the kingdom. What place do we occupy in it? Is it high or low? Do we count for anything in it? Are we of any value in it? What estimate do people put upon us as members of it? Do they think highly of us? Are we regarded as of any importance or consequence in it? If we should drop out of it by death would it make any difference? Would it make any difference in the attendance at the Sunday services and the prayer meeting? Would it make any difference with the weekly offerings for the support of the church? Would it make any difference with any or all of the various activities that go to make up the life of the church as an organization functioning in the community? What difference would it make, much or little?

A minister once, in conducting a funeral service, said, referring to the dead man, "This corpse has been a member of this church for sixteen years." Whether this was a slip of the tongue, or intentionally said, it nevertheless expressed what is true of many members in all of the churches. They are of no more value, mean no more to them, than if they were corpses. Shame! shame! on all of whom that can be said. We are all in the kingdom. How many of us want to be something in it,—something of value, active, ag-

gressive forces in it? Too many of us are content to be mere non-entities in it, mere ciphers. There is only one way of getting up in the kingdom, of making for ourselves a high place in the esteem and confidence of the true Israel of God, and that is by service, by faithful, earnest service, by quitting the ranks of the shirkers, and joining the ranks of the workers. Any elevation that does not rest on character, on Christliness of character, we have no right to expect; and it can never properly come, on any other basis, in the kingdom of heaven, in the church of Jesus Christ. We may get big positions in it, but can never command the respect, the love which comes only from high character.

In speaking we should not only have something worthwhile to say, but it should be presented clearly, forcibly, interestingly, otherwise it will be simply a waste of time, nothing will be accomplished by it. If it is bunglingly presented; if no clear definite line of thought is followed it will lead nowhere, and will leave no definite impression.

By our life work is meant the line of work to which we desire mainly to devote our time, talents and strength. And this we may find by carefully studying our natural endowments. What we are best fitted for by our talents and training, is what we ought to do. We may be helped also by prayer and the reading of God's Word. Psalm 119:105; Jas. 1:5-7; Matt. 25:14-27.

I believe in the Bible as the Word of God, and, that the work of the minister mainly is to expound it with a view of developing character of the type set forth in the Scriptures. If he is faithful in this, he will show himself a workman that need not be ashamed, "rightly dividing the word of life," as it is stated. In the Bible, in its great truths, in its lofty ideals and principles, are to be found material for building up character of the noblest type. To bring men to Christ and to develop in them a Christly character, is the main business of the minister. If he is not doing this; if his influence is not a positive force in that direction, he is a failure, and the sooner he gets out of it, the better.

As a church, as the things about which we ought to be concerned, the following may be mentioned:

1. To increase the membership.

2. To increase the attendance at the public ordinances of worship.

3. To improve the attendance of the membership, i. e., the quality of the Christianity among us,—to build us up in faith and holiness.

4. To strengthen all the various organizations in the church.

5. To develop the spirit of prayer in the church.

6. To develop the spirit of giving, to get every member to conform to the Scriptural idea of giving, the consecration of, at least, one-tenth of our income or earning to the service of religion and benevolence.

7. To set every member to work.

These are some of the things that are immediately awaiting us as a church, and, which, if we turn our attention to them will keep us busy every day in the year for years to come. The acquisition of more property doesn't seem to me to be one of our immediate pressing needs. The time may come when we may need more, but that time is not now. It is not outward expansion that we need just now, but inward, spiritual development. I take very little stock in the effort to increase the membership merely as a display of numbers. The worth of a church to a community does not depend upon the number of its members, but upon their quality. That church means most to a community that has in it the largest number of godly men and women; the largest number of families in which the children are being brought up in the nurture and admonition of the Lord. It is what it is doing to develop high Christian character that should most concern us, and which more than anything else determines its value. It is this aspect of the church that we must never lose sight of and towards which our efforts should be mainly directed.

In the little world in which we live, let us try to conduct ourselves so as to create a pleasant, congenial atmosphere about us so that people will like to be with us and like to have us about them. Let us not be so absorbed in ourselves, so impressed with our own importance, so inflated with a sense of our superiority, with what is due to us from others as to make ourselves a nuisance in the eyes of others. To indulge in an egotistic, fault-finding, censorious, critical spirit is to discredit ourselves with people of sense. How much better it is to have a modest, sensible estimate of ourselves

and of our attainments and possessions. In other words, to behave ourselves in such a way as to conserve our own self-respect, and be worthy of the respect of others. There is never any use of making fools of ourselves.

The white man, so far as I know, unless he be of the highest type, has very little use for a self-respecting, manly Negro who sees no reason, because he happens to be white, why he should be any more deferential to him than a man of any other color. It is the Negro who feels his inferiority, and always acts on the assumption of the white man's superiority, that the average white man prefers to have dealings with. The Negro who cringes, who has no opinions of his own, who is always willing to follow the white man's lead, to take orders from him without raising any objections, is the type that he prefers to have about him. This is why the class of Negroes generally used by the whites, is not of the best type. There is no demand or so little, for the self-respecting, manly Negro: that is why there are so few being used by him.

What should Christmas mean to us who are Christians?

1. It should be a reminder to us of the advent into the world of the Lord Jesus Christ. We should read over the story as recorded in the gospels: the story of the wise men, the story of the shepherds.

2. It should be a reminder to us of the purpose for which he came, namely, that we might have life, and have it more abundantly.

3. It should fill our hearts with joy in the consciousness of the fact that we have found him, and through him have entered into that abundant life.

4. It should awaken in us the desire to bring him to the knowledge of others, and to share with others this unspeakable gift of God. The Christian spirit is a loving, gracious, helpful spirit, which we should seek to possess ourselves and to do all we can to beget in others.

5. Christmas should leave us all, after it has come and gone, better men and women, more determined than ever to live the Christ-life, to be true to Christian ideals and principles.

Sin is rebellion against the moral government of God, and therefore, unless a change comes, destruction is inevitable. No one can

set himself against the moral order of the universe and hope to escape destruction. Sin is, not therefore, only an offense to God, but is destructive of our own best interest. There is safety and happiness only in doing right, in conforming our character and life to the will of God as revealed in his Word and in our moral constitution. That is the straight and narrow way that we must follow, if things are to work out well for us.

Leaving everything that comes our way, that happens to us, in the hands of the Lord, is the only wise, the only sensible thing to do. And by that I mean, not to worry, not to allow ourselves to be disturbed by them. Be sure that we do right, that we behave ourselves as we ought to, and the rest God will take care of, will work out for us. Only be sure, I say, that we are in the straight and narrow path ourselves. We can't keep up with the meanness, the rascality, the evil designs of others, and it is foolish to attempt to. The great Avenger, the Eye that never sleeps nor slumbers, will take care of our interests. Leaning on him, leaning always on him, under all circumstances, let us be calm, self-possessed, unafraid. The eternal God is a sure refuge for us in every emergency, under all circumstances.

Whatever financial help we can render to any worthy and needy person or cause, that may come to our notice, we should gladly give. It is not the amount that we give so much as the spirit in which we give, though if the spirit is right, the amount given will be according to our ability. We should not only give, and give where we feel ourselves able to, but even where the giving, at times, necessitates sacrifice. The willingness to deny ourselves for the sake of others, or in the interest of some worthy objects, is one of the noblest of human qualities. It is this spirit of sacrifice that has been back of, and is still back of the things that have meant most for the uplift of humanity, and the alleviation of human misery.

As Christians, we need the daily fellowship, the conscious presence of the Holy Spirit, the sense of God's loving kindness in our hearts. It makes all the difference what the day is to mean to us, if we have such a sense to take along with us. Without it religion will not mean much to us, nor will it enable us to bear the burdens and responsibilities of the day calmly, patiently, sweetly. If pos-

sible never should we begin the day without getting in that kind of touch with God. To feel that he is with us, that he is guiding and directing us, what an unfailing source of strength it is, how it enables us to go fearlessly forward. All who are Christians know what it is to begin the day with that kind of conscious fellowship, and how much it means.

The apostles and early Christians were guided and sustained by a power outside of themselves and greater than themselves. The things which they did, the manner in which they conducted themselves were made possible in no other way. And that Power is available for us also. We too can be guided, can be strengthened, sustained by power Divine. And yet how slow we are to avail ourselves of this priceless privilege. Instead of daily looking to God for guidance, for help in the hour of need, we go blundering on in our own ignorance and weakness. If we relied upon him more than we do, how much better it would be for us, how fewer would be our mistakes, and how much stronger we would be in grappling with the great problems of life; in meeting its temptations and sufferings.

The National Association, as an organization, is not only valuable in the splendid leadership which it has shown, ever watchful, ever on the alert for every invasion of our rights, and seeking by every possible means to safeguard them: but it has had, and is having more and more, a very decided influence in strengthening and developing the manhood of the race. Under its influence, under its inspiring example, men of the race are standing up more like men in defense of their rights. The cringing, cowardly, self-effacing Negro is becoming less and less. This is, to my mind, one of the most important services that it is rendering to the race. The manhood of the race needs to be stimulated, and this the Association is doing wherever its influence reaches. Let us think of this when we think of the Association, and of its value.

The defeat of Judge Parker of North Carolina for a place on the Supreme Court of the United States, due in part to the opposition of the colored people, led by the National Association for the Advancement of Colored People, has demonstrated two things:

1. That the race is of some political significance. Otherwise no attention would have been paid to its protest; no opportunity would have been given it to be heard before the Senate Committee.

2. That the race may be mobilized in defense of its rights, under proper leadership. It is a significant fact that the colored Press, with two or three exceptions, stood solidly behind the National Association in the fight that it was making to prevent the confirmation of Judge Parker, and also equally significant is the fact that the prominent members of the race, with but two exceptions, and we know why they were exceptions, I believe, stood also solidly together against the common enemy.

Has that ever occurred before on so wide a scale? And does it not indicate, that we are really, as a race, developing in a very important direction. The trouble has been, because of selfishness and petty jealousies, the leaders have never been able to see eye to eye in matters involving our rights. They did, in this instance, however; and let us hope that they will continue to get closer and closer together in the struggle for our rights that we are making. Let us learn more and more, to take counsel with each other and to co-operate with each other in our efforts to reach the goal. "United we stand, divided we fall."

The awful things that are happening in this country, the burnings, the lynchings, the wanton destruction of life and property, are a sad commentary upon the character of the Christianity in it. It seems almost incredible that these things take place in communities where there are churches, sabbath schools, and where the Bible is read, and where there are Christian homes, made up of professing Christians. It is clear that the Christianity prevailing in these communities has not had even a civilizing effect, much less Christianizing, upon the inhabitants. Something is wrong, either the Christianity is spurious, or there has been no earnest honest effort to bring its great ideals and principles to the attention of the people. A church in a community that doesn't make people better, that doesn't lift up before them a standard, of what value is it?

This scientific age, in which we are living, and the tremendous advance that has been made in secular knowledge, what effect have they had in elevating the standard of morals, in purifying and strengthening the forces of righteousness in the world? None, comparatively. In spite of this vast increase in knowledge, and in the wonderful appliances of civilization, the evil forces remain unchecked, the downward trend still continues. There never was a



time when crime was more prevalent, when the lower, baser nature of man was more in evidence, than the present. Something more than secular knowledge is clearly needed; something more than science is needed to cope with the forces of evil. After all, there is no substitute for religion, for true, genuine religion, for the Christian religion,—for the fear and love of God in the heart. We may scoff at religion, may try to belittle it, may push it to the rear and treat it as a thing of comparatively little importance, but, sooner or later, we pay the penalty as we are doing now, in the laxity of morals and the lack of high endeavor, so noticeable everywhere. The upward path, for individuals, communities, nations, is along the way marked out by true religion, and will be just in proportion as it gets hold of, and is the controlling force. In proportion as this great truth is recognized and acted upon, will things move onward and upward. There is no way of getting up morally and spiritually except where God is put in the forefront and kept there.

What a wonderful man was David Livingston. I have just finished reading a short life of him by W. P. Livingston. What he suffered and endured, the perils that he encountered, the difficulties that beset him on every side, were such as would have discouraged almost any man, and yet he kept on the even tenor of his ways, in pursuit of the noble purpose which he had set before him, and to which he believed he was called of God. No one can follow him in his journeys through “shadeless deserts, and somber forests, through swamps infested by hordes of wild beasts, sunlight glowing with incandescent heat, pitiless rains and cold white mists, tribal wars, slave raids, and savage, unreasoning slaughter,—disease, suffering, misery and sadness unspeakable,” without realizing that we are in the presence of one of the noblest and most heroic spirits that ever graced our planet. He is seen, not only to have been a great explorer; but still greater as a missionary, as a man and Christian. I can well understand the words of Arminius Vambéry who once said to a friend, in speaking of him, “Livingston was the greatest living Christian that had ever come within my orbit.” What he meant was, that he was the most Christ-like man that he had ever met. In no one else had he seen such patience, gentleness, forbearance, such humility, such self-effacement, so much of the beauty and nobility of the spirit of the man of Nazareth. And the marvel of it all is that such a character should have been developed in the midst of the sordidness, savagery, baseness in which

he moved. The circumstances in the midst of which he moved were well fitted to bring out all the worst elements in him; but instead we find one of the noblest of the sons of men.

Can we ever forget the picture, after his long, weary, toilsome journeys, as we see him upon his knees by the side of his bed, in a humble hut in the wilds of Africa, as his spirit went out and up to meet the Master that he had so faithfully served and at such a tremendous cost. It is as we stand before a scene like that, that we come to realize what it is to be a man, created in the image of God, and what a noble thing life may become. Into what utter insignificance does the life of even the greatest of the captains of industry, of material wealth, sink in comparison with a man like Livingston. Long after all such names have been forgotten, his will be remembered, will be held in highest honor, will continue to enrich and bless mankind.

There is so much to be done to improve ourselves and to be helpful to others, that we ought to be ashamed of the little, trifling, unimportant and often harmful things, to which we devote our time and attention. Only as we are thinking about climbing up higher in point of character, and of how best we may be useful, helpful to those about us, are we employing our time, talents, opportunities as they ought to be employed, and for which we shall one day answer. We can't do as we please with what God has entrusted to us; we must find out, and having found out how he wants us to live and move, to see that we so live and move. We must make the most of what we have; we must turn every talent to account, if we hope to have the Divine approval.

We can't give to others what we haven't got ourselves. We can't awaken in others sentiments, emotions which we do not ourselves feel. We cannot, e.g., awaken in others a sense of the preciousness of faith in Jesus Christ unless he is, as a matter of fact, precious to us. What we feel, others may be made to feel through us, but not otherwise. In speaking, therefore, we should not attempt to influence others, on any subject, unless we ourselves are thoroughly in sympathy with what we are trying to get others interested in. One very essential thing to effectiveness in presenting any subject, is sincerity, is the fact that we ourselves thoroughly believe in what we are saying. Any suspicion of insincerity, of

attempting to put something over that we do not ourselves fully approve will be sure to end in failure.

Sin has a tremendous power over us; and it is always a destructive power, a power that is seeking to undermine, to weaken, to break down every worthy, noble purpose within us, and thus reduce us to the lowest possible moral and spiritual level. It is a thing therefore that we must be ever on our guard against. Sin in every shape and form is a demoralizing influence,—a soul-destroying force. The exhortation of the apostle, “Let us therefore avoid every form of evil” is one that we cannot afford to forget for one moment.

One thing more we need also to keep in mind, in and of ourselves, our resisting power in contact with evil is small. We are in ourselves no match for the world, the flesh and the devil. And we are reminded of this by the apostle where he says, “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of this world, against spiritual wickedness in high places.” Unless therefore we seek help from God, we are bound to fail. Apart from the presence and power of the Holy Spirit the struggle is a hopeless one. And this is what we must not forget. Our only hope of success in our conflict with sin is in opening our hearts to the gracious influence of the Holy Spirit. It is only when we meet sin, whether in our hearts or outside of it, in the power of God, that victory is assured. Weak as we are, in and of ourselves, we need not fail, if we lay hold of the help that is proffered us. Paul found that although, when he would do good evil was always present, in Christ Jesus, in the power of the indwelling Spirit, he was enabled to triumph. And so can we.

The only monument that I have to leave behind when I am gone or wish to leave behind, is the memory of what I have done and the ideals and principles for which I have stood during my more than fifty years of public service. To that record nothing can be added and nothing can be taken away. It is the only enduring, worthwhile monument that remains to any of us. Other monuments are of no significance whatever, and it is foolish to set our hearts upon such memorials. It is the life that we have lived that alone counts in the final equation. If we can set apart funds that will go on working in the spirit of the deceased for the good of the living,

well; but not otherwise. Merely to expend any considerable amount of money in erecting monuments in graveyards is a foolish thing. It may satisfy our vanity, but reflects no credit on our common-sense.

Much is being said about what is necessary on the part of religion or the church to meet the demands of this modern scientific age. My answer is, The great need of man, in this age is the same as it has ever been, the need of salvation, of being saved from the guilt and power of sin. And there is only one way of meeting it, the way set forth in the inspired record, in the Scriptures of the Old and New Testament. It is by preaching the gospel, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." All that the church needs, is to get hold of the truth, as set forth in the Word of God, and fearlessly and faithfully proclaim it, depending, as did the apostles in the early church, in the midst of conditions just as difficult as the present upon the Holy Spirit to make it effective. There is no other way, and it is foolish and futile to think of any other. God's way of saving a lost world is "not by might, nor by power, but through the agency of the Spirit working upon the hearts of men, in connection with the preached word. There are no difficulties in this modern, scientific age which cannot be met, and fully met in this way. The plain, simple, faithful preaching of the gospel with power from on high is adequate to the needs of this age and of every age. It is foolish for us to be concerning and worrying ourselves about a matter which has already been settled by God. All we have got to do is to work his plan, and leave results to him. The apostle (I Cor. 1:22-28) says: "The Jews seek after a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

We need not be disturbed therefore by the lofty pretensions, defiant attitude, and self-sufficiency of this age. God can and will take care of his own. All we have got to do is to ring true, is to be faithful. Dr. Robert E. Speer, in a recent article of his on Pentecost, says:

“The Holy Spirit can do today for the modern Church what he did for the Apostolic Church. The only personnel we need is the lives of men and women, with few talents or many, surrendered to and controlled by the Holy Spirit. That will mean intelligent, competent, open-eyed, qualified service under the highest and ablest leadership in the world, the leadership of the Spirit of Truth and Life and Power; then the Church will move outward, and forward as a unity, with an adequate plan and with full efficiency.”

It is power that it needs, Holy Ghost power to equip it for every need.

We all love a little taffy. Whether we deserve it or not, we swallow it as a sweet morsel. It goes down smoothly. And yet it isn't well to encourage much of that desire or feeling. If it comes, well, but there should be no hankering after it, nor movement on our part to bring it about. That is what is sometimes done; it is worked up, and worked up under our own initiation. We should never be guilty of a thing like that: It reflects no credit upon us; we ought to be above such things. The desire for praise is one that we should not encourage. If we do, it will seriously interfere with the efficiency of our work and the value of it. We shall be constantly tempted to do things, or refrain from doing things that we ought to do or not to do, lest we be criticized. And thus, it will make cowards of us, and destroy our manhood, and usefulness.

“Pray without ceasing.” As prayer is the conscious, personal touch with God, to pray without ceasing is to keep in touch with him, always to be depending upon him, never to lose sight of the fact that he is a present help in every time of need. Conscious of our weakness and lack of wisdom, it is to be ever looking to him, and relying upon him, day by day, moment by moment, for all needed help,—for strength, for wisdom, for guidance. To pray without ceasing, to keep in constant touch with God is to be adequate to every emergency. It was this constant touch and reliance upon God that enabled the apostle Paul under all circumstances to triumph, to be victorious. And what it did for him it will do for triumph, to be victorious. And what it did for him it will do for us.

The estimate that we place upon ourselves and what we do, as a general thing, is much higher than what others place upon us and what we do. Sometimes we come across modest souls who underestimate themselves and what they do, but they are the exceptions and not the rule. We are so apt to think ourselves bigger than we are, and better than we are, and what we do as entitled to more credit than it deserves. It is poor human nature, I suppose, but it is much better always to estimate ourselves and what we do modestly. If we do not, we shall be sure to be disappointed and shall be unhappy. What we are expecting from others, flattery, unless they are moved by some ulterior motive, we won't get. It is best always to think soberly of ourselves, as the apostle exhorts us. And then we won't mind if people pay no special attention to us.

In preaching, we need physical strength, mental vigor and Spiritual power,—power from the indwelling or conscious presence of the Holy Spirit. Thus equipped, we may expect results from our preaching. The minister to be effective must take care of his health, must keep his mind fed on Bible truth, and his heart warm with the love of God, which will keep his heart also warm towards his fellow men. There is a physical, mental and spiritual basis to all effective preaching. Hence Jesus directed the apostles to remain at Jerusalem until they were endued with power from on high. And Paul directed Timothy (I Tim. 4:13) "Till I come give thyself to reading." And again (II Tim. 2:2) "And things which thou has heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." And also exhorted him as to his health, his "oft infirmities." I Tim. 5:23.

If you are going to be religious, enter heartily into it, otherwise it will be of no good to you; you will not be made any better by it, nor will you be any happier for it, or any more useful.

Get in vital touch with God, and keep in touch with him. Ask him to use you, to make you a blessing to others.

One thing every minister ought to be trained in, is how to present the truth, whatever it may be, clearly, forcibly, convincingly. He must think clearly and must know how to express himself clearly, otherwise he has no business in the pulpit.

I had an experience the other day that clearly, it seems to me, indicated the leadings of Providence, the operation of an intelligence other than our own and superior to our own. I had just, before going out to make a call, read a chapter in a little book that I keep on my desk entitled "Better Than Gold," and into which I often look. The part of it which I had read was the 48th chapter bearing the title "Fear not: Believe."

The friend upon whom I called, in the course of conversation, mentioned another friend who, she said, was just then passing through very trying experiences; she was almost discouraged, was almost ready to give up. The moment I heard of her condition, her state of mind, I thought of the chapter I had just read, and said to myself, I will order a copy of this little book to be sent to her, which I did as soon as I reached home. I also wrote her a letter telling her of what I had done, and indicating particularly the chapter that I wanted her to read.

A few days after the book was received, I got a letter from her, and this is what she said, I am quoting her exact words:

"I opened and read at once the 48th chapter entitled "Fear not: Believe." It came just when I needed help. I had reached the place where I was losing all hope—I was drifting. Every chapter in this book is helpful. I am afraid you can never understand the great good you have done for me by sending this help to me. I thank you again and again."

How did it happen that I should have read that particular chapter, at that particular time, just before going out to make a call? And that the person upon whom I called should have made mention of the friend that she did and of her condition, that I should have been moved to do what I did; and that the book, with its consoling message, should have reached her at the very time that she most needed help? Some higher Intelligence, who knew all the facts, must have been at work, coordinating them so as to bring about the beneficent result which followed. Of this I have not the slightest doubt, or of the fact that what we call providence, is a reality in the affairs of men. There is an over-ruling and directing intelligence that is clearly visible in the evolution of events.

It is wonderful what Christ can do with us and through us, what he can make of us, and accomplish through us, if we surrender ourselves to him, allow him to work his will in us and through us.

See what he made of Saul of Tarsus. How magnificently he grew in Christian character; and what mighty results were accomplished through his ministry. Whatever we may be, or whatever our gifts may be, however meagre, if we will turn ourselves and what we have over to him, he will bring about the most astonishing results.

See what he did with and through Apolo of the Pigmy Forest. Coming up out of heathenism and savagery and yet rising to be a canon in the Cathedral at Uganda, and one of the most heroic characters in all African religious history. To read his record is to be thrilled through and through.

The importance of reading books by missionaries is that they enable us to see the difficulties, hardships, trials, dangers which beset them; and yet how patiently, courageously, untiringly and lovingly they give themselves to the work, resulting not only in blessing those among whom they labor, but also in producing in themselves some of the very noblest specimens of what the Christian character and life are. No where shall we find more truly Christ-like characters, more beautiful exhibitions of the Christian virtues than on the mission fields of the world. It is out on those far-off places of the earth that Christ is most frequently seen walking visibly among men; that the most Christ-like deeds are witnessed. There is therefore no better stimulus to noble Christ-like living than to keep in close touch with the mission fields.

If we let God rule in us everything will be simplified,—our guiding principles will be sure, so that we can move forward with confidence, in the full assurance that we are moving in the right direction. The moment we allow God to drop out as the great directing Force, we may expect to find trouble, to get involved in endless difficulties, to be floundering about without chart or compass. It is the path of the just, that is as the “shining light, that groweth more and more unto the perfect day.” It is the man who commits his way unto the Lord whose steps will be properly directed. Only as God comes down into the life—and controls it, will it develop properly; will it be blessed and become a blessing, a source of good to others.

No portrait of Jesus has been preserved for us. How he looked, as an infant, when he was presented in the temple and Simeon took him up in his arms and blessed him; or at twelve years of age, as he was in the temple among the doctors, asking and answering



questions; or as he appeared at the Jordan, when he presented himself to John the Baptist for baptism; or during his active ministry as he went up and down Palestine, teaching, preaching, healing all manner of diseases among the people, no one living knows. One thing we may be sure of, however, from the descriptions that we have of him in the four gospels, of the life which he lived, of the wonderful qualities that he possessed, of his sweet, gentle, pure, loving, unselfish, self-sacrificing spirit, that his character must have been stamped upon his countenance: so that the expression of his face must have been a singularly beautiful and noble one. Many attempts have been made by our greatest painters, from age to age, to delineate that countenance in such a way as to set forth his many and great qualities of heart and mind: but not one of them has succeeded, except very inadequately, to realize what it must really have been.

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John says, "The Word was made flesh and dwelt among us, (We beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." And long before he actually appeared among men, he is spoken of "as the chiefest among ten thousand, the one altogether lovely." Some day, the promise is, we shall see him as he is; some day, we shall be permitted to look upon that glorious countenance, to feast our eyes by looking upon Him, "who enduring the cross, and despising the shame, is set down at the right hand of God." We know nothing of his physical appearance, which, after all, is not material; but we know much, very much of his inner, spiritual make-up, of the great qualities of his heart and mind, which is important, and which have been preserved for us that we might catch his spirit and emulate his noble example. Into his spiritual image and likeness we may all come; we may live in such close contact with him, in such sweet and intimate fellowship with him, as to reflect his image, as to be a constant reminder to others of him. And, both for ourselves and for others, that is as fine an ideal as we can possibly set before us. To be like him in character, to have the mind that was in him in us, to be growing up unto the measure of his stature, is the greatest, the most worthwhile task that we can set before us.

In reading over the will of one of the bishops recently deceased, in one of the Methodist denominations, reported in the papers, I

was surprised at the extent of his material possessions. I said to myself, It looks as if his time was mainly spent in looking after his own selfish interests instead of at the work of the Lord Jesus Christ, his Master. Certainly, his religious duties, it is clear, did not interfere in the least with the business of laying up for himself treasures on earth. If the other side of the ledger, the treasures laid up by him in heaven, compared favorably with what he had laid up on earth, he had great reason to congratulate himself, and found on the other side of the grave a rich possession awaiting him. It is important for us, as ministers to remember, that the kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost. We are all apt, more or less, to allow thought for the earthly treasure to occupy entirely too much of our time, forgetful of the fact that it is written, "The laborer is worthy of his hire," and that God has promised to look out for his faithful servants. We need have no fear, in doing the Lord's work, that we shall not be taken care of. "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing."

The apostle Paul in the course of his long ministry, says: "Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengtheth me." Paul at times found himself in straitened circumstances, but relief always came to him, he was never utterly destitute. He trusted God, and without fretting and worrying himself about earthly, material comforts, went steadily forward with his work as the ambassador of Jesus Christ. So that even after he was arrested and thrown in prison, first at Casarea and then at Rome, all his needs were supplied. The God whom he was serving saw to that. And, as in Paul's case, so in every case, God looks out for his ministering servants. We may trust him absolutely to keep his word. His promises are yea and amen to a thousand generations. Let us beware, as ministers, of giving too much of our time to material things, to looking out for mere creature comforts.

The reason why most of us do as little as we do in responding to the needs of others, is not because of lack of opportunities for they

are to be found everywhere; but from lack of disposition, the desire and the willingness to help. Where there is the loving heart, the kindly sympathy, the milk of human kindness, it makes us keen of discernment, quick to discover opportunities where they exist of lending a hand, of rendering a service, and equally quick to respond. Jesus was all the time, day in and day out, doing good because he wanted to, because his heart was ever overflowing with unselfish love. He was not seeking to be ministered to, but to minister, and to give himself for others. It is this Christ-like spirit that we all need, and that this poor suffering world needs, and that we who profess to be Christians, must give it, if it ever gets it.

People are not likely to think very much about us, or be very much concerned about us unless they want to use us or to get something out of us. Selfishness, in some form, is usually the secret of any special attention to or interest in us by others. And, as a general thing, as soon as they have succeeded in serving themselves through us, their interest in us is over. We seem to pass entirely out of their minds until they want to use us again.

How wonderfully the Holy Spirit can open up a subject and clarify our thoughts when we seek his aid. Again and again I have experienced the truth of this when I have been floundering about in the dark and not able to make any headway. Throwing myself back on him, I have thought my way out to a clear understanding of the subject about which I was thinking, and was enabled intelligently to move forward.

There is a class or type of men that I have very little patience with, and that I avoid as much as possible,—men who have an overwhelming sense of their own importance, conceited, puffed up, arrogating to themselves the right to dictate to others, to be first considered, their opinions accorded the greatest weight, and the best places reserved for themselves. I give such people the widest possible leeway. I keep away from them; I try to have as little as possible to do with them. Nothing to me seems so silly as to see a man making any pretense to even ordinary intelligence, permitting himself to act in such a silly way. How much better to cultivate an humble, lowly, self-effacing spirit. “Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.” Luke 18:14.

Soon we shall be only a memory, and that, not very long. After we are gone we shall seldom be thought of, except by our immediate family or nearest and dearest friends: and even they will not continue long to think of us. Out of sight, out of mind, is alas, too true. So far as this world is concerned, soon we shall all be swallowed up in oblivion. No one will think of us. It will be just as if we had never lived.

Well, what of it? Does it mean that our stay here has counted for nothing? That nothing remains to show that we ever existed here? Whatever the effects may have been, will be found, in the main, to have been upon ourselves, and these effects go with us. The character we develop here we shall never be able to shake off. So that though we may be forgotten by others on this side of the dividing line between time and eternity, we shall never be able ourselves to forget what this life has meant to us, to obliterate the stamp which it has placed upon us. The present earth-life, whether remembered by others or not, we shall never be able to forget it; its mark will be indelibly left upon us. It is the thought, in a measure, expressed in the lines:

Our acts our angels are, or good or ill,  
The fatal shadows that walk by us still.

It is a matter, after all, of little importance whether we are remembered or not; but what is important is that we see to it that the memory of what this life has meant to us that we take with us, and that we shall never be able to forget, is one that will bring joy and not sorrow to our hearts. It is bound to do one or the other.

It is the spirit of Christ that we need to replace the old carnal mind. We need to be made over, to be begotten into the likeness of Jesus Christ. It is his spirit of love, of gentleness, of patience, of brotherly kindness,—his humble, lowly, self-sacrificing spirit, that is needed. What a difference it would make if we were all actuated by his beautiful spirit; if his noble ideals and principles were dominant in our hearts and lives. Shall we not all earnestly strive, for our own sake as well as for the sake of others, to be thus actuated, to reproduce, as nearly as we may, his noble character and life? No higher aim can we set before us, as to our own personal development; and no greater service can we render to our fellow men, than by so living.

I am just now reading a book (*Children of the Light of India*) and it shows in a remarkable degree, the power of a living faith in the Lord Jesus Christ to keep us firm, steadfast, in the face of the most trying ordeals. It is perfectly amazing what it will enable one to suffer, to endure, the hardships, the privations, the persecutions, and yet remain true, still hold fast to one's loyalty to the Lord Jesus Christ. It puts within us the martyr-spirit, the willingness to hold on even though it involves the sacrifice of life itself. This is one reason why it is so important to read books on missions, to keep in close touch with what is going on in the mission field. It will powerfully stimulate our faith, our consecration, our zeal. It will increase our interest in missions; it will elevate our standard of Christian living, and will make us more generous in our support of missions. It is well always to keep a book on missions always on hand. As soon as we have finished one to put another in its place.

In order to be most effective in speaking on a particular subject, or a particular occasion, we must be sure to stick to the subject and not allow ourselves to run off into generalities. I read an address of this nature this morning. The address as an address was very good; but it failed in creating any special interest in the purpose for which the meeting was called. And it was because of taking up the special need which it was intended to forward, it dealt largely in generalities, in matters in which few present had any interest. All that was said was said well, and the illustrations used were happily chosen, but they had no bearing upon the specific purpose for which the meeting was called. If he had eliminated much that he said and had taken up the matter in hand, and dealt with it, the address would have been very much more effective. I don't think it added one dollar to the collection.

Most of the preaching that we hear is of little or no value. It is lacking in sincerity and earnestness; it is not vital, it does not seem to flow from the heart, or to have back of it well-rooted convictions. It is largely on the surface, designed to catch every passing breeze of popular sentiment. If we had more of the kind of preaching, as illustrated in the life and ministry of the apostle Paul, far greater results would follow than we see. Much of it counts for little or nothing, and the reason is because it counts for little or nothing with the preachers themselves. A vivid sense of the value and im-

portance of the gospel message, which is essential to good preaching, comes only from the baptism of the Holy Spirit. It is where the Spirit is present that preaching is with power, that it becomes effective. Ministers must themselves keep alive spiritually if their preaching is to amount to anything. If they are dead spiritually their preaching will be of the same character. As preachers we are so apt to neglect our own souls, to allow the well of water within us to dry up or to become clogged up by too many cares of the world. We have got to disentangle ourselves from such things and give ourselves more to the things of the Spirit if we are to increase our effectiveness as ministers of the gospel. It is when we are seeking to approve ourselves unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth, that we may expect the greatest returns from our ministry.

It is wonderful from what depths of moral degradation a man can be rescued and to what heights he can be lifted by the grace of God! wonderful, how a debased, ugly, hideous, repulsive human being can be completely transformed into a thing of beauty, and made a joy forever by the grace of God, through the saving power of the blood of Jesus Christ and the sanctifying influence of the Holy Spirit! John Newton, coming up from the depths from which he came, could say, "By the grace of God, I am what I am." And hundreds and thousands of others have been able to say the same, and will be to the end of time. He can save to the uttermost all who come to him by faith. However deeply dyed in sin we may be, we may be cleansed, purified.

The effect of accepting Jesus Christ, of yielding ourselves in loving obedience to him, of coming consciously under his power, is to experience a purifying, beautifying, ennobling influence. No one can be a true believer in Christ and not be a better man, a better woman,—a more useful man, a more useful woman. If we follow him we are bound to go up, to be ever rising, to be ever attaining to greater excellence and beauty of character and life. Under his influence the push or urge is ever onward and upward. There is no other influence that is so effective in building up a strong, beautiful, noble character. The more we follow him, and the more closely we follow him, will his glorious image be stamped upon us. "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory."

With a little sacrifice, we can often bring joy to the hearts of others and lift or lighten burdens resting upon them. It is not only a gracious thing to do, but it is a source of pure, of unalloyed happiness to the one who makes the sacrifice, who does the kindly act. No loving deed can be performed without carrying along with it a rich reward in the joy that it awakens in our own hearts in that we have been the means of making others happy. Joy will never go out of the heart that is bent on doing good to others. The loving heart is always blessed, as well as blessing. The more we sacrifice for the sake of others, the greater will be our joy.

It is the custom of some ministers, especially among the colored clergy, to preach each year what they call an Anniversary sermon, which always has a twofold object in view:

1. It is made the occasion for stringing out before the church the things that they regard as of special importance which they have accomplished during the year, and which tend to magnify them. It is their time for self-laudation, for puffing themselves, for swinging the censer of praise under their own noses. I have never had any patience with such performances. They are hardly consistent with true dignity and self-respect, with that humility and modesty that a minister should possess. The apostle Paul says, "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord approveth," II Cor. 10:17, 18. It would be well for many of our ministers to remember these words of the apostle.

2. The other object, generally, of these anniversary sermons is to bring something into the coffers of the minister: it is a bid for gifts or presents of some kind: back of them is always the itching palm. It is safe to say, they would not be long continued if this part of the program were omitted, if no material responses followed. This has also always seemed to me to be an unworthy business for a minister of the gospel to be engaged in. It is belittling to him, it never helps to elevate him in the estimation of right-thinking people. And a minister ought to be ashamed to be staging such annual performances in his church. God's holy day should not be prostituted in this way. It should be used, not for glorifying self, but for preaching the gospel.

Some of the intellectual leaders of the colored people in this country, in the higher reaches of moral and spiritual development,

are a curse and not a blessing; are the greatest obstacles in the way of the race's truest and noblest development. In the great essentials of true leadership, in the things that count most in the struggle towards the highest and best, they are sadly lacking. Professing themselves to be wise, they have shown themselves to be fools, to be utterly unworthy of being followed in the great task of rising to the full stature of true men and women. What the race needs, more than anything else, are moral and spiritual leaders,—men who fear God and are committed to the great ideals and principles set forth in the Scriptures of the Old and New Testament, and in the character and life of Jesus Christ. Whatever may be the brain power, the scholarship, the learning, of such men, they are unfit to be followed; and the sooner all such leaders are discarded, repudiated, the better it will be for the race. Over against all such leaders, of however towering intellect, I place Jesus Christ. All of them put together are not worthy to unloose the latchet of his shoes. The Jews preferred Barabbas to Jesus: and there may be some among us, in their blindness, who may prefer to follow such leaders, than the man of Nazareth. Theodore Parker, one of the intellectual giants of his day, in speaking of Jesus, says "I look on Jesus as the highest product of the human race. I honor intellectual greatness; I bend my neck to Socrates, and Newton, and La Place, and Hegel, and Kant, and the vast minds of our own day. But what are they all, compared with this greatness of justice, greatness of philanthropy, greatness of religion? Why, they are as nothing." So we need not hesitate to turn from such leaders as DuBois and Darrow, to the higher and nobler leadership of Jesus Christ who towers immeasurably above them all.

I was greatly surprised to hear from one who was present and who was deeply pained, of an address made by DuBois to the students of Howard University, in which he attempted to scoff at religion and to ridicule prayer. And I am told that President Johnson was present, without getting up and repudiating for himself and for the large number of Christian families represented in the student body, and for the university, such sentiments, which were an offence to the most sacred traditions of the university, an institution which was founded in prayer, and has held firmly during all its history to an abiding faith in God who answers prayer. Such sentiments ought to have been, there and then, publicly rebuked. Such sentiment ought not to have been allowed to be uttered from the ros-



trum of the university without a protest of some kind. They are not sentiments that the university can afford to sponsor; they are not in harmony with its history, nor with the teachings of Christianity. What the race needs more than anything else are moral and spiritual leaders, and our schools, colleges, universities ought to be helping to make them, instead of affording opportunities for blind leaders to propagate their views.

It is wonderful what the Lord Jesus can do for us if we yield ourselves to him, give him full control over us. Every fetter that binds us he will break and set us free to live the glorious life of the liberty of the sons of God. To follow his lead is to have a radiant and ever-enlarging life of inward peace and happiness. I have just been reading "With and Without Christ" by Sadhu Sundar Singh. How strikingly is this fact illustrated or verified by his own experience as a Christian. How simple, how beautiful is his life, how more and more he seems to be reflecting the image of his Master, and to be conscious of the great peace which Jesus said that he would give unto his disciples when he went away. It is the only way, by yielding ourselves to him, to attain unto perfect freedom.

Men, like DuBois, when they speak on economics, or on the civil and political rights of the Negro as an American citizen, speak with authority and may be safely followed; but when it comes to religion and morality, they are sadly in need of guidance themselves. They are far, far out of the way as tested by the Word of God and the ideals and principles of Jesus Christ. Their views are distorted, perverted, erroneous. To follow them is to be misled, to be facing in the wrong direction. Not being right themselves, they are incapable of pointing out the way to others. No leaders are so dangerous, as those who have perverted views on religion and morality. Abraham Lincoln said: "I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong." And this is what this Negro race must make up its mind to do in regard to many of its intellectual leaders. It cannot follow them, must not follow them, because they are wrong, and wrong in regard to the most vital, the most essential things. Religion and morality are the bed-rock upon which it must build, if it is to build surely, wisely, if it is to achieve for itself a great and worthy future. In proportion as the importance of these great

essentials drops out of its consciousness, or sinks into a secondary or subordinate place, will it be on the downward grade, will its prospects become less and less promising, whatever may be its intellectual and material advance. The value of money and brains depends upon the character of those who possess them. In and of themselves they are of no special value. They may become instruments of evil as well as good. Character alone safeguards them.

I see from the papers that the Ministers' Interdenominational Alliance of Washington and vicinity has taken notice of the threat against Congressman DePriest by the Ku Klux Klan in view of his contemplated visit to the state of Alabama, and has sent a petition to the Governor asking for his protection. It is a mistake, it seems to me, to have taken any notice of this threat. Representative DePriest has expressed his purpose to keep his appointment in spite of the threat, as it is his right as an American citizen. Since he is willing to go, the thing to do is to wait and see what the result will be. Usually such threats are simply intended to intimidate, with no serious or earnest purpose back of them to do any harm. Fortunately Mr. DePriest is a man of courage, and knows what his rights are and is willing to take the risk. If harm comes to him, it will be time to act, and for the whole country to act, to voice its indignant protest.

The power, preeminently, for which a church should stand in a community, is spiritual power, as evidenced by the grade or quality of the Christianity represented in the character and lives of its members. It is not in the building in which it worships however fine it may be; it is not in the class of persons who attend its services, looked at from a material and intellectual standpoint, upon which its truest, highest function depends; but upon the number of God-fearing, God-loving, and man-loving men and women in it, whatever may be their material condition or intellectual attainments. It is important that this should be remembered, and that every effort should be put forth in the direction of making more and more of such men and women. Therein lies the power of the church, and the more of that kind of power it can develop, the better it will be for it and for the community at large. Spiritual power is what it needs above everything else, if it is to succeed in doing the Lord's work,—in properly representing the Lord Jesus Christ. In pro-

portion as it falls down spiritually, fails to build the people up in faith and holiness, it is a failure. Never mind what else it does, if it is not making men better, is not drawing them nearer to God, is not leading them to put away their sins, and put on the new life as it is in Christ Jesus, it is not doing the work which it has been called to do. Its one purpose is to extend the kingdom of God, is to draw men out of the world into it, and to make them over after the image and likeness of Jesus Christ.

One reason why much of the preaching that we hear in many of our pulpits is of no value is because it has no relation to the actual needs or experience of the people addressed. Another reason is because the subjects discussed are so bunglingly handled, with neither head nor tail, beginning nowhere and ending nowhere,—a kind of vaudeville performance, or variety show, taking in a little of everything. The minister becomes simply an entertainer, with no real serious purpose in view. Sermons to be effective must be well thought out, and must be directed to some worthwhile end,—to instruct, to inspire, to move in the direction of what is elevating and ennobling, and not a mere makeshift for killing time, the time allotted to the sermon.

I have just finished reading a brief record of the life of Arthur Frame Jackson, a young Englishman who left his home to take up missionary work in Moukden, the capital of Manchuria, and who died of the plague when he was only 26 years of age, and only a few months after he had entered upon his work. But brief as his services were, and young as he was, he so acquitted himself as to make clear of what metal he was made, the noble spirit by which he was animated. In utter self-forgetfulness, he threw himself into the task, the perilous task that was before him, and died gloriously at the post of duty, not counting his life dear unto him. The thing particularly that impressed me here, was, how short was his life, how brief was the time that he was permitted to work! And yet, this thought came to me: If he had lived to be three score and ten, and had spent all his time in unselfish service, he could not have shown any more clearly than he did, his character, his noble, self-sacrificing spirit: nor would we think any more highly of him than we do, would we have any clearer insight into his character than we have, or would the im-

pression left by him be any more lasting and ennobling. After all, it is the quality of the life that counts, whether long or short. A life of self-sacrifice, of loving service to others, however brief, is the finest product that can come out of the time we spend here. Let us keep this thought before us as we think of Arthur Frame Jackson, and see that we go forth to meet life in the same noble spirit, as he did. Nowhere can we find finer specimens of life at its best, life as it was intended to be lived than on the mission fields of the world. All over them such examples are to be found, such superb exhibitions of the truly Christly in character and life. And the more such characters as Arthur Frame Jackson, are brought to the front, are set before our young people the more hopeful will be the outlook for the future. They need to realize, more than they do, what life really means, what a noble thing it may become, if entered upon in the right spirit; if accepted as a sacred trust from God for our own highest development, and for the largest possible service to others.

The apostle Paul had an inner spiritual life that was entirely independent of all outward conditions: it was a life of holy fellowship and communion with God. It gave him a deep inner peace that the world could not give nor take away. Whatever his outward conditions might be, the inner life of fellowship and communion with God and with his Son, Jesus Christ, remained the same. Hence his exhortation to the Philippian Christians: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." And again: "I have learned in whatsoever state I am therewith to be content. I can do all things through Christ who strengtheneth me."

It is a wonderful life to live,—a life that, in spite of the trials, vexations and suffering that may befall us here, puts a note of joy in the heart, keeps the joy-bells ever ringing in the soul. It was the conscious possession of such a life that enabled the apostle also to say: "For which cause we faint not: but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while

we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Those who are living that life, have meat to eat that the world knows not of.

I have in my possession now a letter recently received from a minister in the South who is now in the North in the interest of a drive for \$1,300 to meet some necessary demands in his work he says. After thinking the matter over, I endorsed on the back of his letter, the following: Churches, like individuals, should restrict their needs within the limits of their ability to meet them. What the individual cannot afford to get, he must wait until he can afford it. It is better to wait than to run in debt, or depend upon others. Self-help is always the best help. And the same is true of churches. It is better to do what they can themselves, and wait until they can do more. There are exceptions, of course, to this rule, but as a general thing it is the best course to pursue. Only what we can't do ourselves are we justified in looking to others to do for us.

When we think of the transcendently glorious character of the Lord Jesus Christ, of his immaculate purity, of his patience, gentleness, long-suffering, and of every quality that can beautify and ennoble; and also of the purpose which brought him to this earth, and what he suffered and endured in order to accomplish it, even Gethsemane and Calvary. And, yet, how little we seem to appreciate him or his work. Even those of us who profess to be Christians, how little enthusiasm he excites in us; how little we seem to appreciate his noble qualities of heart and mind; how cold and formal is the service which we render him. The very thought of him, ought to kindle within our hearts a flame of sacred love, and lead us enthusiastically to put ourselves at his service. Instead, the manner in which we respond to him ought to fill us with shame. We seem to see no beauty in him that we should desire him. That his coming to this earth has had anything to do with our welfare and happiness, both here and hereafter, we seem to be entirely unconscious of. We feel towards him, and act as if we were in no way indebted to him. And yet, as the inspired record tells us "There is no other name given under heaven whereby we must be saved, but the name of Jesus." How

we should love him! how enthusiastically we should serve him! how zealously and earnestly and joyfully we should be devoted to him! He came that we might have life, and have it more abundantly, is what he said. And it is this more abundant life, revealing itself in loving, joyful, enthusiastic service to him, that is the only kind of response that is worthy of such a life and character. God help us as professing Christians to serve him in a way that will indicate that we do appreciate his noble character and his work of self-sacrificing love for us.

With Dr. Watts, in his penitential hymn, we can but confess with him,

Look how we grovel here below,  
Fond of these trifling toys;  
Our souls can neither fly nor go  
To reach eternal joys.

Dear Lord, and shall we ever live  
At this poor dying rate?  
Our love so faint, so cold to Thee,  
And Thine to us so great!

Come, Holy Spirit, heavenly Dove,  
With all Thy quickening power;  
Come, shed abroad a Saviour's love,  
And that shall kindle ours.

I see from the papers that ex-President Coolidge, in his letter of greeting to the National Association for the Advancement of Colored People in its annual meeting at Springfield, Mass., June 26th, ends with these words: "I trust that your meeting will have that success which is worthy of making the very great progress that the colored people are making and that it may be a season of contentment with the present and faith and hope in the future."

How Mr. Coolidge could expect colored people to be in a state of contentment with conditions as they are all over the country, with the burnings and lynchings still going on in the South, and the many injustices and invidious distinctions that still beset our pathway; and, when at this very time, the only Negro member of Congress, Mr. DePriest, who accepted an invitation to address an organization of colored citizens at Birmingham has been notified by the Ku Klux Klan of Alabama, that Alabama is a white man's state, and that his presence is not desired in it,—how, I say, in

view of such conditions, Mr. Coolidge can expect the colored people to be in a state of contentment, even for a little while, is beyond my comprehension.

The very fact to which Mr. Coolidge refers, "The very great progress that the colored people are making," instead of quieting them, helping to make them contented, is having, and very naturally, the very opposite effect. The more they advance in intelligence and in material prosperity, the less likely they are to be content until every right, every opportunity that belongs to them as men and as American citizens is accorded to them. We do rejoice over the progress that we have made, but we are not yet satisfied, we are still bent on going forward, are still persistently and aggressively in earnest in battling for our rights. We would be less than men, and utterly unworthy of the respect of other races, did we not.

Mr. Coolidge speaks also of our "faith and hope in the future." Faith and hope, we have. We have faith in ourselves, and faith in God, and faith in the ultimate triumph of right. And so, the future, however dark it may seem at times, is never to us without hope. We feel as the apostle Paul felt in his struggles with opposing forces. He says, "On every side I am harried but not hemmed in, perplexed but not despairing, persecuted but not abandoned, struck down but not destroyed." There was always a way out to him, a cheering outlook. And so it is with us as a race. No strain of pessimism runs through us. Our face is ever towards the light; we are always, more or less, hopeful, more or less, cheerful.

If we keep straight ourselves, if we do right, the gates of hell will not be able to prevail against us.

I am not at all satisfied with the kind of service which I am rendering to the Lord Jesus Christ. It is not enthusiastic enough; it is not joyful enough; it does not grow, sufficiently out of a proper appreciation of his character and of his work for a lost world, and, for me in particular. If my eyes were opened to see him as he really is, "the chiefest among ten thousand and the one altogether lovely"; and, if I really believed in my inmost soul, that he loved me, and gave himself for me, my whole attitude towards him would be different, and the service which I rendered him would be very different in character from what I

am now rendering him. How can I get the proper attitude towards him? How can I get to serve him as I know he ought to be served? He ought to be served with the whole heart, soul, mind and strength. No other way of serving him is worthy of him. I am not now, and never have been, satisfied with the poor returns that I have been making for what he has done and is still doing for the whole race of Adam. If he had not come, and lived among us, and left us his noble example; and had not upon Calvary expiated the guilt of a lost world, how different the outlook for the individual and for humanity would be. It is our failure to realize fully all that is involved in his coming, that will account for our lack of devotion, of consecration to him. The more we come to know him and to understand the nature of his mission, the greater will be our enthusiasm, the more sincere and earnest will be our devotion to him. As Christians we should rally around him enthusiastically, whole-heartedly. It is the most effective way to commend him to others.

How to make all things work together for good; how to order our lives so that we shall be steadily getting up on higher ground, getting more and more to appreciate the things that are true, just, pure, lovely and of good report,—getting a firmer grip upon God and on the things that are of permanent value, is the great problem of life: for unless things are working together for our good, they are not working as they ought to be working. There is only one solution to this greatest of all problems, and that is, the surrender of self to Jesus Christ, the putting him on the throne in our hearts, and yielding obedience to him in all things. When we are ruled by him; when it is Christ for us to live, when he is the controlling, directing force within us everything is bound to turn out all right for us. Whatever comes will be for the best.

Know what you want to say, and go at it. Don't be beating about the bush, running off on tangents and never getting back; saying nothing in particular, and everything in general. It is better to say nothing than to be rambling about in a way that amounts to nothing.

It is important to recognize the value of every opportunity that presents itself of saying a word, whether at a funeral or



otherwise, and be sure to make the necessary preparation so as to present the truth in the most effective way. We are so apt to think lightly of some occasions, and neglect to prepare ourselves properly. Every occasion that gives the opportunity of presenting the truth, is great, and should be treated as such. The best that we have is what we should always give.

So few ministers seem to know how to conduct funerals. The special point or points in each particular case that should be brought out and emphasized they fail, too often, to grasp, and deal only in generalities that have no significance in the particular case in hand.

Funerals should be simple, and should not be needlessly prolonged, as is too often the case. Nor should there be any special effort to increase the sadness and gloom that usually attend them: but rather to dispel the gloom, to brighten the outlook. At such times people need to be cheered, comforted, buoyed up, and this ministers should keep in mind. "To give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness," is their special mission under such circumstances. And this they should keep in mind.

I see that Madam Walker's palatial home on the Hudson is advertised for sale. It was foolish ever to have built it. We are not at this time in a condition materially to live in such expensive residences. A little common sense on the part of Madam Walker would have prevented the erection of such a home. It was a foregone conclusion that, sooner or later, what is taking place would occur. The craze for mere outward display, the desire to attract attention by such exhibitions of wealth, is not peculiar to the Negro race, but is true of the whites as well. It is especially important for us, however, at this period of our development, to check this tendency. There is nothing of any real value in it. We have better use for our money than to be spending it in that way. On a smaller scale than Madam Walker too many of us are wasting our hard earnings. It is foolish. We need common sense.

The treatment accorded to the Colored Gold Star mothers by the U. S. Government, not only in segregating them, but in trans-

porting them in a freighter instead of a regular passenger steamer as was true of the white Gold Star mothers, while utterly unworthy of a great Government, and stands as a lasting disgrace to it, is not to be wondered at however. It is what has been its policy all along under both political parties,—to keep the Negro in his place, to impress upon him, not only that he is different from the white man, but inferior to him, and to treat him so as to emphasize that fact, and to beget in him the disposition to accept quietly such treatment as natural and proper. The assumption underlying it, is an insult to the entire Negro race. It is a denial of his equality and of his manhood, which every self-respecting Negro resents, and will continue to resent. No policy of this Government, or of any political party, that rests upon the assumed inferiority of the Negro as a man and as an American citizen, will ever be accepted or acquiesced in by the Negro. The fight against such an unjust and iniquitous policy will go on as long as one manly, self-respecting Negro remains. That policy may continue to control its actions, but the Negro will never cease to protest against it, and to do everything in his power to show his discontent. Arthur Brisbane, the eminent newspaper writer, in one of his editorial comments, says: "Beware of just discontentment: its power is great." The Negro who has always been loyal to this Government will never be satisfied with the treatment which he receives from it, until he is treated just as all other citizens are treated. Patriotism is not a matter of color, or to be measured according to the color of one's skin. The Negro's patriotism cannot be discounted. It is on a par with that of any other race in the country, as the record will show.

It was a mistake for any of the colored Gold Star mothers to have gone under the circumstances. Those who refused to go showed their racial self-respect, and their disapproval of the action of the Government in trying to force upon them this humiliation. Those who went are to be pitied: they are still lacking in a proper self-respect. In going they have not helped the race, but have encouraged the enemies of the race in their persistent efforts to humiliate it and to retard its progress. Some day, let us hope, they will learn better.

July 23, 1930.

Sixteen years ago today dear Lottie left us for the home in the skies. It is impossible not to miss her. She was always so

kind, gentle, loving. It is not often that one meets with so beautiful a character. The long years that we spent together were delightful years. Only this morning in reading out of a book from which I read every day these words of Dean Stanley occur: "A happy marriage is a new beginning of life, a new starting-point for happiness and usefulness." Such a marriage, I am happy to say, was mine; and the influence of it has been felt all through my ministry, and is still being felt.

These anniversaries never grow old. They are always fragrant with precious memories.

When you are going to speak make plain to the audience what the subject is that you are to speak on, and be sure that you speak on it, excluding everything not directly bearing on it. Stick to the subject so that when you are through the hearers will know something about it, and the importance of it. The speaker must not wander from the subject, nor should the people be allowed to. The discourse should be both interesting and informing. All the points of value should be clearly brought out and emphasized.

No greater misfortune can befall a public man than to have a fool for a friend.

What a privilege it is to get in touch with God, and have him touch others through us, so as to start them on the upward way, the way of faith and holiness.

The older I get the more do I feel what a wonderful thing it is to be a minister of the gospel, to be permitted to speak to dying sinful men in behalf of God, calling them to repentance and faith. It is because so many ministers do not feel this way that they do so little, that their ministry is so ineffectual. When we realize that we are co-workers with God, that God is beseeching men through us, and appreciate, as we ought, what a wonderful and glorious thing it is to be thus associated with him, then shall we be active, earnest, faithful in the task in which we are engaged.

When we are trying to help people, to show them the evil of their ways, and our efforts are unappreciated, when they excite only bitterness and hatred towards us, what are we to do? Cease our efforts, turn away from them, leave them to themselves!

That is just what we are naturally inclined to do, but that was not Jesus' way of doing. Such treatment grieved him, but it never drove him away, never led him to cease his efforts to show them the better way and to get them to walk in it. Though his most earnest efforts were spurned by the Jewish officials when he could do no more, he wept over them, saying, "O Jerusalem, Jerusalem! thou that killest the prophets, etc., how often I would have gathered your children together as a hen gathereth her chickens under her wings, but ye would not." And we are to follow his example in our dealings with others.

A God-fearing man, a man who is interested in the King's business more than in anything else, is what every minister should be. If he isn't, if anything else is more attractive to him, is more absorbing to him, claims more of his time and attention, he is out of place in the ministry. It must be to him a vocation and not an avocation. It must have first place; it can not be subordinated to any other. Paul said, "This one thing I do," and the one thing above every other with the minister, must be the King's business,—the work of calling men to repentance and faith and in building them up in holiness of heart and life. No greater and more glorious task was ever committed to man.

How important it is that we keep the thought of God in mind,—the thought of the great Being upon whom we are dependent and to whom we are responsible.

Equally important is it for us to remember also that this great Being has made a revelation of his will to us in the scriptures of the Old and New Testament as a lamp to our feet and light to our path. If we go astray, therefore, if we live as we ought not to live, the fault will be our own. In the Scriptures the way is made so plain that the wayfaring man, though a fool, need not err. One of the things that we should be particularly concerned about, therefore, is the careful and prayerful daily reading of the Bible. It is a storehouse, full of just the knowledge that we particularly need as we go through life, beset as it is with temptations of various kinds. It is always a safe guide. It never leads astray. Its ways, are ways of pleasantness, and its path, paths of peace.

The peace of God is the peace that comes from oneness with Him, the consciousness that we are trying to please him, to do his will. It is a peace that the world cannot give and cannot take away, and that may exist in spite of the most adverse outward conditions. The promise is: "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee."

Repent means stop sinning, turn from your evil ways. And, believe, in connection with it, means, Let Jesus Christ come into your life and control it. That is the gospel we are to preach: To call men to give up their sins and to accept Jesus Christ as he is offered to us in the Scriptures. Unless we give up our sins and put ourselves under the direction of Jesus Christ there is no salvation for us. This great truth we must not forget ourselves, nor allow those about us to forget. Let Jesus Christ come into our lives with increasing power; think often of him,—of what he would like to have us do and be; accustom ourselves, more and more, to do what he would like to have us do as the rule of our lives. We have got to make up our minds to stop sinning, and to try to do right.

The people who have come in closest touch with Jesus Christ, who have surrendered themselves most completely to him, are the noblest, the most beautiful in character and life. It is wonderful what he can make of us if we will surrender ourselves to him! It is the only way to grow up unto the measure of the fullness of his great stature, the only way by which we can be transformed into his glorious image. Paul said, "For me to live is Christ." And any man, of whom that is true, is bound to be developing in the direction of what is best and noblest, and, is sure to be living a useful life. And the wonderful thing about it is, that what was true of Paul may be true of any of us. Nothing bars the way but our own unwillingness. If we want to live as Christ would have us live, we may. And the thing to do, without delay, is to begin at once, and keep on to the end, relying always upon help from above. Paul, who lived for Christ, said, "I can do all things through Christ who strengtheneth me." And we can do the same. The same help is available for us.

The great aim of the minister is to keep the people, to whom he ministers, in vital touch with the mind of God as revealed in the

Scriptures of the Old and New Testament. The mind of God on all matters, he should know himself, and should keep the people constantly reminded of the same. He has got, therefore, to be a close and constant student of the Word of God, he must himself be constantly feeding upon it, coming in larger measure in possession of its inexhaustible treasures of wisdom and knowledge. The truth of God's revealed will must be proclaimed, line upon line, precept upon precept, here a little and there a little. It is God's Word that the people need to hear, whether they wish to hear it or not, and it is the special mission of the minister to see that they hear it. It is not what he thinks, but what God has to say that is important. And the man who doesn't realize that, has no right in the ministry.

John 10:16.

Here we are taught the unity of all believers. There are many folds, but one flock, and one shepherd over all. Here also we learn in what Christian unity consists: they all hear the voice of the same shepherd, and all obey his voice, not the voice of someone else, nor the bent and inclinations of their own evil hearts. The thought uppermost in the hearts of all is, "Lord, what wilt thou have me to do?" They are one in their love to Christ and in the purpose to follow him, and him only. One Lord, one faith,—faith in the saving power of the blood of Jesus Christ; one baptism, the baptism of the Holy Spirit with his energizing and cleansing power. That is the only kind of church unity that counts for anything, that is of any value. Only as it impels all to yield themselves in loving obedience to Christ as the common Lord of all is it the unity that Jesus is aiming at, and that we should all be striving for. All believers thus united would become a tremendous power for good in the world. Before such a church the kingdom of darkness would soon go down, the strongholds of wickedness would soon be overthrown.

Reading a sermon, and preaching a sermon, are two distinct things. Reading is merely to utter the words; preaching is to utter the words with power, to be so possessed by the thought which they contain as to be ourselves stirred by it. Preaching is not the mere mechanical utterance of words, but words that have back of them thoughts, sentiments that flow hot and living from the heart.

Contentment is to accept without murmuring and repining whatever in the providence of God may come our way; is to bear patiently our afflictions whatever they may be. Nothing comes into our lives but what God sends or permits to come. We may be sure therefore that it is for our good. And with that thought in mind, we should receive whatever comes. God knows what he is about, and we are to trust him, to wait patiently for his unfoldings. Always try to have something worthwhile to do each day, and see that you do it. Thus each day will be pleasantly and profitably spent.

The effect of what we say will depend not only upon what is said, but also upon the extent to which it has taken hold of our own soul. If it comes fresh and living from the heart, it will be effective, but not otherwise. If it is given in a cold, formal, listless manner it will leave no impression.

Whether the work we are trying to do for the Lord and for the good of our fellow men receives any newspaper recognition or not, what matters it? The important thing is the doing of the work, and not that we be praised for it. If it is the praise that we are thinking of, the motive which prompts it, is a wrong one, and with God our efforts will get no reward. The exhortation is, "Let not thy right hand know what thy left hand doeth." Whatever we do, we are to do as unto the Lord. And he knows, not only what we do, but the motive that prompts it. And that is sufficient. We need not be troubled about whether anybody else knows or not. Nothing escapes the Lord: and it is his approbation that counts.

When the end comes of this earthly life, and we look back, though we may be fully conscious of how far we fall below the mark, if there has been the desire, the purpose, the earnest effort to serve our day and generation in works of love and mercy, however humble may be our sphere of operation, we need not be afraid to meet the Judge of all the earth. He will receive the will for the deed; he will give us credit for what we desired to do and sought faithfully to do. The trouble with most of us, as we approach the end, is the consciousness that we have not sought to do our best, to make the most of our opportunities. We have fooled away our time; we have given ourselves to selfish pursuits and vain en-

deavors, to things that we now realize were of no value either to ourselves or others. It is well to remember that the record that we are daily making, we must ultimately answer for. We can't do as we please; we must seek ever to please him upon whom we are dependent and to whom we are responsible. Otherwise there will be sure to be trouble ahead.

What a great privilege it is to speak to people on worthwhile subjects,—subjects that tend to build them up in character and increase their usefulness.

A gentleman came up to me today and said, "I heard you preach on Sunday. It was a wonderful sermon." I thanked him: told him I was glad he liked it. But said to myself, alas, such compliments are what most of us preachers like to hear. How much greater compliment it would have been, if he had said; "I liked your sermon and was helped by it, and I believe that others were also helped by it." A sermon, however wonderful, as that term is usually understood, is of no special value as a sermon, unless someone is helped by it, is spurred on, stimulated in the direction of better things. And such sermons are the only kind that we should ever desire to preach.

What you can't afford to get, do without until you can afford it. It is a great deal better to wait, than to be burdened with debt. Debt is a thing that you should never contract where it is possible to avoid it. You can't maintain your independence and self-respect or the respect of others very long where you are burdened with debts which you are unable to meet. It is better, I say, to wait, be it ever so long, than to burden yourself with debts for things that you could just as well have done without until you were able to purchase them. Let us exercise a little common sense. Let us be wise and not act the part of fools, as so many have done, and are still doing. Shakespeare says, "Neither a borrower, nor a lender be." And there is hard common sense in what he says, and, if we are wise we will heed his words. It is good advice as thousands have found who failed to heed it to their sorrow and regret.

In preaching, it is in the hope of making an impression, a lasting impression for good upon those who are present, an impression



that will work itself down into the character and life. This should be our aim. Unless some such effect is produced, the effort has been in vain. It is a mistake, in speaking, to seek to impress ourselves upon others. It is the truth, and not ourselves, that is important; and the more fully we realize this the better it will be, the more effective will be our preaching. The work of preaching is too sacred and important a thing to allow self to intrude. We should cast self out of our thoughts, and seek to be filled with the truth only that we are to present. It is when the truth takes possession of us that we may expect to preach with power, with authority. The self-seeker, the notoriety hunter has no place in the Christian pulpit.

I preached this morning a sermon upon which I spent considerable time and labor: and yet, it is almost certain that in a very short time it will pass almost entirely out of the thoughts of those who heard it; little or nothing of it will be remembered. It is rather a discouraging reflection, were it not for the assurance contained in Ecclesiastes 2:1, "Cast thy bread upon the waters: for thou shalt find it after many days." It shows that our preaching is not in vain, especially, when it is faithfully done. Some good is bound ultimately to result from it. Our concern is not with the result, but only with the faithful preaching of the word. "Paul may plant and Apollos water, the increase comes from God." God takes care of the results. Let us remember this, and it will keep us from ever becoming discouraged. Our labors are not in vain, as we are also told in I Cor.; 15:58.

In proportion as a minister is caring for his own soul, as he is careful to keep in touch with things spiritual, will be his value to the church over which he presides. An unspiritual minister can never be a source of spiritual help to his people. The closer he lives to God, the warmer his own heart keeps, the more spiritually alive he is himself, the more spiritually alive will his church be. A minister who is a Christian only in name will have a church of the same character. The minister's greatest concern should be to keep the sacred flame ever brightly burning on the altar of his own heart. Whatever else he may fail in, he must not fail in the care of his own soul, in keeping in close touch and fellowship with God through prayer and the reading of his word. If the light

within him is not kept brightly burning his influence will be of little value, his ministry will count but for little.

There is such a thing as a life of fellowship and communion with God and with his Son Jesus Christ. It is a life of peace, of joy, of usefulness, of unselfish service in the interest of others. No one can get in touch with God and keep in touch with him, and not be happy, not be useful, not be blessed himself and become a blessing to others. Thousands are living without this conscious union and fellowship, and are the poorer for it, are less happy and useful because of it. We never get into the swim of what life, true life, really is, until we get into that kind of fellowship, until we are walking with God, until we are moved and controlled by him. Jesus said, "I have meat to eat that ye know not of. My meat is to do the will of him that sent me, and to finish his work." That is what life is at its best and highest; that is what it is to live.

I have just been looking at a very fine specimen of Greek architecture. It is a church building and is of the Ionic order. It is a thing of beauty, a real ornament to the city. And yet, the only thing that makes it of any value, as a church, will depend upon what goes on within it, and upon the character of the people who worship there and who are in charge of it. In the sight of God, it is not the building, beautiful as it is, but what it stands for, that counts, and that makes it an asset in the life of the community. After Solomon had completed his great temple, perhaps, the most costly and beautiful that was ever built, the Lord said unto him: "If ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight," showing that the building counted for nothing, apart from the character of the worshippers. We are so apt to think that God is honored by the material structure in which services are held, while, as a matter of fact, as God told Samuel, It is not the outward part that the Lord looketh upon, but the heart. It is all right to make our church edifices as beautiful as possible, but we must not forget at the same time to be ever striving to make beautiful our own souls,—to keep our

hearts with all diligence, realizing that out of them are the issues of life.

I noticed in the papers that a prominent member of our race is getting ready to celebrate his 67th birthday. I take very little interest in such celebrations. The purpose of them, usually, is to call attention to self, to lift self up in the public gaze. It is to say the least, a very immodest thing to do, to give notice of such an event. There is no harm in celebrating one's birthday, if one is disposed to do so; but let it be done quietly, and not make a fuss about it, not usher it in with the blare of trumpets. There is too much of this desire for notoriety, for public recognition, for getting in the limelight. The advice of Charles Dickens to an assembly of school boys was, "Do all the good you can and make no fuss about it." And Henry Drummond in an address to an assembly of women said, "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."

That is the spirit that is so much needed and that is so lacking in most of the announced birthday celebrations. If birthdays must be celebrated, let them be, but say nothing about them, except in the quiet of the home, in the inner circle. The simple fact is, most of the birthdays that are celebrated are not worth celebrating, judged by the value of the individuals, in themselves considered or in their relation to the life of the community. And, therefore, I say, if they must be celebrated, the less said about them, the better.

It is a mistake, a stupid blunder, to take ourselves too seriously, to assume or imagine that we are more important than we really are, and, in consequence, expect others to defer to our judgments and opinions, and to be subservient to us. If we think modestly of ourselves, and remember that others are just as important as ourselves and just as worthy of consideration, it will fare very much better with us: we shall be happier, and others about us will be happier. To follow any other course will be to render ourselves a nuisance to everybody. No one will care to be with us, or to have us about him. And we shall deserve just such treatment.

"Love?—I will tell you what it is to love." The poem of which this is a part, by Charles Swain, presents a picture of what

the true home is: It is the abode of love; it is where time seems young and life a thing divine; it is where we find the steadfast and the true; a glory which remains, which is never dimmed; and a joy and peace that can be found nowhere else. Unfortunately this picture, though embodying the noble possibilities of the home, the home as thus presented, is rarely met with. The fault is not in the institution but in those who enter into it. It is too often thoughtlessly entered into, and as thoughtlessly lived, with no real appreciation of its sanctity and of its high and holy possibilities. The result is it is soon wrecked, soon goes to pieces. If true love is not at the bottom of it, it will be sure to go to pieces. It will not, cannot last. The 13th chapter of First Cor., should be carefully read by all who are thinking of entering into this holy alliance. The love spoken of there is the only thing that will carry you through successfully.

“A boy was asked whether his father was a Christian. His answer was: ‘Yes, he is a Christian, but he has not been doing much at it lately.’” That is what might be said about the great majority of professing Christians. And it will account for the fact that so little is being done to bring others into the kingdom. It is because, while professing to be Christians, they are not doing much at it, not only at some particular time, but at any time. They are doing, and doing every day, but it is not in the direction of the kingdom of God. It is of themselves and of their selfish interest that they are thinking, and for which they are laboring. The result is leanness of soul, a steady falling away from the things that are true, just, pure, lovely and of good report. If this is true of us, let us arouse ourselves and begin to do better.

It is a wonderful thought, that as we go through life, we may be Divinely guided. We need never stray in forbidden paths; we need never be without light sufficient to guide our steps aright. The truest wisdom consists in so linking ourselves to God as to be ever under his direction. This he promises to do. In Prov. 3:6 we read,

In all thy ways acknowledge him.  
And he will direct thy paths.

“Love covers a multitude of sins,” i.e., if we have love in our hearts, we won’t be so critical, so fault-finding, so quick to see

blemishes and defects in others. We will see, and yet not see; hear, and yet not hear.

The religious side of my nature, the side that has to do with God, that seeks to know him and to please him in all things, should be carefully cultivated, and not neglected as is commonly done. The more we come to an apprehension of God, and to an appreciation of him in his wonderful and glorious qualities, the happier we will be, the more useful we will be, and the more exemplary will be our character and conduct. The more God comes into the life, the more will it be transformed, the more beautiful, the more noble will it become.

During the years when I was actively at work, I never gave a thought as to what people were thinking of me, or what estimate they would put upon me and what I was doing. My only thought or concern was to do well what I was doing. It is a mistake to be thinking about ourselves at all. If we are efficient; if we are trying to do well what we have to do, what people think of us or our work, will take care of itself. According to the Divine instruction, our concern is with seeing that we rightly divide the word of truth; that we approve ourselves unto God workmen that need not be ashamed. If we are trying to do this God will take care of the rest.

Financial analysis of Church membership:

1. Those who subscribe nothing.
2. Those who subscribe something, but don't pay their subscription.
3. Those who subscribe something and pay what they subscribe.
4. Those who subscribe less than what they are able to and ought to in view of their circumstances, and the needs of the church.
5. Those who subscribe up to the measure of their ability. They are doing all that their circumstances will permit them to do.
6. Those who do more than they are really able to do; but are willing to make the sacrifice for the sake of the good they are thus enabled to do.

We are all the time thinking about doing something for ourselves, and very seldom about doing something for the comfort

and happiness of others. That is not the spirit of Christ, not the Jesus way. He seldom thought of himself, but was all the time thinking about others. We are told that he went about doing good. He was a friend of Publicans and sinners. He was all the time saying to all: "Come unto me, ye who labor and are heavy laden, and I will give you rest." He lived to do good; he was all the time blessing those about him. He was all the time putting his great, strong loving arms underneath some poor struggling brother or sister. Let us drink in his beautiful and noble spirit; let us follow his example. As Amiel has expressed it: "Life is short, and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. Oh! be swift to love, make haste to be kind."

The strongest proof, to my mind, that Jesus is Divine is that he claimed to be. His character was such that we cannot conceive of him making such a claim unless it was true. Besides, there is nothing in his character and life that is inconsistent with such a claim. Nothing that he said or did was unworthy of God. The highest conception of God is fully realized in his character and life. There are other evidences of his Divinity, but this, to me, is the strongest. In the scene which took place in the synagogue at Nazareth, after reading that great passage from Isaiah, referring to the Messiah, in the full consciousness that he had lived in that community for 30 years, and that they knew all about him, what his life had been, he did not hesitate to say: "This day is this scripture fulfilled in your hearing." And to the two disciples on the way to Emmaus, "He expounded to them in all the scriptures the things concerning himself."

While life lasts let us try to do all the good we can; try to live peaceably with those about us; let us put far from us a fault-finding, critical, censorious spirit. For our own sake as well as for the sake of others, let us cultivate a kindly, gentle, loving spirit. "Let no harsh word," as the poet has expressed it, "mar the good we might do here." Let us so live that people will love to be with us, and love to have us about them. We may by our character and conduct contribute to the comfort and happiness of those about us or the reverse. Let us make it a point to aim always to increase, never to decrease the happiness of others.

I passed a church building this morning that has been in process of erection for months. It is now nearing completion, and wonderfully beautiful is it to behold. The grounds about it have been cleared of debris, graded and sodded and made very attractive. As it stands it represents work and skill of brain and hand of the highest order. Someone conceived it, and many hands have been employed in realizing the ideal as it lay in the mind of the architect. In thinking of it, from its inception to its present attainment, and feasting my eyes upon its beauty, its symmetry, it seemed to me a fitting emblem or type of what the Great Architect can do for us if we surrender ourselves to his guidance: if we allow ourselves to become plastic in his hands. Just as this building stands out in beauty, so will our characters become beautiful, so will we be transformed into his glorious image. It is what the Lord Jesus Christ is able to do, and wants to do for each one of us. The prayer of Moses was: "And let the beauty of the Lord our God be upon us." It is a glorious thought that such a thing is possible, that we, sinners though we be, can become beautiful with the beauty of the Lord. Let us keep the thought before us, and be ever yielding ourselves, more and more, to his gracious influence.

The most of us who profess to be Christians are only skimming the surface of the Divine life; we do not get into the great undercurrent as it flows from out the throne of God. We may know something about life, but not in its fullness, not the more abundant life. And the reason is because we are not seeking as we ought that Divine fellowship which is necessary in order to experience the more abundant life. The man who is bent on doing God's will, who is seeking with all his heart, soul, mind and strength to be conformed to his most holy and righteous will, is the one to whom he will reveal himself, with whom he will have sweet fellowship. Those only who are seeking God earnestly will ever come to know the blessedness of true religion. Only such will have within them the well of water springing up into everlasting life.

We hear a great deal now about a creedless church: as if to have a creed is discreditable to it. The simple fact is a church without a creed, without convictions, without fixed principles to which it adheres and by which it is governed, is no church at all. Such a church is unworthy of the name. It can command no re-

spect, and can exert no uplifting and ennobling influence. It can expect no one to follow its lead, because it is leading nowhere. It stands for nothing. It represents nothing. It is nothing.

So with individuals who have no creed, no fixed principles, no ideals towards which they are pressing, they have no influence; can have none with sensible people of respect.

This whole talk about creedless churches and creedless individuals is pure nonsense.

The Christian minister's great mission is to preach the Word: to be instant in season and out of season. It is the preached Word, under the influence of the Holy Spirit, that alone will do the work. It is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. The reason why we often fail, why the work lags, is because we are not always loyal to the word in our preaching as we might be, and ought to be. Nothing can take the place of the plain, simple, earnest exposition of the word. Where that is faithfully done, results are bound to follow. In no other way may we expect our labors to be crowned with success.

I listened to a sermon this morning, on the rebuilding of the Wall of Jerusalem by Nehemiah. It was a disappointment. It failed entirely to grasp the real significance of that great achievement. It dealt almost entirely with the subject of Pessimism. Instead of noting the fact, that Nehemiah succeeded in accomplishing the great task to which he had set himself; and then trying to find out what was the secret of his success for his own guidance in addressing himself to any task which man might set himself, he made no effort to do this. It is a study that is rich in suggestions for all ministers of the gospel.

1. The task which Nehemiah set before him was a tremendous one. This he fully realized. He went around the wall, surveyed it, saw what condition it was in, just what was necessary to be done.

2. He then called the officials, the leading men together, and told them what it was his purpose to do, and won them over to his way of thinking, secured their cooperation.

3. He then thoroughly organized his forces; planned everything; nothing was left to chance; everything was carefully thought out.



4. He then proceeded to work his plan. He began working himself and set everybody else to work, and to work on that part of the wall that was nearest his own home, and in which, naturally, he would be most interested.

5. He took all necessary precaution to protect the work and the workers, and also to detect any disaffection among them.

6. Though he had done everything that a wise foresight could have devised, he threw himself absolutely upon God, in the full assurance that what he was doing met the Divine approbation, and that therefore he could depend upon him, and that with him on his side he was more than a match for all the forces that might be arrayed against him. This made him courageous, firm and unfaltering in his purpose, in the face of discouragements, to go steadily forward with the work until it was completed.

To a minister of the gospel with work in hand, this record should be a great help to him: It shows him:

1. That if he is to succeed he must thoroughly understand just what he wants to do, as Nehemiah knew just what he wanted to do.

2. He must win his officials over to an indorsement of the work; he must see that he has their sympathy and cooperation.

3. He must then plan his work, mark out carefully just how it is to be done.

4. He must then organize his forces, and set them to work in accordance with his plan.

5. He must not only see that others work, but he must also work himself. No one was more active and earnest and more constantly at it than Nehemiah himself. And so it must be with the pastor.

6. He must, while doing all he can, and getting his workers to do all they can, not forget to keep in close touch with God. He must be a man of prayer; he must take counsel with God, he must rely upon him in every time of need. He must not forget that his sufficiency is of God. The more he realizes this, and the more he relies upon God the greater will be his success. As the apostle Paul felt, he must feel: "I can do all things through Christ who strengtheneth me."

What a glorious thing it is to have fellowship with God; to realize that he is, and that he is interested in us, cares for us, is looking out for us. Why should we ever be anxious, troubled about

anything. In his care and keeping we are perfectly safe. The only thing for us to be concerned about is to see that we are conducting ourselves in a way that is worthy of that fellowship. The thought ever with us should be, "Lord, what wilt thou have me to do? Speak, Lord, for thy servant heareth."

Search me, O God, and know my heart:  
Try me, and know my thoughts;  
And see if there be any wicked way in me,  
And lead me in the way everlasting.

So living life will be free of care, and a sweet and heavenly peace will ever abide with us.

"Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that this woman hath done shall be spoken of for a memorial to her."—Mark 14:9.

Jesus is here calling attention to the kind of memorial that we may all leave behind after we are gone,—a memorial of the heart, witnessing to kind, loving deeds done to and for others in his name. This woman, in love, as an expression of her love, poured this costly ointment upon his head. And the best that we have, kind, loving deeds, we may also lavish upon him by being kind, thoughtful, loving to others. After we are gone, if we are ever remembered, let it be because we have been kind, considerate of others along the journey of life. Such are the only kind of memorials, in the long run, that count for anything. It is for us to see to it that we emulate the beautiful example of this noble woman. And then, we may be sure that we shall not only have the approbation of the Lord Jesus, but those that we have befriended, that we have helped, that we have been kind to, will not forget us, but will keep us in perpetual remembrance. All other memorials will, sooner or later, perish. Gray has well said:

The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Await alike th' inevitable hour,  
The path of Glory leads but to the grave!

The world will never forget, can never forget the Lord Jesus Christ, because he came not to be ministered unto but to minister, and to give his life for others. His way is the only way never to be forgotten.

When a man takes himself seriously in hand; starts out to build for himself a noble character, to follow after the things that are true, just, pure, lovely, and of good report, he will find that it will be necessary for him to be ever at it. The moment he begins to relax, to slow down, to give less attention to himself he will find out, not only that there will be no progress, but a steady decline and a growing indisposition to be any better than he is. In the upward struggle there are no holidays, no time for anything which does not tend to push us towards the goal. Anyone who is in earnest will very soon discover that if he is to have even a measure of success, he must be at it, and always at it. There can be no let up, no yielding to the forces that are obstructing the way, that would keep him back. Paul says, "I press towards the mark." And there is no other way of reaching it.

The reason why, when little or no work is being done in a church, is because no one is concerning himself much about having anything done. If work is to be done somebody must be concerned to see that it is done. Here is where the function of the pastor, who is the leader, comes in. His forces must be organized, set to work, and properly supervised. Where the pastor has no plans, no definite objectives, no executive force, things will simply drift along; there will not be, nor can there be any effective work done. The great need, in nearly all of our churches is for proper leadership, from the pastor down,—a live, active, wide-awake, aggressive leadership, on the Trustee and Elder boards and in all the various organizations operating within the church. Everybody wants the honor, but nobody wants the responsibility of leadership. Nobody wants to work, and that is one reason why so little is being done.

When we have opened our hearts to a great truth, when it has been accepted by us, built into our character, made a lamp to our feet and a light to our path, it won't be long before we shall find certain things in our character and conduct dropping away from us, and certain other things coming into our lives. We shall cease doing certain things and begin doing others as the result of this new force working within us. It will in time make us over, make new creatures of us. The truth or principle must, of course, be really, truly accepted, must commend itself to our best judgment, we must be fully persuaded that it is the wisest and the best course

for us to pursue. No life is likely to count for much that is not rooted in right principles.

A man who has a vision, who has a program, and is not afraid to work, is the kind of leader that is needed in all of our churches. Lack of vision, lack of a program, and indolence are the great obstacles that stand in the way of progress in all of our churches. A live, wide-awake, active aggressive pastor is what is needed in order to set the whole organization into active operation. More depends upon the leader than upon anything else. Churches should be very careful therefore in the selection of their leaders. A mistake here, unless corrected, will be almost fatal. The time to think, and to think seriously is not after, but before the selection is made.

Jesus is, as Theodore Parker has said, "The most consummate flower of all the ages." He is the biggest figure in human history, towering immeasurably above every other. To enthrone him in the hearts of men everywhere is the greatest project that was ever launched. And this is what Jesus is aiming at in setting up his kingdom in the world. It is to draw around him all who are willing to be ruled by him, to be subject to his authority. To accept him truly, to put ourselves under his control, to yield ourselves to him in all things, is to work out for ourselves the noblest destiny, is to build up for ourselves the finest possible character, and to open up within us the only source of lasting peace and happiness.

Every service in the church should be a step in the direction of pushing forward the kingdom of God. It should be designed to win men over to Christ or to build them up in faith and holiness. The end to be kept always in view, in arranging and conducting every service is to draw the hearers nearer to Christ, and to a fuller understanding and practice of the principles and ideals of the Christian religion. What we all most need is true religion, and every service should have that end in view. We do not meet merely for the purpose of passing the time pleasantly together; we meet for spiritual development, for helping each to develop spiritually, to become better men and women, more exemplary Christians. For our own growth and development, and in order that we might be better prepared to influence others in the right direction.

November 4, 1930.

I am eighty years old today. And, though I am all alone, living by myself and having to do everything for myself, looking after the fires, etc., still I am happy and have a great deal to be thankful for. I am not confined to my bed or the house, I am still able to be about; still able to go to my meals and still enjoy them; I am still able to attend the services at the church,—the Sunday morning preaching service, the Thursday evening prayer-meeting, the Endeavor meeting Sunday afternoon; am still able to teach the Adult Bible Class and to preach occasionally. I have also some very dear friends who keep in constant touch with me. I am also still able to read, though my eyes are failing, and still enjoy reading, and am particularly thankful that I have an abundance of good books by me and especially always on my desk God's Word, so rich, so full of the very things that we most need to build us up in Christian character.

How much longer I am to be here I do not know; but, be it long or short, all that I am, all that I have, I gladly lay upon the altar. I want still to be useful, still to glorify God in my body and my spirit which are his.

As I look back over life, I can see how wonderfully I have been led during all these years by a great and unseen Power who has watched over me, and guided me, and cared for me. So that at the end of eighty years, I still find myself in his loving care. For all of which, I am more than thankful. And here today, in the quiet of my study, I rededicate myself to his service. "Not unto us, not unto us, but unto thy great and holy Name, be all the glory." Amen.

We are such little, contemptible creatures, that when we are called upon to make an address or do something, instead of thinking of the opportunity that is thus afforded us of doing good, we are more apt to think of the glory that might come to us, i.e., the praise that it might elicit. Self is so apt to project itself into whatever we do, and thus reveal our littleness. Desire for the glory of men, has been, alas, the curse of so many. Do what we are asked to do; do it as well as we know how to do it; and let self drop entirely out of the equation. It will be best for us, and we shall get, without seeking, the good opinion of others. The reward will come, but if it comes by self-seeking, it will count for nothing.

If the church is to accomplish its mission in the world:

1. It must stand squarely, uncompromisingly for the truth as declared in God's Word, the scriptures of the Old and New Testament; it must stand for Christian ideals and principles.

2. It must live what it preaches. The life of its members must conform to its teachings. More important even than its correct verbal declarations must be the life which it lives. If it teaches one thing and lives another it will never be able to win the world over to Christian ideals and principles. The life must ring true, is the important thing, teaching the truth and enforcing it by example. No mere empty words, apart from correct living, will avail anything.

I listened to a sermon this morning that had some good things in it, but which failed to grip me, which left no clear, distinct impression upon my mind. When it was over I had little or nothing to carry away with me. And the reason, as I analyzed it, was:

1. Because the subject of the sermon was not clearly stated. It, evidently, was not clear in the mind of the preacher himself.

2. The purpose which he wished to accomplish, if he had any, in preaching it, was not discoverable from what was said. There was nothing outstanding and pointed in it. The text was: "We are saved by hope." What specifically was meant by hope? What by being saved? Saved from what? In what way saved, found no specific answers in the discourse. After listening to it, it created no desire to be saved, no desire for the hope that saves.

We are all children of God, made in his image and likeness. It is well for us to remember this, and to live ever in the consciousness of it. It will help to keep us straight, from doing many things that we ought not to do. It will also be a powerful incentive to us to live worthy of such a parentage. No one can come to realize, to an appreciable sense of what it is to be a child of God, and be content to live on the low level upon which so many of us live. We need the spur, the stimulus of that great thought to keep us moving on the upward way. And here I am reminded of the lines of Lowell:

Great truths are portions of the soul of man;  
Great souls are portions of eternity;  
Each drop of blood that e'er through true heart ran  
With lofty message, ran for you and me;

For God's law, since the starry song began,  
Hath been, and still forevermore must be,  
That every deed which shall outlast life's span  
Must goad the soul to be erect and free.

And that is just the effect which the consciousness that we are children of God, properly apprehended, will have upon us: It will goad our souls to be erect and free.

It is because we lose sight of the fact that we are children of God that we do so many things that we ought not to do, and leave undone so many things that we ought to do. Ours is a great heritage. Let us see that we live worthy of it.

There is a great difference between preaching that merely entertains, that holds the attention for the passing moment, and preaching that satisfies, that ministers to the deeper spiritual needs of the soul,—preaching that tends to fit us for life's duties and responsibilities,—its trials, temptations, cares, anxieties, sorrows and afflictions. Never mind how brilliant a man may be, how striking his oratory, if what he says does not minister to the soul-life, if the thoughts of his hearers are not turned Godward and heavenward, if they are not moved in the direction of the things that make for their highest moral and spiritual welfare it is of no value; it is nothing but sounding brass or a tinkling cymbal. Preaching to be of any value must always have spiritual ends in view.

From every communion service we ought to go away with the purpose, the determination to consecrate ourselves anew in the service of the Lord Jesus Christ. As the poet has expressed it:

Were the whole realm of nature mine,  
That were a present far too small:  
Love so amazing, so Divine,  
Demands my heart, my life, my all.

What an unspeakable blessing it is to come to a real, realizing sense of this wonderful love of Jesus, and to have it shed abroad in our hearts. What a cleansing, purifying, uplifting, joy-giving, sustaining influence it becomes in any life. No one can live, in the consciousness of this mighty love, without being greatly blessed in every way. It is indeed

Love Divine, all love excelling,  
Joy of heaven, to earth come down.

It is a mistake to crowd too many things into a sermon, and to have too many heads and sub-heads. Let it be simple in its structure and development. The thing particularly that you wish to have the hearers remember, stress. Let everything else go. To overburden the memory is to defeat the purpose which you have in mind. Little or nothing will be remembered, and what is remembered, if anything, will be the least important.

Lord, help us to understand thy word, as we read it, and to live it. May we make it a lamp to our feet and a light to our path. May its great ideals and principles build themselves into our character, and be exemplified in our lives. Only as we follow thy lead can we hope to be happy or to develop as we ought to. Be thou ever with us, and keep us ever under thy control. Amen.

I listened to a sermon this morning, which, if the purpose of the preacher was to disgust people with religion, he was eminently successful. Religion, as presented, was anything but attractive. Such sermons do absolutely no good. Religion should be presented as an attractive, not as a repelling force. To tell all the bad things you know about professing Christians in a sermon is a foolish thing to do, if you hope to attract people towards it. If we are to speak of religion, let us speak of the successes, not of the failures, of the men and women who reflect credit upon it, and not of those who discredit it, who are a disgrace to it. Once in a while, as in the case of Ananias and Sapphira, it may be well to sound the alarm as a warning to hypocrites: but you cannot associate too much wickedness with Christianity, as seen in its professors, and hope to draw men out of the world into the kingdom of God. We need to use a little common sense in dealing with such matters.

Mr. Clarence Darrow of Chicago, as announced in the papers, is to take part in a symposium to be held in the Washington Auditorium Nov. 18th. He is to speak on the subject, WHY I AM AN AGNOSTIC. It should be rather, WHY I AM A FOOL. In the inspired Record we read, "The fool hath said in his heart, There is no God." Surely, a man can hardly escape the stigma, Fool, who can live in a universe like this and yet claim to be an agnostic. Addison's glorious hymn, beginning, "The spacious firmament on high," and ending:



In reason's ear they all rejoice,  
And utter forth a glorious voice;  
Forever singing, as they shine,  
The hand that made us is Divine.

And yet this man Darrow, boldly, brazenly proclaims himself an agnostic. He may be a great criminal lawyer, but it is clearly evident there must be something radically wrong with his mental make up. What the apostle Paul said at Lystra, God "left not himself without a witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness," is still true, so that there is no excuse for any man living without faith in the existence of a Supreme Being. To be an agnostic, to deny the existence of a God, is a reflection upon any man's intelligence. He writes himself down a fool.

People in general won't read much on missions. And therefore in connection with public meetings on missions everything should be done to get people to attend them, and to give, in connection with such meetings, as much information in regard to mission fields and conditions in them as possible. If interest in missions is to grow, the people must know the facts, must see and realize what the needs are. Increase of knowledge will always lead, as a general thing, to increase of interest. The missionary meetings should always be a source of information in regard to actual conditions on the mission fields. Meetings should always therefore be carefully prepared for. They must be made attractive so that people will want to attend them.

I listened to a sermon this morning from the text, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." A text like that should have been treated in a way so as to awaken in the hearers:

1. A sense of the importance of right living on the part of all Christians.

2. The purpose, the determination to so live. It was not so treated, however. No such impression was made, and no such purpose and determination formed, as the result of the sermon, if I may judge of its effect upon others, by its effect upon me. I was in no way quickened by it, in no way spurred on to greater faithfulness by it.

In conducting a funeral our aim should be to be just to the dead and helpful to the living. Nothing should be said complimentary of the dead which is not strictly true, which his known character and life will not bear out. Nor should anything be said to the living except such as will help to make them better men and women, that will better fit them for life here and for the life beyond the grave. A funeral affords a great opportunity for most effective service if the minister only knows how to use it. A great many fool things, many unnecessary things are sometimes said at funerals that do no good, that serve no purpose whatever; and should be omitted. There is great need for the exercise of common sense here.

After all, the land beyond is not far away, and soon we shall be going out ourselves to join those who have gone on before us. Let us be cheerful, as one by one those who are moving on with us towards it, drop out of the procession.

Make the most of what we have and do not worry about what we have not. It is one secret of contentment, of happiness.

We are all ready to bless the Lord when things go well with us; but, how is it when they do not go well with us? The proper attitude for us to maintain is that expressed in the words Eph. 5:20, "Giving thanks always for all things unto God." It is hard for us to do that, but our faith in the wisdom and goodness of God should be such as to enable us to do it. There is in everything that comes into our life ground for thanksgiving.

It is remarkable, how in the religion of Jesus Christ every need of man is anticipated and amply provided for. Read the promises, see how they fit every condition, every circumstance, every need.

We need not concern ourselves about what others may think or say about us. Our duty is to go forward and do what we believe to be right, what Christ directs us to do, and leave the consequences to him.

It is a solemn thing to stand up before an audience to break to them the bread of life, remembering that those present will soon

be face to face with eternity and the judgment, and that the present may be their last opportunity to hear the word of God, and our last opportunity to give it to them. How careful we ought to be as to what we say, and how we say it. The sermon I delivered this morning I prepared with great care; but I am fully conscious of the fact that the effectiveness of any sermon does not depend upon its value as a literary production; but only upon the use that the Holy Spirit makes of it. Its literary character, however perfect, counts for nothing as an agency for saving men, apart from the presence and power of the Holy Spirit. Whenever we come to break to men the bread of life, we should be sure therefore that, in addition to the careful thought we bestow upon what we are to say, that we make sure that we have the Spirit with us.

I am now delightfully situated with the Gray family, 913 Rhode Island Avenue, N. W. They are dear friends of mine and have been for years. The father and mother before were. They very kindly, left alone in the old homestead as I was, invited me to come and make my home with them. And here I am, beautifully situated and receiving every possible care. The atmosphere that pervades the home is full of sunshine. Everything about it is bright, cheerful; and it is full of the milk of human kindness. It is a quiet, peaceful home. There are no bickerings and dissensions in it. And, to a very marked degree, the members are all full of thought for others, for people who are sick, sorrowing, suffering, the poor and needy. It isn't often that you find a family so united and so unselfishly devoted to doing good to others. It is a very great pleasure to me to be with them.

The thing that makes life such a serious matter is that it is here that the foundation is laid for the future life, whether good or evil. The character that we take on here is that which will go with us into the life beyond. We are not here, therefore, as Babcock has said:

to play, to dream, to drift;  
We have hard work to do, and loads to lift.

If the outlook beyond the present is to be a desirable one, we must be careful therefore of the use that we make of the present life. We cannot be careless, indifferent, unconcerned about the use that

we make of our time, talents, opportunities and resources. We have got to be in earnest, and we have got to have a worthy purpose, a worthwhile aim in life.

The Committee of our General Assembly on Marriage and Divorce has issued a volume, in addition to its Report, containing Twenty-four views on Marriage. The first thought that came to my mind, in connection with this volume, was, What was the purpose of it? What has the church's attitude on marriage to do with what these writers may have to say or may think about marriage? What has the church to do, and what has this Committee of the Church to do with what anyone, great or small, has to say about marriage. The only thing that the Church should be concerned about and that this Committee should be concerned about is, what the Bible has to say about it, what the Lord Jesus Christ, the Head of the Church, has to say about it? The one thing that we need to know, and that needs to be clearly stated is, what Jesus Christ has to say on the subject. What matters it what others may have to say about it. Jesus says: "I am the light of the world. He that followeth after me shall not walk in darkness, but shall have the light of life." "Come unto me, take my yoke upon you and learn of me." It is what he has to say that we want to know. It may be interesting to know what others think on the subject, but what they think ought not to influence us in the least, in the face of the clear and unmistakable declarations of Jesus, the great prophet sent from God, and whom the Church alone recognizes as Lord.

I am now reading, *God in the Slums* by Hugh Sherwood. How wonderful is the religion of Jesus Christ in its power to qualify for service, the most strenuous, exacting and repulsive; and to lift up the most degraded. See what it is doing in the slums,—the kind of work that is going on there, and the type of workers that are to be found there! Nowhere is the power of Christianity, its redeeming, sanctifying power so strikingly exhibited as in the slums. There we see it in its simplicity and power; there we see faith, simple, unfaltering faith in God triumphing over every difficulty, over the powers of darkness at their worst. What Christianity is doing in the slums, it can do anywhere, if we have faith to believe it. The trouble is with us and not with Christianity.

Taking God at his word, and going forth in his strength, all things are possible to us.

I heard a sermon yesterday morning, in which it was said that Christianity was now on the defensive, that it was struggling for its life. The simple fact is, Christianity needs no defence, never has needed any, and needs none now. All it needs to do is to be true to its principles and ideals; is to preach the truth and live it, day in and day out, week in and week out, month in and month out, year in and year out, in all the relations of life. So preaching, and so living it will justify itself anywhere and everywhere. This has always been the secret of its power. It is only where it has failed to preach the truth and to live it, that it has fallen down, that it has needed a defence. You can't be true to the religion of Jesus Christ and ever need to make an apology for being what you are. If men see our good works they will be sure to recognize the character of the God that we are serving.

When I think of the old faith in Jesus and his love; the old, old faith in the Bible as the word of God, a lamp to the feet and a light to the path, the all-sufficient rule of faith and practice: and of the men and women who have been nurtured under it, men and women of the highest type, of the noblest character and of what has been accomplished by them in pushing forward the kingdom of God,—men like Stephen and Paul, Moffatt and Livingston, of Paton and scores of others both dead and living; and then think of what is being done by the Higher Critics, and Modernists to destroy men's faith in the Bible, in the old, old gospel, I cannot help asking myself the question what have they to show that is comparable with the mighty achievements of the old gospel and the old faith in the Bible as the word of God, given by holy men as they were moved by the Holy Spirit? "By their fruits ye shall know them." Judged by this standard the New faith is not worthy to be compared to the Old. The people who are interested in the circulation of the Scriptures, who are back of the great Bible societies and who are going out in the face of all kinds of danger and hardships to spread the gospel in obedience to the command of Jesus, are those who have fed on and are still feeding on faith in a crucified, but risen Saviour. I have just finished reading "Why I Believe that God Answers Prayer." It is a marvelous

record. Where can Modernism match it? Where has it in any way approached it?

I have just listened over the radio to the singing of Cardinal Newman's great hymn, *Lead Kindly Light*, with its hopeful, cheering outlook, its firm, abiding faith in a Great Being in whom we may trust however gloomy things may seem.

So long Thy pow'r hath blessed me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent, till  
The night is gone.

As I listened to that great hymn with its ennobling sentiments, its cheering hope, I could not help contrasting it with the pessimism and vaporings of a man like Darrow in his senseless utterances from time to time about religion and a Supreme Being. Newman's great hymn will live on, while Darrow and his vaporings will soon be forgotten. What the world, sad and sorrowing, needs, are Newmans, not Darrows.

A Prayer.

Dear Lord take out of our hearts all bitterness, hatred, and even indifference, unconcern, as it respects others. Help us to feel kindly towards others, to be sincerely interested in their welfare and happiness. The Lord Jesus was interested in everybody, wanted to help everybody, felt kindly towards everybody. There was never any bitterness, or hatred, or indifference towards those with whom he was daily thrown in contact. Love, true love, unselfish love, love that suffereth long and is kind, was ever to the front, was ever actively in evidence. Grant that it may also be true of all of us in all of our relations and contact with others. It is his beautiful spirit that we need to catch, and carry with us all through life.

When we pray, it is well for us to remember that we are speaking to God and not to man. It is no time for showing off, for saying things to catch the ear of man, for saying fine things that will impress ourselves favorably upon others. I once heard the statement, speaking of a prayer that was made by a Bishop, that it was the finest prayer ever delivered to a Boston audience. The prayer, I understood had been carefully written out and rehearsed to some friends of the Bishop before it was delivered in order that he might

be sure that it was all right. That prayer, evidently, was prepared for the audience and not for God. That is no way to pray. God is not concerned about our fine words, but about our sincerity, how truly what we say expresses the real sentiments of our hearts. The thought that we are speaking to God will lead us also to be brief, simple, direct, pointed.

As we get along in life, as we are nearing the end, after we have passed threescore and ten and nearing fourscore, we very naturally think of the past and of the future, of what has gone before and of what lies before us, what will soon be upon us. If, however, our trust is in God, and if we have been trying earnestly to serve him, though imperfectly, we need have no misgivings, no uneasiness as to what awaits us. If we are walking with God; if we are making his Word a lamp to our feet and a light to our path, we know that it will be well with us wherever we may be, whether in time or eternity. "His ways are ways of pleasantness, and all his paths are peace." Let us be sure that we are in his way; that our faces are in the right direction, and our feet in the straight and narrow way.

In dealing with this college generation, with the young people in our colleges and universities, in trying to get them to think seriously about religion, and about their souls' eternal welfare, we are apt to think that the greater the ability we display, the more ingenious the methods we devise in seeking to reach them, the greater will be our success. In this we are mistaken however. After we have taxed our ingenuity to the utmost, have made display of our learning, have performed our greatest intellectual feats before them, nothing will result, no saving power will be felt by them, unless our efforts are attended with the presence and power of the Holy Spirit. The thing that we need to remember, but which we are so apt to forget, is that it is not our ability or cleverness in presenting the truth, upon which its effectiveness depends, but upon the Spirit of God working in us and through us. We need brains, yes; we need culture, yes; we need education, yes; but we may possess all these and yet utterly fail in dealing with this college generation. Only as the Spirit of God works with us and through us, whatever our intellectual equipment or grace of oratory may be, shall we have any power to quicken

the consciences of men and lead them to repentance and faith, whether in our colleges or out of them. Let us store our minds with knowledge, let us cultivate our intellects to the utmost: but let us always remember, though Paul may plant and Apollos water, the increase comes from God. We must therefore work always in dependence upon him if we hope for results.

Reading the Bible is like sitting down to a meal. If the food is to do us any good it must be digested and assimilated. And by being digested I mean the truth in the passage read must be clearly apprehended, firmly grasped: and by being assimilated I mean it must be put into practice, must become a part of the character and life. In order to do this the thought, principle, ideal must be kept in mind and followed until it becomes a habit, until we act upon it naturally, instinctively, without effort. Food undigested, unasimilated is of no value, it helps in no way to nourish the body. And it is precisely so in reading the Scriptures. We must understand what we read; and we must practice what we read, must fashion our lives according to it. How important it is that we fully understand this and act upon it.

In order to treat a subject intelligently, we must think it clear through, so as to be able to see all of its parts separately and in relation to each other and to the whole. Some people bungle up a subject so in trying to treat it. And the reason is because it has not been clearly and fully thought out.

One reason why things lag in many churches is because of a lack of organizing ability, of executive force; because there is no objective, or where there is, no intelligent plan to carry it out; or where there is a plan, it remains a plan without any effort, steady, persistent effort to carry it out. We must have plans and our plans must be carried out.

In praying we should accustom ourselves to say only what we believe and really desire, remembering that God knows the state of our heart and mind, whether our words correspond to the reality. A principle like this, firmly fixed in the mind, will make a very great difference in the character of our prayers and in the length of them.



Don't take life so seriously as to take all the joy out of it. Let us be serious, realizing fully its great duties and responsibilities, and yet keep the joy-bells ever ringing in our souls. The people who realize most fully what life means in the sweep of its great possibilities ought to be the happiest, ought to get the most of joy out of it.

If we will only link ourselves with Jesus Christ, and keep linked with him, so that he will be able to work his will in us and through us, wonderful changes for the better will take place within us, and without us, through us, much good will be done to others. It is the one sure way of improving ourselves morally and spiritually, and of increasing our usefulness.

What wonderful things are stored up for us in Christ Jesus! He is an inexhaustible reservoir of supply for every kind of need. If we could only realize this and look to him, depend upon him in every time of need, how different it would be with us; how much easier it would be; how much happier we would be. See I Cor. 1:30; Col. 1:19; Col. 2:9.

It is amazing what little common sense some ministers seem to have. They say things which they ought not to say, and things in the wrong place and at the wrong time. Sometimes they say things about themselves, from the pulpit, which a proper self-respect would have prevented any reference to. In this way they destroy their influence, lessen people's respect for them. When to be silent, when to speak and when not to speak, is a lesson which some of us need particularly to learn. A minister who is lacking in good judgment will be all the time blundering, making mistakes, saying and doing things that he ought not to say or do.

I heard a sermon this morning that was full of complaints of one kind or another. The trouble, however, is not with the people but with the minister and the officers of the church. There is no intelligent direction and supervision. Things are left largely to take care of themselves, are simply drifting, and will go on drifting from bad to worse unless there is a change, unless those in charge of affairs wake up to a sense of their responsibility and address themselves earnestly to the task that is before them. What they need

to understand is, that things will not take care of themselves; and, that if they are not willing to see that they are taken care of, to get out and make a place for others who will see that the work is done. These official places are not ornamental, but involve grave responsibilities.

I know that there is a heavenly Father who looks out for us, a kind Providence that cares for us. This fact has recently been brought forcibly to my attention. In the month of October I received a letter containing a check for fifty dollars from our Board of Pensions, and stating that I had been placed upon its list of pensioners, and would hereafter receive fifty dollars at the beginning of each month. This was a surprise to me, for I had not applied for it, as I understood that I could not receive a pension until I had retired from the pastorate, though I had filled out a blank which the Board had sent me. I am still receiving a small salary from the church, though it is always in arrears, and therefore is never sufficient for me to live on. During many years I had managed to save a little money out of my slender income, which I had invested in what was regarded as one of the safest and most reliable business firms in our city. From this investment I derived a little income, which supplementing what I got from the church, enabled me to meet my expenses. Without this I would have been absolutely out on the bricks. One morning to the amazement of the community, the papers announced the failure of this firm. The matter is now in the hands of the law. And never mind what the final results may be, whether anything will be saved, to the investors, for a year, at least, nothing may be expected in the way of income from that source. I had not the remotest idea that that source of income would be cut off, but God knew it, saw what was coming, and in this way, through our Board of Pensions, has stretched out to me a helping hand. It is all wonderful, and I praise him for it. He is truly a present help in the time of need.

Thinking of the character of the entertainments given often by our churches for revenue purposes, I have asked myself the question, How far are these churches, in this way, helping to forward the kingdom of God? Are they not rather retarding its movement, setting up false ideals, ideals that are by no means Christian and encouraging, on the part of the young, a worldly spirit. And

for this condition of things the ministers are largely responsible. The ideals and principles of Christianity should be carried into everything connected with the church, or sponsored by the church. The spirit of the world should not be allowed to control, even in its entertainments. Holiness unto the Lord should be written over everything connected with it. It should allow its name to be attached to nothing which tends in any way to misrepresent the principles and ideals of the kingdom of God. If it can't hold the young, if it cannot make itself popular in the community without sacrificing its high and holy principles, without yielding to the spirit of the world, it is better to let the young people go, and cease to become popular by pursuing unChristian methods. A church in a community that is simply popular, that attracts crowds, if it is not standing up squarely and uncompromisingly for what is right; if it is not lifting up the Christian standard of character and conduct, and lifting it up so high that everybody will recognize it, is a curse rather than a blessing to the community. And the pastor who doesn't see this, and who doesn't set himself firmly to uphold the proper standard against all opposing forces even within the church, is unworthy of his high calling as a minister of Jesus Christ.

As we are nearing the end of the earthly pilgrimage; as old age is creeping on; as our strength is failing, how fortunate we are if we are anchored in God, if we have an abiding faith in an all-wise, all-loving heavenly Father upon whom we are firmly resting so that we can say with the psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil." Or with the apostle Paul: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." How sad, how inexpressibly sad, how utterly cheerless to come to the end without faith, without hope, with nothing! In this life we may be called upon to suffer hardships of one kind or another; but saddest of all if it goes out in darkness; if on the other side there is no glimmer of light to relieve the gloom.

There should be a positive note in all of our preaching. We should speak with authority; there should never be any misgivings, any uncertainty about what we have to say as ambassadors of God.

Jesus said to Nicodemus, when he hesitated to accept or believe what he said, "We speak that we do know, and testify to that we have seen." And this same note of positiveness, of full assurance as to the reality, the truth of what we are saying, we must carry with us always and in all that we say. It is this lack of positiveness that is wanting in much of the preaching that we hear today, and is one reason why it is not more effective than it is. In proportion as we are thoroughly convinced ourselves of the truth of what we are saying, will others be impressed. It is the only effective way of preaching.

When we are fighting on the side of right, of truth, of justice, we need never be discouraged whatever obstacle may be in the way, however great and powerful the opposition, when we remember who is on our side, who our Leader is, the Lord God Omnipotent. The forces that are on our side are always greater than those against us if we have faith to believe it. The prayer of Elisha, the prophet, for the young man who was terrified when he saw the city surrounded by a great and hostile army, was, "Lord open the eyes of the young man." And his eyes were opened, he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." And that is always the case, there is never any need to fear with God on our side. The cause of Right may be retarded, but can never be ultimately defeated. It is in this noble faith that we must go forth to tackle the enemies of righteousness, of truth, of justice at all times and everywhere. God is not, as Bismarck said, with the heaviest battalion, but always and only with the Right. Sooner or later therefore victory is assured. In this faith we are bound to conquer.

What is the greatest contribution that we can make, while we live, towards helping on the kingdom of God on earth? It is to endeavor to embody as fully as we can, in our own character and life, the ideals, principles, and spirit of the Lord Jesus Christ. In no other way can we help it on so effectively as by following Christ as nearly as we can. "The life," we read, "is the light of men." We teach and influence others more effectively by what we are than in any other way. And the more fully we realize this, and act upon it, as co-workers with God, the greater will be our influence in helping to push the kingdom forward. Unless this fact is

kept in view, we shall be a retarding instead of an advancing force in it.

Soon this earth-life for us will be over. At the end of it, two questions should claim our attention, should give us concern :

1. What have we to show, as the result of our living here, in point of character? What have we developed into? What qualities of heart and mind have we to show? What is the measure of our moral and spiritual manhood and womanhood?

2. What are we leaving behind us, in the shape of influences for good or evil? With what will our names be associated in the minds of those who will think of us? Will it bring joy or sorrow to their hearts? Will they love to think of us? Will they be able to recall incidents in our contact and relations with them, that have been a blessing, a source of good to them? Happy shall we be if such should be the case.

Our mission, as ministers of the gospel, is to proclaim the truth of God as found in the inspired record, the scriptures of the Old and New Testament, whether people believe it or not. We are not commissioned and sent forth to defend the truth, but to proclaim it, depending upon the Holy Spirit to make it effective. It is the Spirit that opens the blind eyes, that unstops the deaf ear, and softens the hard heart. The truth of God needs no defense from man. Back of it is the power of God and it will always vindicate or justify itself. All that is necessary therefore is to hold up the truth, to set it clearly before men. The word of God cannot fail, will not fail, the gates of hell cannot prevail against it. Heaven and earth shall pass away but the word of God, never.

The only panacea for all the ills of life is religion, a firm, unfaltering faith in God,—in an all-wise, all-loving, all-powerful heavenly Father who is over all, and who controls all, from the sweep of a planet to the fall of a sparrow. A faith like that will carry us triumphantly through all trials, difficulties, perplexities, hardships, sorrows, afflictions. It was that kind of faith that enabled Job to say, "Though he slay me, yet will I trust him;" and Eli, "It is the Lord, let him do what seemeth him good;" and the apostle Paul from a prison cell, "Rejoice always, and again, I say Rejoice." And still again, "Sorrowful, yet always rejoicing; poor

yet making many rich: having nothing, and yet possessing all things." Happy the man who comes early in life to realize this great truth, and orders his life according to it.

Whenever we hesitate about giving; whenever we are inclined to be mean, close fisted, ungenerous, let us think of Paul's words as recorded in II Corinthians 8:9: "For ye know the grace of the Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." In the presence of such a fact as that, all selfishness, all disposition to hold everything that we have for ourselves only, should die within us. What a wonderful example of generosity, of liberality, of noble self-forgetfulness we have in the example of the Lord Jesus Christ. We cannot keep Jesus in our thoughts without being effectually cured of our selfishness, our littleness in the matter of giving, of sharing what we have with others.

How few of us, as ministers of the gospel, give ourselves up seriously to the work of the Lord. Jesus said, when he was found in the temple, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" The Father's business is just what so many of us fail to clearly apprehend, or when apprehended, to address ourselves to it as we ought to with singleness of purpose and steady, unswerving devotion. It is not the Lord's business that we are chiefly concerned about, but our own business, the business of looking out for ourselves, and the Lord's business only so far as it helps us to look out for ourselves. This will be denied, I know, but the simple fact is, after all is said by way of defense, what is said here is, alas, true of too many of us. We need to give ourselves more than we do to the Lord's business, and cease making excuses.

Get hold of the truth, i. e., clearly apprehend it: let the truth get hold of you, i. e., be fully impressed with the value and importance of it. Only thus will you be able to present it effectively to others. The clearer you see it, and the more deeply you are impressed by it, have been brought under its power, the more effective will be your presentation of it. This is one reason why much of our speaking counts for nothing, or for so little, haziness of thought, and lack of strong conviction. What we believe thorough-

ly and feel keenly, we will be able to make others see and feel. We should attempt to speak on no subject which to us is of little value or importance. The estimate that we put upon it is the estimate which others, listening to us, will be likely to put upon it.

How little importance most of us attach to religion, to the thought of God, and the ordering of our lives in accordance with his ideals and principles. It is not of Him that we are thinking, or of what he would have us do, but of ourselves and of the promptings of our own hearts. God or religion occupies only a secondary or subordinate place in most of our lives. It is not what he wants us to do or be, that controls us; but what we want to do. What the psalmist says is literally true of most of us, "God is not in all of their thoughts." And that is just the reason why we do so many things that we ought not to do. And things will never be better until God gets the control over us. We can't serve God and mammon; we can't be serving two masters, and hope to escape the stigma which rests upon so many of us.

As the end of the earthly pilgrimage, owing to my advanced age, cannot, in the nature of the case, be much longer delayed, the words of Jesus recorded in John 14:2, 3, become more and more precious to me. "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." As the end approaches here, what a comfort to be able to look forward to and to go forth in the consciousness that our permanent lot on the other side of the Great Divide is to be with the Lord Jesus Christ and to be ever under his loving care and ennobling influence. There can be no destiny, higher, nobler than that. So that if our life is linked with Jesus here we have only the most delightful anticipations to look forward to. Let us at once therefore choose the better way: get over on the side of the Lord Jesus Christ.

As we go through life, we have work to do for ourselves and those who are dependent upon us, and it must not be neglected; but we must not become so absorbed in thought of ourselves as to leave no time for thought of others; the kind word and the helping hand we must never forget however busy we may be about our own af-

fairs. We owe a duty to ourselves, but we also owe something to others. And the two are not inconsistent with each other. Both may and should be faithfully observed.

If the minister in charge of a church is not a man of integrity, of character, of a high sense of honor in keeping his word, in meeting his obligations, the church over which he presides will not be likely to be. Hence the importance, in selecting a minister, to be sure of him in these respects. The church in point of character will never rise above the character of the man who presides over it. His character will be sure to affect its character for better or worse. We don't think enough of this in selecting a leader: hence the blunders that we often make, when it is too late. If the man who stands at the head is not such in character that the people can look up to him with proper respect, the influence of the church over which he presides in the community will avail but little in elevating and ennobling public sentiment.

Every time a minister gets up to speak, either on the Sabbath or at the weekly prayer meeting, an opportunity is afforded him to feed the flock over which he has been placed by the Holy Spirit. It is for him to see that it is well used, that the words uttered by him shall be helpful to the people,—in fortifying them against evil, in building them up in faith and holiness, in stirring them up to make the most of their opportunities for spiritual growth and service in the kingdom of God. If they go astray, if they fail to do right, if they grow cold, lukewarm, it must not be because he has failed to do his part to keep them up to the mark. It is a great opportunity, a great privilege which is thus afforded him which he must not neglect or fail to utilize to the utmost. Indolence or other things must not be allowed to lead him to fall short of making the most of all such opportunities of properly caring for the flock.

I heard a sermon this morning which conveyed the idea that if we admire Christ, think well of him because of his noble qualities of heart and mind, it will be well with us. That is not what the Bible teaches. Never mind how much we may admire Christ because of his many great and noble qualities, if we stop there, there is no salvation for us. No nobler character ever appeared among



men, and no one was ever more worthy of our admiration; but it is not because he was a good man, the best and noblest of the sons of men, that we are primarily interested in him, but because, as the Lamb of God, by his suffering and death he made an atonement for the sins of the world, in virtue of which God can now be just and yet the justifier of the ungodly. What we need, as sinners, is not an example, but a Saviour. Every man knows that if he is to live right he needs something more than a good example to look up to.

All over the country today people are celebrating Easter, are thinking of the risen Christ, singing hymns of praise to him, decorating the churches with beautiful flowers, and arraying themselves in their most attractive apparel.

After the day is over how many will think of him; how many will be influenced by his noble character and life?

And yet unless they are influenced by him, unless they are moved to live better lives, unless they catch his spirit, and begin moving out in the direction pointed out by him, of what value is it? His rising victorious over death and the grave will have been in vain so far as they are concerned. Let us realize what Easter really means and see to it that we enter heartily into its ennobling spirit.

Every service should tend to bring us nearer to God and nearer to each other; to fit us the better to meet the duties, responsibilities, trials, difficulties, hardships of life. Going away from a service we ought to be the stronger and better for it, more hopeful, more determined than ever to do right, to keep in the straight and narrow way. We should go away with our faith in God strengthened, our confidence in Jesus Christ reinforced, our love for each other quickened, and with a greater desire than ever to be of service, to count for something in the kingdom of heaven.

The aim of public worship is not so much to honor God as it is to benefit the worshippers,—to bring them nearer to God, to a realizing sense of his reality and presence, and so move them to become more and more like him. Properly conducted and properly attended it is always a step nearer to God; always brings us nearer to him.

If you want to show that you are a Christian, if you want to vindicate the religion which you profess, live it, be true to its high

and holy ideals and principles in all your relations and dealings with others. We teach more effectively by example, by the life we live than in any other way. If we are not witnessing for our religion in this way, our testimony is of little or no value. And the more, as Christian men and women, we realize the truth of this, the more will Christianity forge to the front, the more will the world be attracted to it, the greater will be its power. It is only as Divine truth shines through us and in proportion as it does, will God be glorified through us. Nothing but the truth of God incarnating itself in us will count for much.

We are intrusted with the ministry by the Lord Jesus himself. It is to be entered upon seriously, with a due sense of its great and solemn responsibilities, and to be discharged with the utmost fidelity. We dare not allow ourselves to be diverted by any outside attractions or interests. "This one thing I do," the apostle said. And again, "I am determined to know nothing among men, but Jesus and him crucified."

It is a work that should absorb us, to which we should consecrate ourselves and all that we have. It should be to us a vocation, and not an avocation.

A lady who is in poor health, and who has been stopping, by invitation, with the family with whom I am staying, left this morning after a visit of two months for her home in New York City. She is practically alone in the world, her relatives being dead or cannot be found. She is not able to do any regular work, owing to the condition of her health, and she is without means. So that her condition is a sad one. As she left this morning all of our hearts went out in tender sympathy towards her. This thought came to me, however, as I thought of her, It won't be long before the toilsome journey for her will be over; it won't be long before she will reach the heavenly home where all tears will be wiped away, where the darkness will be left behind and the eternal day ushered in. It is a cheering thought, one that is full of comfort for the weary pilgrim. There are many sad things in life, but there are also many cheering, comforting things also which we should not forget. Soon for this sister, for she is a good, earnest, faithful Christian, earth's sorrows will be over, and the glorious inheritance of the saints will be hers. While she waits, God will take care of her.

One of the things, as ministers, that we should be on our guard against, is the desire for praise, the wish to be complimented for our pulpit ministrations. After we have preached, what we regard as a good sermon, how we like to be complimented, to be praised for it. So much so, that if we preach a sermon and no one speaks of it, we are apt to feel that the effort was a failure. In other words, we come to measure the worth of a sermon by the compliments which it elicits. And so, we soon find ourselves preaching with a view of getting compliments, and so debasing the ministry, prostituting it to the unworthy purpose of self-laudation. If people praise our efforts, all right, but let us beware of making that the end of our preaching, and looking for it as the test or evidence of our efficiency and worth as ministers. The man who puts himself in the forefront instead of Jesus Christ, thereby discredits himself, proves his unworthiness of the sacred office.

Someone has said. "The highest art is the art of knowing how to live with others." The following principles will help us to the attainment of such an art :

1. Mind your own business. Attend to your own affairs and leave others to do the same.
2. Be courteous to everyone.
3. Maintain a friendly attitude towards others. The more of the milk of human kindness you take along with you, the easier it will be to get along with others.
4. Keep a steady watch over your temper ; be slow to anger.
5. Remember that other people have a right to think and judge for themselves as well as you.
6. Put a modest estimate upon yourself and your attainments. People who are self-conceited, puffed up, inflated with pride will increase the difficulty of getting along with others unless they are mere nonentities.
7. Be generous, big-hearted, slow to take offense, quick to forgive.

A sermon to be of value should have some reference to the condition and needs of the hearers. There is no use of discussing in a sermon things that the people are not interested in, or that have no reference to matters which do not vitally concern them. There are certain things that are always appropriate, always timely, always will be sure to apply to someone in the audience. It is never amiss

to tell men how to live, what to live for, things to seek after and the things to avoid. It is never amiss to expound the word of God, to set before the people the great ideals and principles of the inspired record. Keeping this in mind it will enable us very accurately to determine the nature of the sermon to be preached at an ordinary service. Sermons that deal with subjects beyond the reach of the audience, that will not be easily comprehended by the people, should be avoided except before a select audience wishing for information on the subject.

I was forcibly reminded of this recently. I preached a sermon on a matter that, in some respects, was very important, having to do with the demands which this scientific, materialistic age, is making upon the church: but it was not a subject in which the generality of ordinary church members are interested. It would have been better if I had taken another line of thought. It would have been more helpful: it would have ministered to the wants of a much larger number. I shall know better in the future, and shall be more careful in adapting my sermons to the actual present needs of the hearers.

“The Lord is in his holy temple, let all the earth keep silence before him.”

In entering into the holy temple we are to be silent before the Lord, silent while he speaks to us through his Word, read and spoken, for our good, not for his good, but for the good of the worshippers—we are to be silent,—to listen reverently, to be attentive to what is said, and to take away with us what we have heard, making it a lamp to our feet and a light to our path. And so, each service will be a help to us, as it is intended to be. If we get nothing out of it, it will be our own fault; it will be because we have failed to make the proper use of it. From every service we should aim to get something of value for our own good, and through us, for the good of others.

The spirit of worship is what we should all seek ever to carry about with us. I mean by this, the spirit of appreciation, the disposition to recognize worth, true excellence wherever we find it. This spirit culminates in the worship which we pay to God and to Jesus Christ. We bow down before them because we are assured of their supreme excellence, their glorious perfections. And, in a

measure, the same should be true wherever we come in contact with what is true and beautiful and good.

The reverence which we render to God should not only be sincere, but enthusiastic, whole-hearted. It should express the utmost within us. This spirit of worship is the disposition to pay homage to whatever is worthy, wherever found.

“There is a friend that sticketh closer than a brother.” Prov. 18:24.

Happy shall it be for us all, if early in life, we come to recognize such a friend in Jesus Christ. He is indeed the friend above all others. He is the friend that will never disappoint us, and that we shall find adequate to every need. Other friends may leave us, but he will never; others may fail us, but he will never. Paul, who knew what that friendship meant, said: “I can do all things through Christ who strengtheneth me.” With Christ as his friend, he felt himself adequate to every emergency. And what Paul found in him, all may find in him who put their trust in him, who confide in him, who lean upon his great right arm. He is the one friend that none of us can afford to miss, the Lord Jesus Christ.

Whatever gifts we may have, great or small, the use that we make of them will depend upon what we are in point of character. If the heart is pure, if we are actuated by right principles and ideals, whatever we have, whether in the form of material possessions or mental gifts, will be properly used. What we are will determine the use or uses to which what we have will be put. The most important thing of all, therefore, in planning our lives is to see that our character is of the right stamp; that into it are built the great and eternal principles of truth, purity, justice, honesty, sobriety, love, mercy, compassion. Only as these high and holy principles are in control can we be sure that the gifts that we have will be properly used. If our governing principles are not right, nothing will be right.

The aim of all of our preaching should be to bring Christ to the front; to set forth his ideals and principles, and to live them ourselves and to get others to do the same. This program faithfully followed will cure all the ills of the world, and will bring peace and happiness in all the walks and relations of life. It may be a

slow process; but with the Holy Spirit attending our efforts, it cannot fail. To all, at least, who accept Christ and walk according to his ideals and principles, there will be peace and happiness. You can't reject Christ and his high and holy ideals and principles as the rule of life, and ever hope to find inward peace or happiness. Out of the right way, the way of righteousness, there is no peace for any one. Only as we get in harmony with God, in accord with his way, can there be peace.

There are many gifted souls in every walk of life. I am fully conscious of the fact, however, that I am not among them; and it doesn't make me unhappy to know that I am not. I have tried in an humble way, with the talents that I have to be of some little service in my day and generation. It may not have been very much, but it has had back of it an earnest purpose and a sincere desire to count for something in the general uplift. It is a comforting thought to know that what is required of us is not the doing of great things; but faithfulness in the use of whatever we may have. And even if we cannot claim entire faithfulness, if we have tried we need not make ourselves miserable over the failure. We may safely leave the result to the Judge to whom we must finally account. If we have only one talent and properly use that, it is just as honorable as though we had ten.

Some day we shall all be out of the turmoil and confusion, the sorrows, sufferings, heartaches of this life; but what a glorious thing it is, to be in the midst of it all, and to be helping to straighten things out, to lighten its burdens, to alleviate its sorrows and heartaches! When the respite comes, well; but while we are waiting, to be helping to better conditions, what a privilege, what a joy! Though our own hearts may be aching, the thought of others, and the desire and effort to help them will make it worth while for us to remain in the midst of the struggle.

The apostle Paul, on one occasion, spoke of having a desire to depart and be with Christ, which for him, was far better; but the thought of the good that he might do to others, made him willing to remain in the midst of the trials and conflicts of this life. By remaining, it gave him the opportunity of being of help to others. And so it should be with us.

How important it is that many of our church choirs should learn that noise, loudness of tone is not music; is not conducive to creating a worshipful spirit; and that words sung that cannot be understood because of lack of clear enunciation are of no possible value. The words conveying the sentiment of the hymns should be distinctly enunciated, and the organ tones as well as the voices should not be too loud.

Choir directors, as well as organists should remember that the purpose of music in the church is to help in creating a spiritual atmosphere, and of enforcing the message from the pulpit. The two things are often wide apart, the choir seeking to make a display of itself, and the minister a display of himself. The purpose running through the whole service should be one. All parts of it should have reference to the end sought.

How much the people lose because of inefficiency and lack of careful preparation on the part of the ministry! In listening to some sermons I have often been painfully conscious of this fact. How we ministers often fail to appreciate what opportunities we enjoy of helping the people to whom we minister, or to realize what our responsibilities are as ministers of Jesus Christ. If we did, we would be very much more earnest than we often are, and very much more careful in our preparation for the great work to which we have been called of God, if we have really been. It is to be feared that many of us have been self-called, instead of Divinely called. It is a solemn thing to be entrusted with the ministry,—to stand between the living and the dead as ambassadors of God. The more we feel this, the better it will be for us, and for the kingdom of God.

It is a bad sign when the activities of a church center mainly about raising money, in the form of entertainments, suppers, concerts, bazaars, fairs, etc. The aim of the church primarily is not to raise money, but to bring the world to Christ, and to build the people up in faith and Christian character. And yet, alas, in so many of our churches the things that are stressed most are those that have to do with the temporal and not with the spiritual life. The call, Sabbath after Sabbath, is everlastingly for money with comparatively little emphasis upon anything else. If they succeed in raising a considerable amount of money, they pride themselves

upon being very successful, in a flourishing condition. It is the money standard by which they measure themselves. And, accordingly, the people who give the most, or who raise the most money are those who are most highly esteemed. It is a false standard, and always results in submerging the spiritual, thus defeating the very purpose for which the church was organized.

It is amazing how much time, strength, energy are put into the mere temporalities of our churches, and how little, comparatively, go into the higher, spiritual activities,—into the work of trying to make men better, to improve the individual life, and the home life, and the community life. The materialism of the age has invaded the churches and is paralyzing, more or less, all of its higher activities. It is a subversion of the Divine order, it is putting the temporal before the spiritual. In the Sermon on the Mount Jesus said: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And where that course is followed, the lesser things will always be taken care of. Keep the spiritual paramount, and have no fear for the material.

Dr. Ralph W. Sockman, in his *Morals of Tomorrow*, towards the end of the first chapter, says: "Churches like colleges must aim to teach their members how to think rather than what to think." That is not true. The mission of the church mainly is not to teach men how to think, but what to think. By what to think, I understand, what they are to believe concerning God, and what duty God requireth of man. That certainly was the thought that was uppermost in the mind of Christ when he said to his apostles: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Such also was the thought in the mind of the apostle Paul, when, in his last letter to Timothy, he said to him:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom; preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." II Tim. 4:1-4.



It is important that men should know how to think, how properly to use their reason; but, since Christianity is a revealed religion, a message from God, the important thing is to know what God has said, what he has revealed for our guidance. What to think is not a matter of secondary importance in the Christian church. God has committed to its trust his Word to be a lamp to the feet and light to the path of humanity. And that Word, in its purity, it must hold fast to, and see that what it teaches is clearly set forth. I feel that Dr. Sockman is wrong here, in his conception of what the church mainly should do for its members. Not how to think, but what to think is the great task to which it is called.

The more I listen to sermons, the more am I impressed with the importance of knowing definitely what you are going to talk about and of keeping to the subject. Otherwise the sermon will be a hodge-podge, made up largely of disconnected matter thrown loosely together, with no definite purpose in view. I heard a sermon of this character this morning. What the speaker was aiming at I was not able to tell, and so I got nothing out of it, and I don't think anybody else did. A man who cannot clearly, intelligently, persuasively present the truth has no right in the ministry. All preachers should, according to the Scriptures, be "apt to teach," that is, be able to speak intelligently to others. It is not enough to know the truth, we must know how to present it.

Somebody must be interested in, must be responsible for the spiritual welfare of the people,—the members of any particular church. And that person, specifically, is the minister in charge. It is for that purpose that he has been ordained and set apart, and for which he is paid his salary.

If, however, instead, he gives himself to other things, to looking out for himself mainly, for his material welfare and comfort, great will be his condemnation. It is in this way, that it sometimes happens, that while a church may nominally have a pastor, in reality it may be without one. The people may be neglected, may be allowed to go unfed, uncared for, like sheep without a shepherd. How important it is that we see to it, that we are in full charge of the flock over which we have been put by the Holy Ghost; that we show ourselves approved of God, workmen that need not be ashamed.

The longer I live, and, especially, now that I am nearing the end of life, the more deeply am I impressed with the great and solemn responsibilities resting upon a minister of Jesus Christ. He is charged with feeding the flock of God which he hath purchased with his own blood, and over which the Holy Ghost hath made him overseer. He is to be instant in season and out of season; he is to reprove, rebuke, exhort with all long-suffering and doctrine. He is to approve himself unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. He is to be an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Great and solemn indeed are the responsibilities that rest upon us as ambassadors of God! May we fully realize what is required of us, and address ourselves earnestly to the task of measuring up to our great responsibilities. If we betray our trust, if through carelessness or indifference we fall short great will be our condemnation.

One of the saddest things in life is to end our days among strangers, to have no friendly, familiar face about us as we lay on our dying bed. And yet, if we are Christians, we have this to comfort us, the Friend above all others, the Lord Jesus Christ, will be with us. Ever at our side, he will be found. In the 23rd psalm we read:

Yea, though I walk through the valley of the shadow of death,  
I will fear no evil: for thou art with me;  
Thy rod and thy staff they comfort me.

The Lord Jesus Christ, as in life, so in death, is ever with us whoever else may be away. Sad, as it may be, when the end comes to have no familiar faces about us, yet what a comfort to know that the Lord Jesus will be there. Did he not say: "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also?"

The best way to advertise our religion, to commend it most effectively is to live it, is to be true to its high and holy ideals and principles. In I Peter third chapter, in speaking to wives, about husbands, we read: "If any obey not the word, they also may without the word be won by the conversation of their wives; while they behold your chaste conversation coupled with fear. Whose

adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It is not what we profess that tells most, but what we really are, the qualities of heart and mind that come out in our relation with others.

It is important for us, as Christians, to remember the relation we sustain to Jesus Christ, and to conduct ourselves accordingly. In I Peter 2:9, we read: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

On May 5, 1931, Dr. William H. Crogman celebrated his 90th birthday. Not many persons live to that ripe old age; and still fewer have made such an honorable record as he has. As a race we are justly proud of him. He has been a credit to us and to the human race. Let us hope that the crop of men of his type may continue to multiply in ever-increasing measure,—clean, pure, upright, in character, and devoted, unselfishly, to the service of the race. There is no end to little, selfish, unworthy leaders, who care only for themselves, and represent nothing of worth in point of character. Our need, our pressing need, is for more Crogmans, and less Perry Howards and Henry Lincoln Johnsons. We do not emphasize sufficiently, in our leaders, the importance of moral worth, of high character.

Clarence Darrow, in a recent article in the *Crisis*, is trying to make the Negro believe that there is no God, or, if there is, there is no reason why, in view of the things that have befallen him, he should trouble himself in any way about him. And there may be some members of the race who may be fool enough to allow them-

selves to be misled by this man, who poses as a friend of the race, and yet is trying to undermine their faith in the thing most essential to its highest welfare. The Negro away from God, with God out of his scheme of life, will find himself in the same condition as did the antediluvian world, and his fate will be the same. The Bible tells us, "The fool hath said in his heart, No God." And the race that follows the advice of a man who says so, is a fool race. God save us from such folly, and from such leaders.

The faith that saves is faith that accepts as true what the Scriptures reveal to us about Jesus Christ; and that leads us to surrender ourselves to his guidance. Any one who accepts this program and follows it, is sure to be saved from sin, from its guilt and power. No one can believe in Jesus Christ and follow him and not become better, purer, nobler,—without having the whole plane of his living lifted. We can't follow him and walk in darkness; we can't follow him and be actuated by impure thoughts, by unworthy motives. The sooner therefore we get in touch with him, and keep in touch with, and the closer we do, the better it will be for us, and for all who come in contact with us. A true, living faith in Jesus Christ is the surest way of triumphing over all debasing influences.

Every public religious service should be helpful to the worshipers,—a means of drawing them closer to God and closer to each other. This, of course, will depend partly upon the preparation that has been made for the service by the leader and also by the worshipers. If the scripture to be read and the hymns to be sung, have been properly selected and properly read and sung: and those who attend come with a desire to be helped, they will be helped. From such services they will get, and will take away something of value, something that will the better fit them to meet the trials and temptations of life. Both the leader and the worshipers should bear in mind that much will depend upon each in determining the value of the services. Each should make some preparation, and come expecting to be benefited.

Whether there are few or many in a religious meeting, it is the duty of those in charge to make the most of it for those who are present. The number present ought not to affect, in the least, the preparation for the meeting, or the character of it. The best that we have, we should present at every meeting regardless of the

number in attendance. And yet, we are so apt to think, that if there are only a few present anything is good enough. It is noteworthy that some of the greatest discourses of Jesus were given when the audience consisted of but a single individual, as seen in his discourses to Nicodemus and the woman at the well of Samaria. We make a great mistake when we make the size of the audience, the measure of its importance. Every opportunity that presents itself, whether it be with one or many, is important, and we should not lose sight of that fact.

The Christian life consists in carrying the spirit, the ideals, and principles of Jesus into everything that we do, and in all our dealings and relations with our fellow men. To reflect, as near as possible, with his help, the spirit and teachings of Jesus is to live the Christian life. It is the life which we all ought to try to live, but, which, alas, most of us, even who profess to be Christian, are not living, and are making no serious effort to live. For our own sake, as well as for the sake of others, it is what we ought to do, however. In no other way can we live so worthily ourselves, or be of such benefit to others. As we lift Christ up in our own lives, will we be lifted up, and will others through us, be lifted up and blessed.

When the members of an organization begin to scramble for the loaves and fishes, for the places in it of honor and emolument, its usefulness is at an end. Greed and selfish ambition will kill all that is noble in it, and make it only the theatre or arena for the struggle of debasing selfishness. The sooner such an organization comes to an end, the better it will be. No good purpose will be served by keeping it alive. No greater calamity can befall an organization, benevolent, philanthropic in design, than to have come into it, men and women of this stamp. I am now watching with keen interest an organization in this city that for years promised great things as a helpful, uplifting agency, but now, unfortunately, the struggle has begun for the places in it of honor and profit. It is coming into the hands of selfishly ambitious women. Unless this tendency in it is arrested, the end of its usefulness will not be far off.

Public sentiment counted for nothing with Jesus unless it was grounded in righteousness. The fact that a thing was popular or

unpopular never affected, in the least, his attitude towards it. His attitude towards it was always determined by its character, by its relation to the principles of right, of justice, of mercy. Most of the time he was found on the unpopular side, in opposition to the dominant sentiment, to the rich and powerful and great. He allied himself with publicans and sinners, and dared to commend the example of the despised Samaritan, in the parable of the Good Samaritan, as above that of the priest and the Levite; and did not hesitate to say to the scribes and Pharisees, "Publicans and sinners go into the kingdom of heaven before you."

Our daily prayer, as we read the Word of God, should be, that he would, through the influence of the Holy Spirit, vitalize the truth within us, i.e., make it a real, live force in determining our thoughts, feelings, actions. In other words, that it may so take possession of us as to reveal itself through us. There is the greatest possible difference between a dead and living truth. The one is a mere intellectual possession, the other is a live force within us, determining our actions, and giving character to our lives. Unless we are brought under the power of truth, it is of no value to us, we are none the better for it, nor is any one else. A dead truth is like food taken into the system and remains undigested: the body derives no benefit from it.

The lower, animal, sensual nature, if we give it free play, yield to it, fail to keep it in strict control, will more quickly and more surely than anything else drag us down, destroy all that is best and noblest within us. There is no surer way of wrecking ourselves morally, spiritually and in every other way than to give full play to our animal nature. Hence the exhortation of the apostle (I Peter. 2:11) "Dearly beloved, I beseech you as pilgrims and strangers, abstain from fleshly lusts, which war against the soul." And in Rom. 13:13, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness. But put ye on the Lord Jesus and make no provision for the flesh, to fulfill the lusts thereof." Sane, wholesome advice for all who wish to conserve what is best within them.

The subject that you are to speak on should be clearly defined in your own mind, and should be kept ever before you. The sermon

or discourse should be built about it; every part of it should have some relation to it, directly or indirectly. In other words, the subject and the treatment of it should be so linked together that the hearers will not be allowed to forget the theme or the manner of its treatment by the lugging in of irrelevant matter or wide digressions. The theme should be the center towards which everything in the discourse should gravitate. This will give directness, force and clarity to it. It is a great thing to be able to hold your own attention and the attention of the audience to the subject under discussion. It is the only effective way of speaking or of treating a subject.

There can be no sustained effort in Christian living and endeavor without the abiding presence of the Holy Spirit. There may be spasmodic effort, and, for a time, may seem to promise much, but it won't last; it will soon die out, without the sustaining power of the Holy Spirit. Jesus said, "Apart from me, ye can do nothing." And it is only as we abide in him and the Spirit abides in us that there can be any continuous spiritual activity. And the sooner this great fact is recognized by all Christians, and that they keep in close and continuous touch with the Spirit, the better it will be for us, and the better for the world about us. It is only as the Spirit of God comes and takes possession of us and controls us, that we can hope to be what we ought to be, or do what we ought to do.

So many professing Christians have no time to do the Lord's work. Call upon them, and they will find a hundred and one excuses. But they have a plenty of time to do the devil's work,—to gossip, to tattle, to circulate evil reports, to tear the character of others to pieces,—plenty of time to engage in any and every kind of dirty work. But to the cry of the Lord: "Son, go work to-day in my vineyard," they have only deaf ears to turn. Alas, alas, sad as it is, the fact, however, cannot be denied. One thing we can do, we can see to it that we are not guilty of such conduct; that we separate ourselves from all such.

The importance of prayer by the members of the church and for the church, is seen in the fact that the Holy Spirit comes in answer to prayer, and without the Holy Spirit nothing effective

can be done. The church, as well as the individual, without the Holy Spirit is like the valley of dry bones, in the prophecy of Ezekiel. Without the breath of the Spirit all is dead, lifeless. Let us, therefore, pray, and pray earnestly, and pray often for Pentecostal showers. One reason why so little is being done of a spiritual nature is because so many of the members spend their time in criticizing and fighting one another, or in theatres, in card playing, in dances, or in other frivolous amusements to their own detriment and to the detriment of the church and its influence in the world, thus clearly evidencing the absence of the Holy Spirit in their lives.

No wonder things are no better than they are; that spirituality is at such a low ebb; that it is so difficult to arouse any interest in the higher things of the spiritual life. How can they be any better with such gross selfishness, such hankering after the things of the flesh, and such flagrant disregard of covenant vows on the part of so many of its members. The curse of God will rest upon us, and deservedly so, unless we mend our ways, and address ourselves more earnestly to the great and solemn responsibilities resting upon us as followers of the Lord Jesus Christ, in the great partnership to which we have been called, in the effort to save the world.

Criticizing people, generally, never does any good, unless it is done in a kindly spirit, and with the purpose of inducing them to change their way of living. If the criticism grows out of a friendly interest in the person criticized, and this is understood, it is likely that good will result from it. But if it grows out of a fault-finding, censorious spirit, no good will be accomplished by it. It will anger them, and tend to harden them in their evil ways. It is all right to criticize, it is our duty to do so, if it springs out of love, out of real desire to do good, to improve the character and conduct of those criticized; but if the motive is not right, it is better to refrain, to hold our peace. Under such circumstances, silence is golden, as the good Book tells us.

The main reason why, in Christian lands, conditions are as bad as they are morally and spiritually, is because so many professing Christians are putting their light under a bushel, are as salt that has lost its savor. If the millions of professing Christians in the



world, were living as they ought to live,—letting their light shine in good works, infecting those about them with the spirit and the noble principles and ideals of Jesus Christ, things would be very much better than they are. Their unfaithfulness, their inconsistency, their worldliness, have done more than almost anything else to keep back the kingdom of God, to encourage the forces of evil. A revival of true religion is what is needed; the membership of the church needs to be aroused, and brought actively in line with the things of God. During all my ministry, one of the things that I have sought particularly to emphasize, because I have felt more and more the importance of it, is witness-bearing, on the part of all professing Christians by upright, consistent living, by exhibiting in their character and conduct the virtues of the Christian religion, the high ideals and noble principles of the Lord Jesus Christ, who said, “I have given you an example that ye should do as I have done.” And now, at the close of my ministry, being now over eighty years of age, I still feel the transcendent importance of godly living as the most important factor, aside from the Holy Spirit’s influence, in leading the world to Christ, in setting up the kingdom of God in the world. Preaching by word of mouth, apart from living, will avail but little.

To find something to do that is worthwhile, that is, that is of real value to ourselves and to others, and to give ourselves enthusiastically to it, is the way to make life worth living, a joy and a blessing. Only people who are living that kind of life are really happy and a source of blessing to others. Our first duty, therefore, if we want to be happy ourselves and a blessing to others, is to find a worthy object and give ourselves unswervingly to it. Let us not fritter away our time and energy on trivial, unimportant matters. Life is too precious to be wasted in that way. Our aim should be to make the most of ourselves and of our opportunities for doing good. This is the only way properly to estimate life.

I have just finished reading the 4th chapter of *The Clash of World Forces* by Basil Mathews, in which he is dealing with conditions in China, especially, with the part which Sun Yat-Sen has had in the revolution that is still going on. He speaks of him “as the greatest man that modern China has seen,” and closes the

chapter with the dying words of the great man to his son: "I was a Christian to begin with. I have been struggling with the devil more than forty years. You all must struggle as I did,—and above all you must trust in God." This is what he said as he lay on his dying bed, and as he thought of the future of his country and of his people: "ABOVE ALL TRUST IN GOD." As I read these words from this great man, I could not help thinking, or rather the thought of Clarence Darrow, who poses as a friend of our race and yet is doing all in his power to destroy the faith of the race in God, in the Bible, in religion, came into my mind. With such atheistic, unbelieving leaders in China, what would be the outlook for it? And what will be the outlook for the future of our race in this country if leaders of the stamp of Mr. Darrow are followed. We need rather men like Sun Yat-Sen, who believed in God, in the molding, uplifting and guiding influence of a Power other than man that is working for righteousness. Woe, be unto us, as individuals and as a race, if we swing away from such a faith. Let us beware of men, however gifted or learned, who ignore the idea of God, and cut themselves loose from all religious influences. For, it is still true: "Blessed is that nation whose God is the Lord." And the same is true of the individual.

Work, done in dependence upon God, backed by earnest prayer, is alone likely to be successful. If we think that we are sufficient of ourselves, nothing of value will result from our labors. It is only as we realize as Paul did, who said, "When I am weak, then am I strong. I can do all things through Christ who strengtheneth me." The praying Christian, the Christian who keeps in close touch with God, who is ever leaning on him, ever depending on him, is the one who is most likely to make his influence felt, and to be used of God in pushing forward his work. The more we realize that our sufficiency is of God, and draw upon that sufficiency, the greater will be our success in whatever we may undertake for him. A good motto for all Christian workers is, "Lean hard."

Over the radio, not long ago these words, in the course of a talk, were heard:

"Soon, death, the kind old nurse, will come and rock us all to sleep." It was a very comforting thought, the thought of death, not as the king of terrors, but in the kindly attitude of a good,

old nurse. There came to me also, in connection with it, as I repeated the words over and over in my mind the thought, "If death is to have for us any such soothing and comforting effect as that of a good old nurse, in sickness, it will depend upon how we live. We can't do as we please, follow the bent and inclinations of our evil hearts, and expect any such happy ending. And this is why Bryan, in his *Thanatopsis* closes with the exhortation :

So live that when thy summons comes to join  
The innumerable caravan that moves  
To that mysterious realm, where each shall take  
His chamber in the silent halls of death,  
Thou go not, like the quarry-slave at night,  
Scourged to his dungeon, but, sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams.

Death may be to us, as the kind old nurse, or as one who lies down to pleasant dreams, but let us remember, that we have something to do with making it such. It is not a thing that comes of its own accord, independent of any effort on our part. We have something to do with it; we have a great deal to do with it: and the more fully we realize this, and regulate our character and conduct accordingly, the more certain we shall be of what the end will be to us.

Whatever Jesus does in this world must be done through those who profess faith in him. If they do not do what is to be done, it will not be done. This is a fact that should come home with great seriousness to all who profess to be Christians, especially when we think of how much there is to be done if this poor sin-cursed world is ever to be saved, is ever to be set moving in the right direction. The more completely we surrender ourselves to Jesus Christ and allow him to work through us, the more will be done to hasten his kingdom in the world. It is only as the Spirit comes in and takes possession of us that we are impelled, moved to exert ourselves as we ought to in doing the work which Jesus has mapped out for us as co-workers with him. Let us be up and doing! The harvest truly is great!

Only as we ourselves, as ministers, get up on the mount with God and come down conscious of his presence and power, can we hope to have power with men. The men who come to his works.

Sabbath after Sabbath, conscious of the Divine presence, alone will be able to speak with power. The closer he keeps in touch with God, the greater will be his power with men, both in the pulpit and out of it.

In the feeding of the five thousand, the few loaves and few fishes which were used to satisfy their hunger, were brought to Jesus, and, after blessing them, were by him handed to the apostles, and they in turn to the people, which beautifully represents, it seems to me, the relation that should exist between Jesus and the minister, and the minister and the flock over which he is placed. Only as he receives from Jesus the food which he gives to the people, in ministering to their wants, will they be fed. In other words, only as the under-shepherds, are being led by the great Shepherd; only as they, through His guidance, find green pastures and still waters for their own souls, will they be able to find the same for the flock committed to their care. In other words, the effectiveness of one's ministry, will depend largely upon the character of his own spiritual life, upon the place that God occupies in his own heart,—upon whether he is himself seeking to enrich his own soul by keeping in close touch with God. His ministry will be largely what he himself is in effectiveness. If his own soul is being fed, the people to whom he ministers will be fed. If he is feeding on the finest of the wheat, they will be, and vice versa.

Blind eyes, deaf ears, hard hearts are to be found everywhere as impediments in the way of the spread of the gospel of salvation. And, it is for us, as Christian workers, to recognize the fact that there is but one power that can open spiritually blind eyes, unstop deaf ears, and soften hard hearts, and, that is the Holy Spirit operating upon the hearts of men. How foolish is it, therefore, for any one to attempt the work of leading sinners to forsake their sins and accept Jesus Christ without seeking very earnestly for the presence and power of the Holy Spirit. There is no way of entering the closed door of the sinner's heart except through the convicting and converting power of the Holy Spirit. The word must be preached, clearly, forcibly, but always in demonstration of the Spirit and of power. That was the secret of Paul's wonderful success in his great missionary journeys, and success can come in no other way.

Ministers, in too large a number, as well as most professing Christians, have their minds and hearts filled with things of the world, with their own personal, selfish ends and interests instead of with the things of God, the things pertaining to his kingdom on earth. A man who runs a grocery store, or any other kind of store, gives a great deal of thought and attention to it, seeks to enlarge it and to make it as profitable as possible; but who, in like manner, shows any such interest in the church of God? Take any local church, and run over the list of members. How many will you find upon whose hearts and minds the interest of the church rests as their own personal interests do? How much time and attention do they give to the things of God? As a general thing, very little. And that is true, even of a large number of our ministers, they are often a great deal more concerned about their own personal affairs, than they are about the things of God. The Lord's business is left too largely to take care of itself. It is treated, as though it were nobody's business in particular. Only after other things are thought of and cared for is any thought given to the things of God. This, I say, is too largely true of the membership of our churches: and too largely true also of many of our ministers. It is selfishness, within the church, as well as without it that has always been one of the most serious obstacles in the way of its progress. Something must be done to restrict its operation, if more time is to be found for the Lord's work.

The attitude of the Synod of Baltimore in regard to holding its annual sessions at Hood College in Maryland, notwithstanding its repeated refusal to allow the colored members of the Synod to be accommodated in its dining room and dormitories as the white members are, is a sad reflection upon its Christianity. In submitting to such manifest unChristian conditions, it stultifies itself and sets Christianity forth in an utterly false light. Nothing is more glaringly inconsistent with the spirit and teaching of the Lord Jesus Christ, whom it professes to represent. On the face of it, its profession is a lie.

Jesus died to save a lost world; died to break down walls of separation, to remove out of the way everything which is contrary to the spirit of love, and to weld all together in one great brotherhood. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." And

yet, here is a great religious body, composed of ministers of the gospel and ruling elders, allowing themselves to submit to conditions which they know in their heart of hearts to be contrary to the spirit and teaching of the Lord Jesus Christ whom they profess to be serving. The words of Hazael to Elisha the prophet, when he was told what he would do after he became king, came into my mind: "But what, is thy servant a dog that he should do this great thing?" The very thought of it repelled him. But we find no such revulsion of feeling here on the part of this great religious body of ministers and elders in the presence of being asked to slam the door in the face of their black brother, and for no reason except the color of his skin and race identity.

It is pitiable, it makes the heart sick, when we think of the cowardice, the shameful surrender of Christian ideals and principles, on the part of the Synod, in accepting the invitation of the college, under such conditions. There was only one thing for it to do, as a Christian body, representing the Lord Jesus Christ, and that was to decline the invitation, and find somewhere else to hold its sessions. It was not obliged to go there. It has been holding meetings for years elsewhere. It should have stayed away, as a fitting rebuke to the spirit of those who are in control of the college. Think of an institution, daring to call itself Christian, accepting a donation of buildings, on condition that no colored person should ever be allowed to sleep in its dormitories or eat a meal in its dining room! Such a donation, on such conditions, ought not to have been accepted, could not have been accepted by a really Christian institution. But since it was accepted, be it said with shame, think of the Synod of Baltimore, putting its approval upon it, and thus publishing to the world that it is right, is in harmony with the spirit of Jesus Christ to make such distinctions. Shame! shame! doubly shame on the Synod. It stands pilloried before the Christian sentiment of the world. Not until all of our so-called Christian bodies free themselves from so un-Christian a spirit, from such disgraceful conduct, can they hope to wield the kind of influence which they ought to be wielding. In the discussion of the subject before the Presbytery of Washington City, someone said, Suppose we can't get any where else to go, what are we to do? The answer given by one member was "Scrap it; give it up. It isn't worth having." And that is the only proper position to take.

I am going to church this morning, without knowing what message will come to me from the pulpit; my prayer is, however, that it may be a helpful one; that I may be quickened spiritually, brought nearer to God and nearer to the brethren as the result of it; that I may go away from the services refreshed, and with renewed purpose and determination to be more faithful and earnest in my endeavors to live a full-fledged Christian life. Attendance upon the public ordinances of religion will always be a help to us, if they are properly prepared, and conducted, and we come in the right spirit, desiring to be helped, and giving careful attention to what takes place, the singing, the Scripture reading, the prayer, and the preaching of the word. If we are not helped, usually it is our own fault, lack of attention or an improper frame of mind.

As a general thing, it is always best for a minister to take a text or portion of Scripture, and stick to it, endeavoring faithfully to get out of it all there is in it, or so much of it as he wishes to use at that particular time. In this way, there will be variety in his preaching and growth in his knowledge of the Word of God. Merely to make a text as a hook upon which to string a number of unconnected things is not a wise thing to do. It is not best for his own mental development, nor for the good of the people. Usually, it is only a lazy way of getting by, of which any preacher ought to be ashamed. In the preparation of our sermons, let us buckle down to hard work, and not be seeking the easiest way of meeting a grave responsibility.

It is not wise, as a general thing, for a minister to announce a series of sermons on a given subject unless it is one in which the hearers are likely to be interested, interested enough to wish to hear about it. It is best to let the serial nature of the discourses appear as you go on Sabbath after Sabbath. If it is not a specially attractive subject people are not likely to be drawn by announcing it before hand.

Be sure also in beginning a series, that the first sermon is made particularly interesting. If it isn't interesting the others will lag.

Another thought,—each sermon in a series should be such as to whet the appetite for what is to follow. Each should be more and more interesting.

There are so many worthless Christians in the world,—worthless, not in the sense that they are bad of character, as we ordinarily use that term, but in the sense that they count for nothing as Christians, are in no way helpful to the cause of Christianity. They live in such a way, are such in character and conduct as to hinder rather than help the cause of Christ. The simple fact is, it is a great deal better to be an out and out unbeliever than to make a profession and live as they are living. No greater stigma can rest upon any man than to be classed as a worthless follower of the Lord Jesus Christ. Under such a stigma alas, thousands rest today; and this is one reason why no more progress has been made in winning the world to Christ, to Christian ideals and principles.

When I think of the vaporings of Mr. Clarence Darrow about God and religion, and then about such men as Shakespeare and Milton, Tennyson and Browning, Burke and Gladstone, and innumerable other master minds of the human race, all of whom believed in God and in religion, the wonder is that thoughtful men, men of reason and common sense should pay any attention to him. The God that he ignores, and the religion that he scoffs at, the religion of the Bible, have done more than anything else to cheer, comfort and unlift humanity. What Jesus said as he stood up in the synagogue at Nazareth, "The Spirit of the Lord is upon me, because he hath sent me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," has literally been fulfilled, and is still being fulfilled through the ministrations of the religion which Jesus proclaimed and which centers in him.

In the face of what Christianity has done, and is still doing, to make this a better world in which to live, any man who scoffs at religion, and, especially, the Christian religion, shows his utter incapacity to see and appreciate what the forces really are that are working for righteousness, for the ultimate triumph of right, for a social order based upon justice and love and, therefore, is utterly unworthy of being followed as a leader. The man who shuts God out of his philosophy of life, and relegates religion to



the scrap heap, thereby discredits himself; and should be taken at his own estimation.

Great preaching, is preaching based upon the Word of God and backed by the presence and power of the Holy Spirit. In other words, it is preaching that is effective, preaching that is attended with results,—preaching that comes from the heart and goes to the heart. No preaching can be properly called great that is not effective, that is not followed by spiritual results. There may be preaching that shows learning, ability, eloquence, and yet be lacking in spiritual power,—power to move the heart Godward and heavenward. Such preaching can never be called great, cannot even, in any proper sense of the term, be called preaching at all, if it fails to touch the heart and conscience. When we speak of great preaching, let us remember that there can be no such preaching apart from the Holy Spirit's presence and power.

In praying, we speak to God,—speak to him about himself, of his power, wisdom, goodness; speak about ourselves,—our needs, our shortcomings, imperfections, our lack of strength, of wisdom: speak about others, of their needs, sorrows, disappointments, temptations; speak about things pertaining to his kingdom,—its progress, development, obstacles that stand in the way.

It is a great thing to know how to pray, in what spirit to pray. It must be with humility, with true penitence, with thankfulness. It is a great privilege which we thus enjoy, and, which, if properly improved may be made, not only a great help to ourselves, but also to others. For it is written, "The effectual fervent prayer of the righteous availeth much." The most of us pray entirely too little.

There are two classes of leaders among us, as a race:

1. Those who are thinking only of themselves, and of the race only so far as by affiliation with it, they may further their own personal selfish interest.
2. Those who are really interested in the welfare of the race, and are willing to work hard and to make sacrifices towards that end, even though they may be made to suffer for it, even though it be unpopular and unprofitable, from a material standpoint, to do so. Unfortunately, there are not many such leaders among us.

The great majority of the so-called leaders are only looking out for themselves. In the race, as such, they have no real interest. They are nothing but a set of sycophants, time-servers, cowards, a disgrace to the race, and should be treated with the contempt which they deserve.

In estimating life, it is necessary to know the direction in which it is moving. It may be moving upward and onward, or in the reverse direction.

It is important also to remember, that the direction in which it is moving, the determining factor mainly is ourselves. If we want to go forward, want to rise to higher levels of character and conduct, we will; nothing will be able to keep us back. On the downward grade, however, no special effort will be needed on our part. All we have to do is to do nothing, simply to yield to the natural impulses and desires of our unrenewed, unregenerate hearts. The more completely we yield ourselves to these impulses the surer will be the descent until the bottom is reached. It takes a steady purpose and determination to win our way up, to forge forward. All we have to do is to relax all effort, in order to bring about the opposite result.

It is our duty to fix firmly in our minds the fact that God is: and to live in the consciousness of that fact, realizing our accountability to him. That fact firmly fixed in the mind will make a great difference in the character of the life which we live. It is bound to have a restraining and elevating effect upon us. What the Bible says here is true to experience: "The fear of the Lord is the beginning of wisdom." It is when the thought of God goes out of the life, and, in proportion as it does, that the descent downward begins and continues. There is no surer way of wrecking one's life than to banish the thought of God from it. A godless life is a life that is sure to end in ruin. There is no other ending possible to it. It is only the fool who thinks that he can dispense with God.

Sin is not only doing what God forbids us to do, but also failing to do what he requires of us. There is a positive and a negative side to sin, sins of omission and of commission.

Looked at from either of these aspects, what the inspired writer says is true: "There is none righteous, no, not one." We are all

under condemnation. The standard of character and conduct under which we find ourselves, is the character of God, and the laws written upon the heart or conscience and revealed in his inspired word.

In the presence of these facts, the question forces itself upon us: "How shall man be just before God?" And there is but one answer to it. "Behold the Lamb of God that taketh away the sin of the world." "Believe on the Lord Jesus Christ, and thou shalt be saved."

Calvary was the great altar upon which Jesus, as the Lamb of God, was sacrificed for the sin of the world. It was the only way that pardon, for the sinner, could be brought about, under the moral government of God. In the garden of Gethsemane, the prayer of Jesus, you will remember, was, "If it be possible let this cup pass." That is, if there was any other way by which salvation could be effected. The cup did not pass away, and therefore, it is clear, there was no other way.

Such being the case:

1. How deep should be our gratitude to God for this expression of his love towards us.

2. How deep should be our abhorrence of sin. Its heinousness is nowhere so clearly seen as in the presence of Calvary. It was sin, your sin and mine, that drove the nails into his hands and feet, and that wrung from him the cry: "My God, my God, why hast thou forsaken me?" How we should hate sin and turn away from it with all our heart, soul, mind and strength.

The church stands in the world for the kingdom of God; and in all its services and activities, it should help to push it forward. Its ability to do this, however, will depend upon the character of its members and of its officials,—the pastor, elders, trustees, deacons, etc. If they are of the right stamp, are living clean, pure, upright lives, and are faithful to their duties and responsibilities, the work will prosper, the membership will increase, and it will be able to meet all of its financial obligations. The reverse is also true. If the men in official positions are not such in character and conduct as to command respect in the church and in the community, progress, in any true sense, will be impossible. Instead of helping on the kingdom of God it will retard its progress. The

membership of the church, as well as the officers, has got to be of the right stamp, if it is to properly function as a spiritual agency for good. It can't have officers and members, to any large extent, of questionable character, and hope to be used of God in helping to save a lost world. The light which it emits must be the light of the glory of God as it shines in the face of Jesus Christ. It can't be serving God and mammon; it can't be serving God and the world, the flesh and the devil. It must choose between the two.

"I am the Light of the World," Jesus solemnly and impressively declared. The meaning of which is, that all that the world needs in order to realize its noblest possibilities, its highest development, it will find in him. It is the only way to happiness, to the utmost development. The man who opens his heart to Jesus Christ, accepts him, looks to him for guidance, follows his instruction, depends upon him for strength, will find himself steadily climbing up morally and spiritually, and his happiness and usefulness increasing. When the light that shines in the face of Jesus Christ shines on our pathway, the darkness of ignorance and misery will disappear. Every need, in the upward struggle, will be met, and fully met in Jesus Christ. And the more completely we come to realize this, and yield ourselves to his gracious influence, the better it will be for us and for the world through us. He is the true light, which if followed, we shall not walk in darkness.

The importance of reading good books, biographies of good men and women, is that it keeps you in touch with men and women who are living with a purpose in view, and a purpose that transcends the narrow limits of their own personal, selfish ends. It is a tonic to come in touch with men and women, even through the printed page, who take life seriously, and not as a mere quest for pleasure or profit. You can't stand by their side, mingle with them, drink in their spirit, and not be benefited by it, and not be lifted to higher levels of thought and action. And that kind of fellowship we can all enjoy; we can all be helped through that kind of fellowship. Let us not be content without such fellowship with the noble spirits of earth.

In the sermon which I heard this morning, reference was made to the words of Jesus to the woman taken in adultery: "Woman hath no man condemned thee? Neither do I," but referred to in such a way as to leave the impression that Jesus made light of the charge made against her. No such inference as that however could be justified from the words of Jesus, nor from his known character. All that Jesus meant by not condemning her was that he declined to pronounce upon her the sentence to which she was liable under the Mosaic Law, which was death by stoning. The offense of which she was charged was held in just as great reprobation under the Christian as under the Mosaic Dispensation. And what Jesus thought of it is clear from the fact that he spoke of it as sin, and strictly charged her to sin no more. Adultery is a thing that is heinous in the sight of God, and in the sight of Jesus Christ, and ought to be in the sight of man.

We are all prone to measure other people by our own standard, and to adjudge them, good or bad, as they conform or do not conform to it. This would be perfectly proper if our standard was in accord with what is really right. But since our standard may not be any nearer the right than the standard of others, we should be very slow in passing judgment upon them. To our own standard we are bound to be true, and should be dissatisfied with ourselves if we are not; but not with others, if they are not. It is better to live out our own standard, so clearly and fully before others, that they will be able to judge from seeing us, without any word of criticism on our part, whether our way of living is superior to theirs or not. The best, the most effective criticism of others, is to live on a higher plane, to exhibit in our character and conduct, nobler principles and ideals. They themselves are left to draw the inference. It is the impact of the life that tells.

On the radio this morning, in connection with the morning devotions the passage of Scripture read was a part of James, first chapter, in which we were cautioned against being "forgetful hearers of the word." Alas, I said to myself, Is not that true of most of us who read or hear the Word read? We soon forget it, not a vestige of what we have read remains with us,—forgetful of the fact, that God's Word is given to us to be a lamp to our feet and a light to our path, and that this it can never be, if we do

not remember what we read, and put in practice what we read. It is only in this way, that we can hope to build ourselves up in Christian character, to be, in principles and ideals what a Christian ought to be, what Jesus expects him to be. Let us see that we are not forgetful hearers of the Word. Everything depends upon it, whether we go forward or backward, upward or downward.

How much more ready we are to listen to the devil than we are to God. If there is any misunderstanding, any move in the direction of starting a fuss, or keeping it up after it is started, how much more inclined we are to listen to those who are bent on mischief than to those who are inclined to pour oil on the troubled waters. It is strife and not peace that is most congenial to most of us. Hence the greater reason why the words of Jesus, "Blessed are the peacemakers, for they shall be called the children of God," should be emphasized more and more in our presence. It is the spirit of peace that is needed everywhere, the Spirit that draws men together and not apart, setting them in hostile array one against the other. Some day, let us hope, that as Jesus stilled the raging of the sea, the same voice of power will still the turmoil and strife among men, through the infusion of his kindly spirit into the hearts of men everywhere.

If you want to teach generosity, be generous; courtesy, be courteous; honesty, be honest; temperance, be temperate; nobility of soul, be noble; and so with all the virtues. It is teaching by example, which is the most effective way of teaching. It is vain to tell people how to live, unless we ourselves are trying to live what we preach by word of mouth.

In the Word of God everything is in favor of the righteous, and nothing in favor of the wicked, as long as he is willing to continue in his wickedness. There is no encouragement in the Scriptures to any man who is bent on mischief; but everything to discourage him, to lead him to turn from his evil ways. Danger signals are everywhere, in them, thrown out as a warning. Everywhere the voice is heard saying to him: "Turn ye, turn ye, for why will ye die? If the wicked man perish, he has no one to blame but himself."

July 23, 1931.

The going out of dear Lottie from our home I can never forget. The poignancy of her going has passed with the passing years, but the sense of the beautiful presence still remains with me, and ever will. It was the one life that was most closely and intimately intertwined with my own. The recurring anniversary of her departure is always a reminder to me that the time of our reunion is drawing ever and ever nearer and nearer when we shall be together again in an unbroken fellowship forever. It is always a precious thought to me, and a source of happy anticipations. It is a great blessing to have enjoyed for so many years the loving companionship of so beautiful and kindly a spirit.

Time and energy spent in fighting and wrangling in churches, are not only so much time and energy diverted from the work of the Lord to which the church is properly committed, but are positive hindrances to its progress. It lessens the Church's influence over the world as well as reduces its working power. The spirit of peace, of concord, of harmony, is absolutely necessary if the work of the Lord is to go on effectively. It is only when there is peace within, when all are united, and all are pulling together, that we may expect prosperity. Hence the words of the psalmist:

Pray for the peace of Jerusalem;  
Peace be within thy walls,  
And prosperity within thy palaces.

—Ps. 122:6, 7.

Nothing pleases the devil better than to start a fuss, than to get people wrangling, than to get them divided up into parties or factions. He knows then, that the work of the Lord will soon be entirely lost sight of in the struggle for mastery of the one side over the other. It doesn't make any difference how injurious it may be to the work of the Lord, the strife will go on, endangering, more and more, the work. It is this devilish spirit, begotten of the evil one, that has done and is still doing so much to retard the kingdom of God in the world. We need to be on our guard against it; to be very watchful to prevent the entering in of anything that may start it, or, if started, to arrest it with the least possible delay. This should be particularly true of officials in churches; to them especially is committed the great task of keeping

down strife, of harmonizing differences, of pouring oil upon the troubled waters.

I am, more and more, impressed with the importance of having in our pulpits men of common sense and of capacity to apprehend truth and the ability to present it clearly and forcibly to others. For the past four Sundays I have been listening to a series of sermons based upon the text Mark 6:31, "Come ye yourselves apart into a desert place, and rest awhile." The purpose of the series, as stated by the preacher, was to give the members of the church something to think about during their vacation, based upon what he conceived to have been the lines of thought that passed through the minds of the apostles at that time while they were away in the country, thoughts about themselves, about the work to be done after their return, and about their relation to Jesus Christ and what he was expecting of them, etc.

There seemed to be no end to the things which he conceived to be passing through their minds. The probability is, that not one of them ever crossed their minds. It looked as if the speaker was trying to see how many things he could conceive of as passing through their minds. The many things referred to, by no twist of the imagination, could have been drawn from the passage under consideration and the circumstances attending it.

The simple fact is, that while they went out into the country for a little rest, as a matter of fact, they got none. When they reached the place selected, the crowds were already there awaiting them, so that they had little or no time to think about themselves or the work to be done on their return. And yet, it took this preacher four Sundays to tell the people what these apostles were thinking about during the brief period that they were away. There were a few good lessons that might have been properly drawn from this incident, that might have been helpful to think about during the vacation; but these could easily have been compressed into a single sermon, and would have been very much more effective in its result. It looks as if it was simply an effort to use up the time allotted to the sermons with as little real thought as possible. Why don't such men, either get out of the ministry, or else buckle down to hard work in the preparation of their sermons by taking a text and getting out of it what there is in it, and not try to hitch on to it, because of indolence, what has no



connection with it. We need common sense; we need intelligence; we need the disposition to work, and to work hard in the ministry.

Years ago I was invited to fill a professorship at Biddle, now the Johnson C. Smith University. I declined it, and for two reasons:

1. Because I had but recently returned from the church at Jacksonville, Florida, where I had gone from Washington three years before. I felt that it would not have been right for me to have allowed myself to be recalled to the church here, and to leave for another field so soon afterwards.

2. I felt that I had no special fitness for a professorship either by inclination or training. The one thing that I felt that I wanted to do, and that I believe God had called me to do, was to preach the gospel. In the pastorate I felt that I could be of the largest service. The simple fact is, after having made up my mind to go into the ministry, I never afterwards had any desire to engage in any other field of labor. I am now over eighty years of age, and as I look back, having been at it now for more than fifty years, I have not the slightest regret that I made up my mind to remain in the pastorate. It has been to me a most delightful work. And, my only regret now is that my working days in it are over. I still love to preach, and now that my strength no longer permits me to do so, except occasionally, when Sunday comes I feel quite at a loss, not to be in my old accustomed place in the pulpit holding forth the word of life.

Of course, we have got to have professors in our colleges and seminaries, but as for me, give me every time the pastorate, the active ministry out among the people and enthroned in the pulpit. No greater honor can come to any man than to be called of God to preach the gospel of the grace of God in Christ Jesus.

It is the self-forgetting life,—life spent in thought for others, in efforts to be of service to others, that Jesus lived: and to which he invites all who would follow his example. “I am come,” he said, “not to be ministered unto, but to minister and to give myself for others.” And his whole life was a magnificent exemplification of the truth of what he said. And, it is only as we adopt, as our sentiment, the same noble principle, and communicate it to others, that we ourselves will find peace, and that the world will be saved from the debasing effects of selfishness. It is only as we get away

from selfishness and upon the higher plane of altruism upon which Jesus ever moved that we may hope for peace and harmony, for a new heaven and a new earth wherein righteousness and love will prevail.

In looking back over my ministry, one thing I can conscientiously say, and I am making a record of it, because it is a lesson which many of our ministers need to learn, namely, my first concern was always for the flock over which the Holy Spirit had made me overseer,—the church of which I was pastor. To visit the members in their homes, to be with them in their joys and sorrows, in their trials, their ups and downs, their vexations, troubles and particularly to see that they were properly fed spiritually by the careful and prayerful preparation of my sermons week after week, always claimed my first attention. If I had any time and strength left after looking out for the needs of the flock, gladly did I share what was left with others. But never did I neglect my own flock in looking out for others.

Some of our ministers have so many outside interests, dabble in so many things that have no connection whatever with what they are particularly charged with, that their own work is often neglected. The time and energy that ought to be spent in looking after their own flock, are otherwise employed. These men seem to think that the greater the number of things they can become connected with, can have their names associated with the greater service they are rendering to the community, or, at least, the more important it will make them appear. This has always seemed to me a great mistake. The best service that a minister can render to a community is to concentrate upon the specific field of work committed to his care. The more he does, and the better quality of the work that he does for his own flock; the more he builds them up in faith and holiness; the better Christians he makes of them; the better homes he succeeds in making among the members of his flock; the better fathers and mothers, husbands and wives, children and citizens he succeeds in turning out as the result of his patient, painstaking labors among them, the greater will be his influence for good in the community: for in this way he will be working effectively and upliftingly through all of his homes and all of his members. The wise thing, it seems to me, is to use whatever time and strength we have in making the most of the

flock that has been committed to our care, as our first concern. If after we have faithfully and conscientiously cared for our own flock, and still have time and strength to spare, it is all right to lend a hand when the opportunity presents itself. We must not forget, however, that we can never neglect our own work in the field that has been assigned to us, and excuse ourselves on the ground that we have been helping others. Our first responsibility is for our own flock; our first duty is to our own flock. It is for its care that God will hold us responsible. Nothing which interferes, therefore, with this great and solemn duty should be allowed to take our time, attention and strength. Paul said, "This one thing I do. I am determined to know nothing among men, but Jesus and him crucified." And the lesson, of faithfully sticking to the task that is assigned to us as ministers, is one that is greatly needed today by a great many of us in the ministry.

Early in life we should cultivate the habit of reading, the habit of reading good books. It will not only be a source of information to us, a means of increasing our knowledge; but if we read the right kind of books they will be a steady influence in lifting us to higher levels of thought; it will put us in touch with good men and women, men and women of serious purpose, of noble aims and desires, and so will help to build up our own character along the same lines. Biographies of men and women who have achieved something in the way of high character and unselfish service for others are especially to be sought. The reading of good books is important because it keeps us in touch with life on the highest plane; it keeps us in a healthy moral and spiritual atmosphere, far above the debasing influence of low ideals and principles.

I have been thinking recently of the variableness, the uncertainty of human friendships. How short-lived most of them are; they are scarcely formed before they end. How seldom do you run across friendships that reach over many years. The reason for this is because most of them have no substantial foundation in character upon which to rest. Nothing is sadder than the wrecks of friendships to be met with along the shores of time.

The uncertainty of human friendships led me naturally to think of the friendship of the Lord Jesus Christ, with whom there

is no variableness, who is the same, yesterday, today, and forever. It is a friendship upon which we may always depend, in life or death, in time or eternity, and under all circumstances. He is indeed, the friend above all others; always faithful, always reliable, always to be depended upon. The friend that never forsakes.

Preaching is a tremendously serious business, and is fraught with the gravest responsibilities. It has to do with sin, out of which have come all the evils that afflict the human race. It has to do also with the greatest message that was ever sent to fallen humanity, the message of the grace of God in Christ Jesus. How to present such a message, and how to arouse men, dead in trespasses and sins, to a sense of their danger, and the importance of accepting God's offer of mercy through Christ Jesus, is a task that calls for the highest wisdom and the most painstaking, conscientious effort on our part. We can understand how the apostle Paul felt when he said: "Knowing the terrors of the law we persuade men. Yea, woe is me, if I preach not the gospel." The nature of the message, and the condition of the world lying in sin and misery, so took possession of him, that it kept him ever on the go; it made him instant in season and out of season; it kept him saying, and living in the spirit of it, "As much as in me is, I am ready to preach the gospel." And in that frame of mind and under a sense of his great responsibilities he kept on to the very end of his glorious career. Realizing, while doing his utmost, his inability in and of himself to measure up to the great task, and so leaning, ever leaning upon him through whom he felt that he could do all things, he spent his days and weeks and months and years. And yet, how few of us in the ministry realize as we should the seriousness of the work and the greatness of the responsibilities resting upon us. It is because of this that so many are turning aside to other things, are allowing themselves to be diverted by other matters. The nature of the Christian ministry: its great and solemn purposes; its far-reaching consequences involving eternal weal or woe, we need to be awakened more fully to. We, as ministers, need to be constantly quickened along these lines, which is only another way of saying that we need to be more fully under the power of the Holy Spirit than we are as a general thing. No one can fully measure up to his great responsibilities as

the ambassador of Christ, who does not keep in close touch with him, through the abiding presence of the Holy Spirit in his own heart and life. When Jesus directed his disciples to remain at Jerusalem until they were endued with power from on high, he knew that without the Spirit's presence they would soon lose sight of the work and the importance of it, and, from lack of interest, give it up entirely or drift into other things. The man who is to live under the overshadowing influence of the grave and solemn responsibilities of the ministry, will have to keep alive in his own soul a continual pentecost. All believers need, but, especially, we who are ministers, to be constantly sending up the prayer:

"Come Holy Spirit, heavenly dove,  
With all thy quickening power."

It is his quickening power that is needed to keep us alive and abreast of every duty and responsibility. The difference between a dead and living ministry is to be found just here,—the one is Spirit-filled, the other is not; the one is absorbed about things of the kingdom, the other is not; the one is calling, ever calling sinners to repentance and faith, the other is more of the nature of an entertainment bureau; the one is seeking the approbation of God, the other of the world.

I heard a sermon this morning from the text John 5:8, Rise, take up thy bed, and walk, by the Rev. Prof. Benjamin Brawley. It was, what I would call, a helpful sermon. And by helpful I mean a sermon that awakens us to a sense of our condition, our failings, shortcoming, imperfections; and, at the same time, so sets before us the higher, purer, nobler things, that are open to us, as to create within us a desire for them, and to start us in the direction of them. The simple fact is, every sermon should be, in some way, helpful to the hearers,—helpful, if they are going in the wrong direction in restraining them, in causing them to stop and think; or, if moving in the right direction, to stimulate them, to spur them on. It should come as a retarding or impelling force to all who listen. It should be a voice of warning, or of encouragement.

Every minister who goes into the pulpit, should go there with the distinct understanding that he is there for the one purpose of

helping his hearers godward and heavenward, of turning them from their evil ways, and perfecting them in holiness. The man who is himself in close touch with Jesus Christ, who knows from personal experience what the religion of Jesus is, and its value as a soul-saving power, will show in all his ministrations the high estimate that he puts upon it. To bring others to see and feel as he does about it, will appear in all that he does. And so the thought of forsaking sin and growing in righteousness will characterize all his preaching. It will have a helpful, restraining, constraining, uplifting influence.

The very atmosphere which such a man creates in and about him, is very different from that of the man who has no such lofty sense of his mission as an ambassador of God. You can't sit under the sound of his voice for ten minutes without detecting the difference. What he says is different, the manner in which he says it is different, the spirit in which he says it is different. The one speaks with authority, speaks out of the fullness of his own experience,—speaks because he knows the value, the importance, the transcendent importance of the message which he has to present. This thought of preaching helpful sermons is one that cannot be too strongly emphasized. If it is not to help people to be better, purer, nobler, more Christ-like, of what value is it? And the more strongly, as ministers, we feel this, the more careful we will be to make our sermons helpful, adapted to the actual needs of the people to whom we minister. We must know their needs, their temptations, trials, weaknesses, failings; and, we must also know the word of God, where we learn just how to minister to them, how to meet their every want. Let us not forget, that we stand in the place of the great Physician, and that through him all things are possible to us in the way in helping the weary and heavy laden, all who are carrying burdens of whatever kind. It is a glorious privilege that we have, and never should we lose sight of it, or fail to do all we can to meet the pressing need of those about us. Let us aim always to preach helpful sermons, not sermons to tickle the fancy, to please the ear, to catch the applause of the passing crowd; but sermons that reach the heart and conscience, that tend to sober us, and to put an earnest, serious worthy purpose into us.

Speaking of preaching helpful sermons, the thought occurred to me not long ago as I began reading Miss Margaret Slattery's

little volume, *He Took it Upon Himself*. These words occur on the cover: "When Miss Slattery speaks the house is full. The audience gives her its undivided attention, and goes home with invigorated purpose and quickened faith." It was the last clause here particularly that struck me, "goes home with invigorated purpose and quickened faith." And, the thought that came to me was, That is the kind of preaching that should be going on in all our churches,—preaching that invigorates the purpose and quickens the faith.

Every time I stand before an audience and look down into the faces of the people, the thought comes to me, and, as I grow in age, with ever-increasing emphasis,—I am not here to amuse you, not here to entertain you: but to instruct and inspire you, to help you, as best I can, to realize the meaning of life, and how to make it worth living.

To be worth living it must be conformed to the ideals and principles of Jesus Christ. It is by accepting him, and following his lead, that it becomes worth living. To set Jesus Christ before men in such a way as to draw them to him, as to lead them to surrender themselves to him, is, therefore, the great objective in all preaching. And it is with this thought before us, as ministers, that we should always ascend the sacred desk. We are there not as entertainers, but as instructors, and inspirers; and, therefore, must ourselves be spirit-filled.

Sunday is a great day for the minister; and if he is the right kind of a minister, it will also be a great day for his flock. Sunday is the day particularly on which he is to meet his flock, on which he is to feed them, to lead them into green pastures and beside still waters. It is the day particularly in which he has the opportunity of reading and expounding to them the Word of God.

How anxiously he should look forward to it, and how carefully and prayerfully he should prepare himself for it, careful as to how he feeds them and what he feeds them on. It is his opportunity, preeminent, of instilling into them the ideals and principles set forth in the Scriptures and upon which their whole future welfare will depend. It is to him or should be "the day of all the week the best."

The minister to whom I listened on last Sabbath morning, at the close of the service announced his subject for the following Sunday, which, as a general thing, is not a wise thing to do, unless it is a subject of special interest, one that will make the audience curious or anxious to hear it discussed. If it isn't, instead of drawing people, it will tend to keep them away. They will say, I am not interested in the subject: and so will either stay away, or go elsewhere. The best way is to let them come and find out what the subject is to be, rather than attempting to draw them in this way. The best drawing card is always to see that you have something to give them when they come that is worth coming for. It is what you give them when they come that will tell most in drawing them and in holding them when they are drawn. Hard work, faithful work is the thing that tells.

In preaching:

1. The purpose of the sermon, the object which it is intended specifically to accomplish, should be clearly defined in the mind of the speaker.
2. It should be kept constantly before him in the preparation or construction of it; not for a moment should he lose sight of it.
3. Nothing should be introduced into it which does not bear directly upon the end sought, the impression which it is designed to make. These rules carefully observed will give unity to it, and will tend to deepen the effect of it.
4. The end of it should not be long drawn out. In a few pointed words, it should end. Even a good sermon may be spoiled by the manner in which it is ended.

Ministers are sometimes nothing but politicians, having always in mind themselves first, and are ready to make terms with or fall in with any one in the congregation who is willing to be used by them in furthering their selfish ends. It is never with them what is best for the church, for the spiritual uplift of the people, but what will best conserve their material welfare. We thus find them at times combining with the worst elements in the church, taking into their most intimate fellowship the men that are least worthy of respect. The last place in the world for politicians, men who are unscrupulously selfish and grasping, is in the Christian ministry. Only men of high character, of sterling worth, of



consecration, of singleness of purpose in seeking the glory of God, have any business in the ministry.

So few people, comparatively, read the Bible, that the work of the minister in his public ministrations, in reading and expounding the Scriptures, becomes all the more important. The only knowledge, that the majority of those have who listen to him in the public services, is what they will get in these services and from the pulpit.

In this fact is to be found also a strong reason why people should be urged to attend upon the public ordinances. In thus attending, whether they read the Bible themselves or not, they get to know something about it and about its great and important teachings. It is in this way, particularly, that the general lack of Bible reading is to be met, or supplemented.

In a sermon it is not well to use too many illustrations in elucidating any one point. One or two will be quite sufficient.

The only thing that makes us Christians, that distinguishes us from the rest of the world is, that we are following Jesus Christ, that we are trying to emulate his example, to do what he would like to have us do, and to be what he would like to have us be. And this, we who profess to be Christians, should never forget. We so often, in our character and lives, give no evidence that we are Christians, or that we are in any ways seriously trying to be. The Christ life and character must in some way, to some degree, be reflected in our own character and life, if our profession is to count for anything.

Too many of us who are ministers are more concerned about our own personal, material welfare, than about the kingdom of God, the work specifically entrusted to us; forgetful of the fact that the workman is worthy of his hire, that if we seek first the kingdom of God and his righteousness,—whatever is necessary to supply our material wants will be provided. If we give ourselves faithfully and earnestly to the Lord's work, he will look out for us, we need never have any fears about that. If we build on his promises, if we trust him, going ahead and doing with our might what our hands find to do in his vineyard, we shall never be disap-

pointed, we shall always be cared for. Hence the exhortation: "Be not anxious for your life, saying what shall we eat, and what shall we drink, and wherewithal shall we be clothed. Your heavenly Father knoweth that ye have need of these things."

Faith counts for but little unless it is well founded, well grounded. It must be grounded in reality, it must rest upon what is true. If we are depending upon that which exists only in our imagination, we shall be disappointed.

The teaching of Jesus was always pitched on the highest plane. It was always a call to men to rise, to leave "their low vaulted past." And he always lived what he taught. Every truth, every virtue which he commended, he exemplified in his own character and life. We need to learn a lesson here. It is one thing to lift up a lofty standard in words, it is quite a different thing to live it. And yet, if we do not live what we preach, it is of little value. Most of us need to keep this in mind. We are not always as careful as we ought to be, in seeing that we live up to, or, at least, make the effort to live up to what we preach. Unless we are trying to be what we preach, we had better not preach at all.

Whatever our hands find to do, do it, and do it at once and gladly. Don't be troubled or worried about what may be waiting to be done on the morrow or the future. Our concern is with the present task, and to do it, we should address ourselves, we should do it with our might. In this way we shall save ourselves from much needless worry, and will greatly increase our efficiency. The more we learn to concentrate the better it will be for our own peace of mind, and the more we shall be able to accomplish. One thing at a time. Concentrate.

Keep on good terms with your conscience, or as another has expressed it "So long as your conscience acknowledges you as a friend, don't care a rap for your enemies."

Rev. Prof. Brawley's voice is not the most musical, nor is his delivery especially attractive; but what he says is worth hearing, and fully compensates for any defect in his voice or delivery. As one lady said, speaking of him, "He always has a message to give, and a message that is worth coming to hear. He gives you some-

thing to think about, and something to take away with you that pays you for coming." That was a high tribute, and one that it would be well for all of us, as ministers, to think about, and seek to preach in such a way as to elicit from those who hear us a like compliment. If we are not helping people by our sermons, of what value are they, and why are we in the ministry? What reason can we give for continuing longer in it?

As I have listened for the past few Sabbaths, during the vacation season, to the sermons by Rev. B. B., of Howard University, sermons that help to feed the people, to build them up spiritually, and then think of what we are to go back to after the vacation season is over, I found myself saying, What is to become of the poor sheep under the husk-diet which will be given them. With such preaching and such leadership as we have been having for the past five or six years, it will be impossible to build up a strong, aggressive, efficient church organization. Unless some help comes, and comes speedily, the outlook is anything but promising. Our minister not only doesn't know anything about preaching, about rightly dividing the word of God, but he doesn't seem to have the remotest idea of what the church stands for, or should stand for. The result is, the church, though under his care, by some strange providence, is without any intelligent, efficient, spiritual leadership. Everything seems to be simply drifting; nobody seems to be in command. There are no great objectives; no organized movements towards the pushing forward of the kingdom of God, in making men better, in turning them from their evil ways, and setting their face in the direction of things spiritual and eternal. We are in a most unfortunate condition; and, from which, let us hope that relief will soon come.

Any church without proper leadership, without intelligent and pious direction is in a most deplorable condition.

Prof. George W. Cook died in the Mercy Hospital in Philadelphia August 20th, after a brief illness. He had lived long and his life was a useful and honorable one. His influence was felt for good in various directions. He will be especially missed in and about Howard University with which he was connected and which he served long, faithfully, and enthusiastically for many years.

The ending of his life, as of any life, always suggests many thoughts, raises many questions:

How has it been spent? What has been its character? In what direction has it been moving, on the upward or the downward grade, in the pursuit of the things that are true, just, pure, lovely, and of good report, or in the opposite direction? What forces for good or evil have been liberated by it? Has it been a blessing or a curse, a help or a hindrance, an ennobling or a degrading influence? What estimate will be placed upon it by the Judge before whom we must all appear at last, and from whose decision there is no appeal? We can't seriously think of the ending here of the life of a rational, immortal, responsible being, without being affected, deeply impressed.

The man who begins his life, with the thought of ordering it so as to meet the approbation of God, and carries that thought with him all through it, will come to the end of it with a good conscience, and his example will be worthy of imitation. "Not my will, but thine be done," as our guiding principle, will bring us safely through to the end in peace and happiness. Let us not forget that there is to be an ending, and that if it is to turn out all right, we must begin now and here to live as God would have us live. Only in that way is it possible to have things end all right.

The sermon which I heard this morning was searching, moving, illuminating,—searching in the sense that it led to careful self-examination: moving, in the sense that it touched the heart and renewed the will or purpose to do better; illuminating in that it enabled one to see clearly what is required of him, whether he be saint or sinner. And that is the kind of sermons that must be preached if this sinful world is to be brought to Christ, and we, as Christians, are to live the kind of life that we must live if we are to be true to our profession, if through us Christ is to be glorified.

It was virtually the same thought which was in the mind of a lady who said to me at the close of the services, on last Sabbath, expressive of her approval of the sermon to which she had just listened: "That is the kind of sermons that we need, Dr. Grimké. The people need to be spiritually fed."

After I got away from her, I said to myself, What did she mean by being spiritually fed? She meant, evidently, preaching that made people think seriously of life and its great duties and responsibilities as they respect both God and man; preaching that keeps before men the fact that they are responsible beings, and that one day they must answer before the bar of God; preaching that keeps before men the fact that they are sinners, and that salvation is possible through faith in Jesus Christ alone; preaching that keeps men conscious of the fact that they are both mortal and immortal beings, that their stay here on this earth is only for a little while, and yet during that little while, the issues of eternity depend; sermons that make men feel that living is a serious business, that we can't do as we please, can't spend our time and talents in frivolous amusements, in the selfish pursuit of gain, or the gratification of carnal lusts and passions and hope for any favorable outcome, any lasting peace and happiness. People are spiritually fed only when the spiritual is kept in the ascendancy, when men are made to feel that life is more than meat, and the body more than raiment; that the kingdom of God and his righteousness are the things to be kept ever to the front. When Christ said, "Feed my sheep; feed my lambs," that is what he meant, feed their souls, deal with them as immortal beings, made in the image of God and through whom he is to be glorified. No sermons which lose sight of these things can furnish food for the soul.

I have just heard that it was announced at the funeral services of Prof. George W. Cook, that Mr. Walter White, secretary of the N. A. A. C. P. came over from New York by airplane to attend the funeral. It was a mistake to publish that fact. Traveling by airplane is very much more expensive than traveling by rail. An Association, therefore, that is dependent upon public contributions should be very careful how it expends its money. Nothing that looks like extravagance should be indulged in; economy should be exercised at all times and, especially, at this time particularly when it is calling for extra help in preparing for the defense of the victims of the Scottsboro injustice. Whenever it is possible for its agents to travel by the ordinary means of communication, it should be done. I am not offering this by way of criticism, but only as a caution in regard to future action.

We, who are ministers, when we speak to the people should be in earnest,—should speak as if we realized the meaning of life, its solemn significance, its grave responsibilities, the tremendous issues which hang upon it,—speak so as to make them feel, as Malthie Babcock has expressed it,

“We are not here to play, to dream, to drift:  
We have hard work to do, and loads to lift.”

Back of all of our pulpit ministrations should be the desire and the effort to awaken men to a full realization of what life holds for them, and what they may get out of it if they are in earnest and will properly apply themselves. It is a great privilege, a great opportunity which we have of properly influencing those who attend our services. See that we keep it before us, live in the consciousness of it.

We, who are professing Christians, should never forget that we represent the Lord Jesus Christ and that he was kind, gentle, patient, loving, courteous in all his relations and dealings with men. We must be careful, therefore, must keep a strict watch over ourselves, lest we misrepresent him, give a false idea of what a follower of his ought to be. It is because we do not keep this in mind that we often do things that we ought not to do, behave ourselves in a way to bring reproach upon the name we bear, and so hinder instead of helping to draw men towards Christ and into his kingdom. We must not lose sight of the fact that as followers of Christ we are expected and required to live so as to maintain the honor of his good name: no discredit should ever come to it through any action of ours. A sense of our relation to him must be ever kept in mind.

There is such a thing as a life hid with Christ in God, and a most blessed life it is, full of joy, peace, holy fellowship, and scope for the largest development and the widest usefulness. It is a life that involves repentance, the turning of the back upon sin: faith in Jesus Christ as Saviour, and the surrender of ourselves to his guidance. It is that which Jesus had in mind when he said, “Come unto me, all ye who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest unto your souls.” And also that he

had in mind when he said to the Woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink thou wouldest have asked of him and he would have given thee," to those who knew him, who came in closest touch with him, that he was moved, in all that he said or did, by no selfish consideration; it was their good only that he was ever seeking. He wanted to bring them all under the saving power of the gospel. As they listened to him, as he moved among them, they felt that he was a man in touch with God; that he was linked up with the Highest, that the influences that moved him were from above.

This chapter is one, which we, as ministers of the gospel, should often read and lay to heart. It is this man's consecration, devotion, singleness of purpose, that is so much needed by most of us. We lack, or seem to lack, this sense of "Woe is me if I preach not the gospel," which rested so heavily upon him.

How few, if any of us, can say, as he does here, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

Paul's ministry was consciously linked up with a definite purpose, which he never lost sight of, and which made him instant in season and out of season.

It is that kind of ministry that is needed, oh, so much needed today, needed as never before; and which we must all help, in our personal ministry to realize. We cannot seriously think of the apostle Paul, as set forth in this 20th chapter of the Acts, without being moved to an earnest effort to make better proof of our ministry. Are we rightly dividing the work of truth? Are we workmen that need not be ashamed? We ought to be; we must be.

As a general thing, it is not well to give much attention, in preaching, to the affirmations of science which seem to conflict with religion. It is best simply to go ahead and clearly and forcibly set forth the truth as revealed in the Word of God, the Scriptures of the Old and New Testament. People are not generally concerned about what science has to say when they come to the house of God to worship. Much of what is called science is mere guess work, unproved assumptions, about which, in the pul-

pit, we need not concern ourselves. It is with the truth of God revealed in the Scriptures that we have to do, and to which our attention should be directed. Jesus said to doubting Nicodemus, "We speak that we do know, and testify to that we have seen." It is to such things that the pulpit should address itself.

The sermon which I heard this morning was not what would be called, a great sermon, looked at from an intellectual standpoint, but it was what was better, it was a helpful sermon,—one that had in it food for the soul, that tended to strengthen one's faith and to inspire one with courage when the way seems dark and unpromising. I never had any desire, as I have said before, to preach great sermons as viewed from an intellectual standpoint, but I have always desired, and still desire to preach helpful sermons, sermons that are adapted to meet the actual daily spiritual needs of the hearers, that help to build them up in faith and holiness, and to bring cheer and comfort to them in the midst of life's struggles, perplexities, discouragements. One sermon like that is worth a dozen which merely seek to feed the intellect, to hold the attention for the moment.

It is a great responsibility and a great privilege to be permitted to preach the gospel, to stand before the people and to break to them the bread of life, spiritual and eternal. The more fully we realize this, as ministers of the gospel, the more earnest we will be in the prosecution of the great task which has been committed to us. When we speak, we should remember that the message which we bring, is a message of life and death, and that those who are listening to us may be listening for the last time, and that we who bring the message may be speaking for the last time. Before we speak again, we may be in eternity; before they hear again the message, they may be in eternity. Into every effort, therefore, we should put our best, we should enter with our whole heart, soul, mind, and strength.

The seriousness of the work in which he was engaged, the apostle Paul fully realized. It was the work of saving men, of turning them from darkness to light, and from sin and Satan to God.

1. He realized the awfulness of sin; its deadly character; the end to which it inevitably leads.



2. He realized that all men were sinners, hopelessly in the grip of sin, left to themselves.

3. He realized that there was but one way by which they could be saved, through repentance and faith,—repentance towards God, and faith in the Lord Jesus Christ.

4. He realized, fully realized, that to him had been committed the mission of telling men how they must be saved, if they are ever saved. With these great facts ever pressing in upon him, we can understand why he was so tremendously in earnest, and why he was, as he himself tells us, “instant in season and out of season,” and why, in the face of persecution and suffering, he went everywhere proclaiming the truth as it is in Jesus Christ. And no one who realizes what sin is, and what it leads to, and that the only remedy, is in turning from our evil ways, and putting ourselves under the leadership of Jesus Christ, can fail to do otherwise. The reason why so little is being done; why so little zeal is shown in trying to reach men with the gospel message, is because the great facts underlying the church’s mission, are so little understood or believed in. There is no adequate sense of the reality of sin, in all its deadly effects; no sense of the fact that through Christ alone can men be saved. Much of the preaching is only perfunctory, of things in which we do not really believe, back of which there is no conviction. We do not, as a general thing, begin to realize the seriousness of the work in which, as ministers, we are engaged.

The habit of celebrating birthdays is one that is widely observed. It may be all right, and people get much pleasure out of it, and give much pleasure to others. I have never myself, however, taken much stock in such celebrations as a general thing. If the individual, whose birthday is being celebrated, amounts to anything; if he counts for anything in helping to make the world better, if his influence is an uplifting and ennobling one; if he is a source of blessing to those in daily contact with him, then it is well to celebrate it, to keep it in happy remembrance. But if not why should it be observed, why should attention be called to it, why should any fuss be made over it? None, so far as I can see. It is best to teach people, beginning with the children, that if they make something of themselves, live worthy lives, are upright in character, and make themselves of service to others, then

it will be time enough to celebrate their birthdays. Thus the birthday celebration could be made an incentive to noble living, an aid to the development of a worthy character, instead of being as it is today simply an occasion of feasting and the giving of gifts. It is a great thing to be born into the world provided we make the proper use of its opportunities for developing ourselves and of living useful lives. If a life is lived selfishly, in the pursuit of sordid aims and ambitions, of what use is it? Why should any notice be taken of it? It is for us all to see to it, and to instill the same into our children, that life is so lived as to justify birthday celebrations. It is what the day stands for in the life of the individual, that makes it worthwhile or that gives any justification for celebrating it.

The following little poem contains in it a most important lesson for us, as a race struggling for our rights as men and as citizens in this country. It is by Andrea Razafkeriefo, and entitled "IN FLANDERS FIELDS."

In Flanders Fields where poppies blow  
Beneath the crosses, row on row,  
We blacks an endless vigil keep—  
Yea, we though dead, can never sleep—  
Ingratitude has made it so.

Why are we here? Why did we go  
From loving homes that need us so?  
Was it for naught we gave our lives,  
On Flanders Fields?

Ye blacks who live, to you we throw  
The torch: be yours to face the foe  
At home, and ever hold it high.  
Fight for the things for which we die,  
That we may sleep, where poppies grow,  
In Flanders Fields.

It is the last verse particularly to which I would call attention. These black men who laid down their lives on Flanders Fields in order to make democracy safe throughout the world, are reminding us here in the U. S. where those same rights for which they died are still denied us in this boasted land of the free, and that to us black men at home, they have thrown the torch to be held ever aloft until full citizenship has been accorded to us. They

will not, cannot sleep, even where poppies grow, until every right is accorded to us. And, we shall be less than men if we fail them, if we surrender our rights, if we cease to contend earnestly and persistently for them. Ever since I read that poem, the voices of those dead heroes have been sounding in my ears. And I want it to sound also in the ears of every member of this race. Let no siren voices ever lull us to sleep. Our rights have been purchased by blood, by the sacrifice of thousands of lives. Dare we basely surrender them?

In the Bible are to be found the great principles and ideals upon which to build individual character and life, and the life and character of the family, the community, the state, and nation. It is a wonderful book, containing more real wisdom for the guidance of humanity than is to be found in any other. The giving of such a book to the world, through holy men as they were moved by the Holy Spirit, is an inestimable blessing, one of the greatest of God's gifts to the world. It should be widely read, widely circulated, and widely followed. Its ways are ways of pleasantness, and all its paths are peace. Those who accept it, and regulate their lives according to its teachings will steadily go forward, and will never have any reason to be ashamed of what they are, or of what they do.

The twentieth chapter of the Acts I read this morning in connection with my devotions. What a flood of light it throws upon the character of the Apostle Paul. How absorbed he was, how wholly given up to the great task which had been assigned him by the Lord Jesus Christ. How anxious he was to give the message of salvation, and to bring all who heard his voice under its saving power. Never sparing himself, never allowing anything to interfere with the work of calling men to repentance and faith. We can't help being impressed, being drawn towards him, we can't help loving him. We can well understand the feeling of the little company as they gathered about him, as he was leaving, when they fell on his neck and kissed him. What wonderful words were those that fell from his lips, words that mirrored his life that were fully justified by the way he had lived among them.

It is this wonderful life in Jesus Christ that God offers to all who will accept it upon the conditions laid down which are within

the reach of all. It was the life which the thousands on the day of Pentecost began to live when they repented of their sins, believed on the Lord Jesus Christ, and received the gift of the Holy Spirit; and which any of us may begin to live any day.

“Thy kingdom come, thy will be done on earth as in heaven.”  
What are we doing to answer that prayer? What can we do?

1. We can see that we ourselves are trying earnestly to do God’s will.

2. We can do all we can to induce others, within the reach of our influence, to do the same. Are we trying earnestly, sincerely to do his will, and equally, sincerely, earnestly to induce others to do the same? The coming of God’s kingdom in our own hearts and in the hearts of others, is the most important thing in the world, in comparison with which all else is as nothing. The more fully this is realized by us, and the more earnestly we set ourselves to work to bring it about, the better it will be for everybody. It is the doing of God’s will that sums up all that is best for humanity. Only as we swing in line with his plans and purposes will things move on as they ought to.

We, who are professing Christians, have, at least, three strong reasons why we should tell men about Jesus Christ:

1. They must know of him if they are to be saved from the guilt and power of sin.

2. We are under orders from Jesus himself to make him known.

3. If we ourselves have really accepted of Jesus Christ and are earnestly trying to follow him, we know that it is such a good thing, that it is attended with such great benefits, that we feel that we must share it with others, that we cannot keep it to ourselves. The feeling that takes hold of one who is really, truly on the Lord’s side, is that which stirred in the psalmist when he wrote, “O taste and see that the Lord is good: Blessed is the man that trusteth in him.”

If we have been genuinely converted, a sense of its value is such that we are impelled to make it known to others. If we do not, it is because we ourselves have not been truly converted.

A preacher may be popular, may draw people to hear him, and yet his ministry be of no real value in their lives. The test of the value of his ministry to them is not, as to whether they like to hear

him, but as to what effect it is having upon them. Is it elevating their standard of living? Is it making them more anxious to do right, more careful of their character and conduct? Is it helping them to be more truthful, honest, straightforward in all their dealings with others? Is it moving them to seek more earnestly and persistently the things that are true, just, pure, lovely and of good report? If so, it is a ministry that is worthwhile, that is properly functioning, that is of real value, and that under the influence of which we should seek always to come more and more. The man who draws us to hear him, but leaves no permanent, lasting effect upon our character and life, is not worth hearing, and no time should be lost on him.

Life is full of opportunities of developing the selfish or benevolent side of our natures. If we yield to the first, we shall develop into something unlovely, hateful to God and man; if we yield to the latter, we shall develop into something beautiful, attractive in the eyes of God and man. The less we yield to the selfish instincts of our nature, the better it will be for us, and for others: and the more we yield to the unselfish side of our natures, the better it will be for us and for others. Out of life's opportunities may come therefore two very different products. Let us see that the outcome be true, beautiful and good, or as Walter has expressed it: "I would look up and laugh-and love-and lift."

Let us accept thankfully what we have, and make the most of it. Let us not fret and worry about what we haven't got. It is what we have, and the use we make of it, that is the important thing. It is because we fail to see this, and to act upon it, that we burden ourselves with needless worries. Let us be content with what we have, until we are able, with God's help, to better our condition.

Every Christian church may become, and should become, a centre of life-giving influences to those who attend its services and to the community of which it is a part. It cannot hope to be such, however, unless the minister and those who make up its membership, are in close vital touch with God and keep in touch with him. Unless the Spirit of God is working upon the hearts of both preacher and people, the influences that go out from it will not be channels of life to others. The character of the minister, his ideals

and standards, the plane upon which his own life moves, more than anything else, will determine what the influence of the church is to be. The character of the officers and of the people, if of the right kind, will help also tremendously to augment the power of the church as a life-giving agency to individual worshipers, as well as to the community at large. If the pastor isn't right, isn't setting a worthy example (I do not mean being merely passable), and, if the members, in any considerable numbers, are not also measuring up to a fairly decent standard of living, the church will lose its moral influence in the community, yea, more, it will become a positive influence for evil. This thought should sink deep into all of our hearts, preachers as well as people.

To be quickened by the Holy Spirit is to be awakened to a sense of the meaning of life, of its duties and responsibilities, and its great opportunities for development and for usefulness: so that we shall get down seriously to the task of making the most of ourselves, and of rendering the largest service to others. So many of us seem to be dead to all the higher things, and content to move on the lower levels and to be satisfied with the meat that perisheth, forgetful of the fact that we are immortal beings created in the image of God, and that the way up to the measure of the stature of the fullness of Christ, is wide open to us. Until the quickening vision of that glorious ascent breaks upon us, we are dead; we are not living as sons of God should be living.

The condition of things in this world must sadden the heart of our Lord Jesus Christ as he looks down and sees men going headlong to destruction. And, how anxious he must be to see his church alive, ever active, ever in earnest in seeking to counteract this downward tendency. He gave his life, suffered the cruel and ignominious death of the cross, in order to make it possible to save a lost world. And now, that he is away, the great task of calling men to repentance and faith he has committed to us, as his followers. And yet, alas, in face of the awful conditions that are all about us, how little, comparatively, are we doing to better conditions; how little interest most of us feel in the matter. We act as if it were no concern of ours, as if we were not our brother's keeper.

In listening to the discussion of the subject of the sermon this morning, "Holy Ghost Power," I had two criticisms:

1. Too much time was given to telling us what Holy Ghost power was not. What we wanted to know was, what it was, in what did it consist. What it was not, could have been disposed of in a few words, which would have left more time for telling us what it was, which, after all, was the important thing in discussing the subject.

2. My other criticism was, that the illustrations used, while good, kept the attention upon the illustrations as ends, rather than as means to an end. The circuit described in the illustrations was too wide before returning to the point illustrated. This is sometimes the case. In thinking of the illustration we lose sight of what it was intended to illustrate.

I attended last evening, Aug. 31st, 1931, a reception to the Rev. Dr. Walter H. Brooks, pastor of the 19th St. Baptist Church, tendered him by the members of the church on his 80th birthday. It was a very, very pleasant gathering. I was, especially, impressed with the warm place that he has in the hearts of the people. It was not mere respect, admiration for his ability as a preacher, but it was more, and better, it was genuine heart-felt love, inspired by his personal character and his long and faithful services as one who cared for their souls and had sought in many ways to minister to their highest needs,—one who had been with them in their joys and sorrows, in their ups and downs, and who had never faltered in his efforts to be of service to them. This was especially brought out in the presentation address that was made to him by one of the members, a Mrs. Emma Hall Roberts. It was a gem; and as I listened to it, I found myself saying, How they love him, how precious he is to them, how, during these years he has made a place for himself in their very heart of hearts!

And I also found myself saying, That is the way it ought to be between pastor and people. The bond that unites them should be most precious, tender, loving, beautiful.

And this other thought also came to me: That is the reward that comes to every faithful minister of Jesus Christ, who, forgetting self, gives himself up to caring for the flock over which he has been placed by the Holy Spirit. Paul's words to the Ephesian elders were: "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

After the apostle had finished speaking, and was about to leave them, we are told that they fell upon his neck and kissed him, expressive of the deep affection for him. And no minister who gives himself devotedly to the care of the flock, and not of himself at the expense or neglect of the flock, but will find himself just where Dr. Brooks finds himself tonight, deep down in the hearts of his people. Such expressions of affectionate regard as I have listened to tonight can come only as the result of long, faithful, loving service. And that is the richest reward that can come to a pastor.

It is a great thing to be able to speak to people in a way to awaken the good within them, to touch their better natures, to arouse them to the consciousness of the meaning of life, with its great and wonderful possibilities for growth, for development, for usefulness. The prayer which Whittier put into the mouth of Andrew Rykeman was:

"If there be some weaker one,  
Give me strength to help him on;  
If a blinder child there be,  
Let me lead him nearer thee."

To possess that spirit ourselves, and to be able to awaken the same in others, is to make life worth living. It is power to affect people in that way, that is most to be desired, most to be coveted, and that counts for most in our contact and relations with others. Unfortunately, in too many cases, the effect which we have upon others is just the reverse: it is not their better natures that we call forth, but their worse. Power to uplift, to ennoble, how glorious!

Listening to the radio this morning, I caught this sentence: "He was endowed with powers equal to any task; yet he lived a swine life." How immeasurable is the distance between the life of a swine, and the possible life of a human being. And how great is the degradation of a human being who lives the life of a swine!

The ability to awaken in a human being such a conception of life as to save him from sinking to the level of the swine is the greatest, the power most to be coveted, that one human being can have over another. It is a startling fact that human beings may sink to the level of the swine! Against such a fate we should brace ourselves, and do all we can to keep others from. Only as we our-



selves are keyed to the highest can we hope to influence others to follow in our footsteps. The farther we get away from the swine life shall we be able to draw others away from it.

The minister's chief business is to win men to Christ, and after they are won to care for their souls, to see that they are fed spiritually, are growing in character, in the moral and spiritual likeness of Jesus Christ. They must not be neglected, they must be looked after, guided, directed, kept from the snares and pitfalls all about them, and from the wolves that are ever waiting to devour them. It is a tremendous responsibility, this drawing men out of the world into the kingdom of God and giving them the necessary attention so as to secure their proper development, which I am afraid, many of us as ministers, do not sufficiently appreciate. We too often allow other things to come in and divert us from the great task to which we are called. One of our greatest needs is a quickening of our sense of ministerial responsibility.

The longer I live the more am I impressed with the importance of being reliable, trustworthy. So many people have no regard for their word; they make promises and straightway forget all about them. They do not seem to understand that the thing itself is wrong, that it is a species of lying, nor that a failure on their part to keep their word disarranges the plans of others who were calculating upon their fidelity. Only this week I have had brought forcibly home to me the evil of such carelessness, to say the least. The man who doesn't keep his word, who is careless in regard to keeping his promises, is not only a wrong to others, but a most serious reflection upon his own character. It is a thing for which there is no excuse, and of which he ought to be heartily ashamed. A man who does not respect his word forfeits, and justly, the respect of others. He should be made to feel in this way, the contemptibleness of his conduct.

Parents and teachers should be very careful just here to see that the young people who are coming up, early in life, should have this great principle of reliability, of trustworthiness, of scrupulous regard for their word, instilled deeply into them. It is a principle that they cannot afford to go through life without, and not be seriously handicaped.

Live simply, inexpensively, always within your means. Never allow the love of display or foolish rivalry to induce you to go beyond your means. What you can afford to get, get; what you cannot afford, do without until you can afford it. Try always to save a little against a rainy day. It will require self-denial, yes; but it is self-denial that pays, as you will discover in the end. It is very foolish to try to ape others, or to gratify tastes which are beyond your means. The only way to conserve your own self-respect, and to be worthy of the respect of others, is never to contract debts which you are not able to meet. To do so is simply to make trouble for yourself, and to destroy your good name. It is better to be content with a little than to have more at the expense of your honor, your good name.

The colored churches generally, and it may be also true of many of the white churches also, are not so much places for worship as for meeting their friends, showing off their fineries, seeing and being seen, gossiping, finding out what is in circulation. This is about all church going means to many people. And this fact, together with the character of the services in many cases, will account for the comparatively little influence which the church seems to have upon the life of the people. The idea of worship, of coming to be edified, of being built up spiritually, is largely lost sight of. There are not a great many who are heard saying, "I was glad when they said unto me, let us go into the house of the Lord." They go, but it is not from a sense of worship, because of hunger for the bread of life.

At a certain stage of development among our people (colored people) and I suppose among all peoples, the thought mainly is, What shall we eat, what shall we drink, wherewithall shall we be clothed? Such are the things that are uppermost in their thoughts, and about which they are most concerned. Even among people from whom you would expect better things, you will find that condition existing. Listen to their conversation: They talk about dress, about their own dress and about the dressing of others; about their homes, how they are furnished, the parlor, dining room, kitchen, covering for the floors. Not very much is ever said about pictures, and even where there are pictures they are of no special significance, they show no taste, no knowledge of pictures. Tony, in his

radio talk this morning, among other things, alluding to the flower garden in his own home when he was a child, said: "The flower garden of the home is the most important thing about it, unless it be the library." Many homes have no flower garden, and still fewer, a library, or that for which the library stands, the habit of reading, of contact with good books. In many of these homes where so much is said and thought about, What shall we eat? what shall we drink? wherewithal shall we be clothed? very little reading is done, except the reading of the newspapers, and they mostly for the sensational matter which they contain.

It is really refreshing to get out of the atmosphere of these merely material things, into the higher atmosphere of culture, where the mind is thought of, and where things which help to build up character, enter into the conversation that goes on within them. It is all right to have pleasant homes appropriately and tastefully furnished; but to think of such things, and speak of them, as if they were the really important things of life, doesn't speak well for us. The light in which it presents us is not a very flattering one. There are higher and better things, and we should not be content to rest in or be satisfied with the lower. The time should come, in our development, when such material things should be taken as a matter of course, to be regarded with no special consideration or object of pride. To have them, and yet be unconscious of them, is the best evidence of our fitness for them. If they turn our head and fill us with a foolish pride, then they are a curse and not a blessing.

I heard recently a lady, speaking of one who died only a short while ago, "He died a beautiful death." After all, it isn't so much how we die, as to how we have lived. And yet, how we die is also important, viewed in the light of what Balaam said: "Let me die the death of the righteous, and let my last end be like his." It is the character of the life which determines as to how it will end. It is the righteous man, the God-fearing man, whose end will be beautiful. A man who has back of him a life that will enable him to say as Tennyson, in his *Crossing the Bar*, "I hope to see my Pilot face to face, when I have crossed the bar" that will die a beautiful death. It is the kind of death that we should all desire to die; but we never will, unless we live right, fear God and keep his commandments, repent of our sins and accept Jesus Christ as our Saviour.

We have a beautiful church building; and we are proud of it; but the building, however attractive, counts for nothing unless the spirit that pervades it, the things that go on in it, are for the glory of God and the good of those who worship in it. A beautiful building is all right, we cannot make it too beautiful: but we must never lose sight of the fact that unless it is furthering the purpose for which the kingdom of God stands, it is of no value as a spiritual force. If it is made a soul-saving agency, an uplifting and ennobling influence in the lives of those who attend its services, and to the community of which it is apart, then may we think of it, and speak of it with pride; but not otherwise. Of what value is it, if what goes on in it or under its auspices is not helping to make things better, to beautify and ennoble character and life.

The kingdom of Jesus Christ has been set up in this world. Our duty is to get into it, and to do all we can to get others into it.

The welfare of the individual, the family, the community, will depend upon the extent to which it comes. Only as He, and his ideals and principles are accepted and followed will things be what they ought to be. There is no way out of the present unfavorable world conditions except under his leadership. It is the spirit of love, unselfish love, that must take the place of the selfishness of the human heart,—the lust for power, and the lust for gold. As long as these forces are in control there will be wretchedness and misery, and all the other debasing conditions that grow out of a depraved human nature. A change is necessary, and it can come only under the regenerating power of the Holy Spirit, under the reign of Jesus Christ.

Much that we hear at times in public preaching is mere talk,—talk that has no real conviction back of it,—talk that is meant simply to fill up a certain amount of space in a set program, with no moral or spiritual end to be subserved by it,—mere padding. Sermon time is too precious to be used in this way. If we can't find enough to say, back of which are real convictions, a worthy end, then stop, even if you have to cut the discourse short. It is better to say a little to the point, than to say much in a random, haphazard way. Never continue talking merely to be talking, merely to kill time.

The time preeminently that a minister has for expounding the Word of God, for instructing the people out of the Scriptures is

the time set apart for preaching during the mid-week services and on the Sabbath. If he fails, therefore, to prepare himself,—to have some definite portion of Scripture to expound, and to make himself thoroughly familiar with it, so that the people will be fed, properly instructed, God will hold him responsible, to a strict account for his laziness, for his neglect of his most sacred duty as the ambassador of Jesus Christ.

The priceless value of such opportunities for instructing the people, there is reason to believe, is not as fully appreciated by many of the clergy as it should be. I have spoken of this before, but it cannot be too often, or too strongly emphasized.

I never read the record of the suffering and death of the Lord Jesus Christ without feeling utterly ashamed of myself, of how little I am impressed, compared to what I ought to be by his amazing sacrifice for us! How little I love him! How little I am moved to do for him! It isn't right; it isn't the way I ought to feel and act. And my earnest prayer to God is that He would quicken me by the indwelling of the Holy Spirit so that I shall feel differently; so that a great love for him may be kindled in my heart, and that I may be ever and enthusiastically active in his service, even as the apostle Paul was, who was ever under the constraining love of Christ, and who counted all things but loss for the excellency of the knowledge of him. To come under the power of such constraining love is the great desire of my heart. How utterly the Lord Jesus lost sight of himself in his desire and effort to serve us: and how utterly we should lose sight of ourselves in our desire and effort to serve him. O for the zeal, the earnestness, the enthusiasm, the consecration, the unswerving devotion to the principles and ideals of Jesus Christ which characterized the apostle Paul, who was at it, and always at it, seeking always, not his own, but the glory of his Master, so that he could truthfully say: "For me to live is Christ." From our little Sunday School paper the other day I clipped the following prayer which beautifully expresses the desire of my own heart:

#### A PRAYER

"Dear Lord and Master, who gavest thy life on the cross for me, help me to know thee. I am not content to think of thee merely as a great personage in history, who lived his life and passed on: I

would know thee a very present friend. I crave thy strong and tender love, the quickening of thy spirit, the comfort of thy grace. My heart is open to thee: come, and fill it with thy life. My ears are unstopped: speak to me thy words of admonition and counsel. My will and intellect are at thy disposal: transform them by thy power and wisdom. In all humility, I beseech thee to reveal thyself in thy glorious fullness to my soul as my personal Saviour. Permit me to walk in the radiance of thy presence and enable me to grow into likeness to thee. Thine shall be the praise and the glory. Amen."

Most people seem to have but very little if any interest in the higher things of the soul. Very little by them is said or interest manifested in things of a distinctively spiritual or religious nature. In their conversation, in the books read by them, in the things that engage their attention in their leisure moments, very little have to do, and purposely so, with such objects as the apostle had in mind when he said: "Whatsoever things are true, just, pure, lovely and of good report, if there be any virtue, and if there be any praise, think on these things." It is pleasure, gain, things that affect their bodily comfort, or material welfare, that they are concerned about.

The psalmist says:

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

You find very little of that spirit, as you mingle with the generality of men, and even of professing Christians. It is sad to confess this, but it is true, nevertheless. It is the World-spirit that has possession of us, and from which we seem to have no desire to be delivered. The god of this world has cast a spell over us, so that we are his willing slaves. Until there is awakened in us a thirst for higher things, things of the spirit, things that elevate, ennoble, beautify the soul, we can never hope to be the kind of beings that God intended us to be,—beings made in his image, as reflected in the character and life of the Lord Jesus Christ. And the sooner we realize this and start on the upward way, the better it will be for us and for the world.

Give me a steady purpose to do right, to order my life according to the ideals and principles of Jesus Christ, in spite of temptations to do otherwise, which we are constantly meeting day by day,

and often moment by moment. We may fail at times, but if the purpose is to do right, to follow the Jesus-way, the outlook for us is hopeful. So often the purpose to do right is soon forgotten or abandoned, and we go back to the same old ways of the flesh and the devil.

We need to be watchful; we need to be in earnest; we need to be prayerful, to be ever leaning on an Arm that is mightier than human. We can get the victory over the world, the flesh and the devil, if we abide under the shadow of the Almighty.

The minister who lacks capacity, lacks understanding of what the real mission of the minister is, lacks consecration, singleness of purpose, is not only unfit to occupy some particular pulpit, but any pulpit. He has missed his calling; he should seek work elsewhere, in some other line of endeavor. He will never be a success, a real success as an ambassador of God in calling men to repentance and faith and building them up in holiness. He may insist upon holding on, and bluffing his way through, content with the loaves and fishes,—with the ministry as a mere bread-and-butter vocation, but there will be no spiritual results attending his ministry. He may succeed in feeding himself and his family: but the flock will never be fed. The church spiritually under his care will go to weeds.

Only this morning in my devotions I read the 4th chapter of Second Corinthians, and was deeply impressed with what the apostle had to say about the ministry:

“Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.” “We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.”

It is only men possessed of such a spirit, men filled with this high sense of ministerial responsibility and the character befitting it, that has any place in the Christian ministry, in the pulpits of our churches. Even though they may be endowed with the gift of gab, if they are not spiritually minded, if their souls are not in tune with the Infinite, if their hearts are not set on the things of God, on the work of turning men from darkness to light, and from

the power of Satan unto God, they are out of place behind the sacred desk. There is great need for an awakening just here. And the sooner it comes, the better.

It is a great thing to be able to meet life's duties and responsibilities and manifold experiences with a firm, abiding faith in an all-wise, all knowing, all-loving, all-powerful God who is personally interested in us and in all that concerns us. What a source of strength, of comfort, of help in every time of need is such a faith. It always brings us out more than conquerors in every emergency; it never leaves us stranded; it always opens a way of escape for us; out of every pit into which we may find ourselves, it lifts us. As the Psalmist has expressed it:

“I waited patiently for the Lord,  
And he inclined unto me, and heard  
my cry.  
He brought me up also out of a horrible  
pit, and out of the miry clay;  
And he set my feet upon a rock, and  
established my goings.  
And he hath put a new song in my mouth,  
even praises unto our God:  
Many shall see it, and fear,  
And shall trust in the Lord.  
Blessed is the man that maketh  
the Lord his trust.”

On such a faith, we may all safely launch out, as we go down life's way, rejoicing in the full assurance, that we are in the care and keeping of One who is infinite in wisdom, power, love, and who knows what is best for us, and will see to it that nothing comes to us which is not best for us. We have the great statement of Jesus: “The hairs of your heads are all numbered; not a sparrow falls to the ground without his notice, and ye are more than many sparrows.”

Nothing is clearer from the Old Testament record than the fact that Jehovah is, and that he is a God of power, fully able to enforce his decrees, to carry out his plans and purposes, to vindicate his sovereignty. What he says, he will do, will be sure to follow. Those who refuse to listen to him will be sure to pay the penalty, to reap the consequences of their wilfulness, their disobedience, as the Jews found out in the unfolding of their sad history as a nation.



It is also important for us in this age and in every age, to lay the same great truth to heart. We cannot set aside any of his laws without suffering. He is a God that cannot be ignored. Every law of his carries along with it a penalty, if violated, which asserts and vindicates the sovereignty of the lawgiver. And the sooner this is realized by all and acted upon the better it will be. Whether we want to believe in a sovereign God or not, we cannot escape the implications of the existence of such a Being; which are the sure evidence that he is.

“Where there is no vision the people perish.” This, I take to mean, in part, at least, lack of efficient leadership. And that is the trouble with so many of the churches, lack of proper leaders, of pastors who know what the true mission of the church is,—what is to be done, and how it is to be done, and the purpose and determination to put back of the work, energy, push, enthusiasm, whole-hearted consecration, keeping ever in mind and uppermost the things of God, and depending always upon the Holy Spirit for guidance, for direction, for strength in every time of need. Nothing can compensate or make up for inefficient leadership. It is always disastrous, always an insuperable obstacle in the way of progress. The only sensible thing is to get rid of it, and, as soon as possible. The sooner the better.

The responsibility of the minister is great; but what a glorious one it is, to be a co-worker with God.

God's plan for the individual is to lead him to Christ, and then build him up in faith and holiness until he reaches the measure of the stature of the fullness of Christ. And his agency, mainly, in bringing about this result is the minister. If he fails to do his duty great will be his condemnation.

All the services in the church are designed, or should be, to help people Godward and heavenward,—to set their faces in the right direction, and to keep them pressing on the upward way. The church that is not doing that is of no value, has no reasonable ground for existing.

There are times when we feel that we want to get away from all human contacts and to be alone with the Great Spirit. Thus we find Jesus getting up a great while before day, and going out into a solitary place for communion and fellowship with his Father

alone. We have all, doubtless, at times, felt the same urge. the same desire to get away to ourselves and be alone with God. It is at such times that we get nearest to Him and feel most sensibly his sustaining and strengthening power. Such seasons are of tremendous importance to us as we go down life's way, and as we face, especially, its hardest, most difficult and perplexing problems, and most painful experiences. There is nothing so helpful as getting into close fellowship with our heavenly Father, as the realization that He is near our side.

In preparing a sermon put your best effort into it; marshal all your resources; gather into it all your treasures of knowledge; beautify and embellish it to the utmost of your ability; but when you have put your best into it, made it as perfect as you are able from a literary standpoint, don't forget that its effectiveness as an agency of grace will depend mainly, may I not say wholly, upon the presence and power of the Holy Spirit. Only as the Spirit works through you, only as he uses the message will anything of value result from it. The simple fact is, both in the preparation of our sermons, as well as in the delivery of them, we need the guidance of the Spirit,—need to feel his quickening, enlightening, enlarging influence. If we don't keep in touch with Him, in close, vital touch with Him, our preaching will count for little or nothing however carefully our sermons may be prepared or eloquently delivered.

In the long run the only thing that counts is upright living coupled with a kind, loving heart. The life that faces the right squarely, moving ever towards it, and meeting every one in a kind loving spirit, is the only one that is sure to bring peace and lasting happiness. Only as love comes in and dominates the soul, only as a passion for righteousness takes possession of us and holds us in its mighty grasp, are we on the upward way,—the way of life, spiritual and eternal. Why don't more of us get on that way? Why don't more of us step out from the old way of sin and death, and get into this way beautiful and ennobling? Its ways are ways of pleasantness and all her paths are peace.

The life which the apostle Paul lived,—the life hid with Christ in God, is independent of all outward conditions. By that I mean it can exist in spite of outward circumstances. You may be poor.

you may be uneducated, you may be in ill health, you may be persecuted, oppressed, trampled upon, or in any other unfavorable condition that may be thought of, and yet live it, and live it gloriously. In spite of the most untoward outward conditions we may have the love of God shed abroad in our hearts, may be full of joy in the conscious possession of the Holy Spirit. In II Corinthians 6:4-10, read what Paul says of himself, of the condition in which he often found himself, of the experiences through which he was made to pass, and yet he carried ever with him the great peace of God in his heart. We find him saying: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." And in the epistle to the Romans 8:36, after declaring "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter," we find him saying, "In all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, etc., shall be able to separate us from the love of God which is in Christ Jesus our Lord."

It is this wonderful life hid with Christ in God, and which rises gloriously above all outward condition, that we may all live. And yet, alas, how few of us are living it; have any interest in it, care anything about it.

Nothing, perhaps, shows more clearly our need of redemption, than this sad fact. Most of us are content to go on without it, and will end life without it, to our sorrow and regret, when it will be too late. O that we were wise, that we would consider our latter end.

In preaching we should be ever holding up before the people the Divine ideal and standard of life. They must not be allowed to forget what is required of them. If they go astray it must not be because the pulpit has failed to do its duty. The minister, is particularly charged with the duty of "crying aloud and sparing not": of lifting up a standard for the people. And the proneness of the people to go astray, makes it all the more necessary for him to be ever at the post of duty, ever holding up the word of God as a lamp to the feet and a light to the path. The light of truth must never be allowed by him to be put under a bushel. In this dark world it is God's lighthouse from which the light should be constantly going forth.

The spirit of Jesus is a spirit of love, of kindness,—the disposition to be of help to others in all of their needs, especially the desire to get them going in the right direction, to start them on the upward way, the way of peace and lasting happiness. The higher good was never absent from his mind in all that he did for the immediate relief of others. The look was always beyond the present physical need, to the higher moral and spiritual need of the soul, the immaterial and immortal part of man. What a great sympathetic heart he had! He was never so happy as when he was helping others. It is this kindly, loving spirit that we all need, and that alone will conquer this evil world, driving out its selfishness and pride and unbrotherliness. If we want to be happy ourselves and make others happy, it is this Christ-like, loving spirit that we must possess. It is the only way to be happy ourselves, and to make others happy.

A sermon that is searching, that causes us to look seriously into our character and conduct, to examine closely ourselves in the light of what we know to be right, will not be likely to stir a popular response in the audience. Such sermons are not popular, will not be likely to elicit many compliments. A person, here and there, may thank you, or say a complimentary word because he thinks you expect it: but, as a general thing, very little will be said about it. People don't want to be reminded of their shortcomings; don't want high standards of living held up before them. The less said along such lines the better will they be pleased. This is unfortunate: and some ministers who have itching ears, who want to be praised, knowing this will say very little in their sermons to disturb the conscience, to interfere with the self-complacency of the hearers. The truth, however unpalatable it may be, will always be courageously proclaimed by the true minister of God. He may not be praised for it by man, and it is a small matter whether he is or not: but he will have the approval of his own conscience, and the approbation of God, which is far more important than any praise of man.

Whether popular or not, it is our duty to declare the whole counsel of God. Only thus will our skirts be clean, and our title to be called ambassadors of God be fully vindicated. No cowardly minister who is afraid to declare the whole word of God lest he give offense, or interfere with his popularity, has any right in any

Christian pulpit. He is simply a disgrace to it, and a stench in the nostrils of Jehovah. The seeking of popularity in the pulpit is a fatal defect, and the surest way of not achieving true success.

One of the worst effects of a divided, wrangling church is that it kills the spirit of worship,—people come together not to hear the word of God, to be fed spiritually, but to gossip, to hear what is going on, to strengthen factional groups. The sermon goes for nothing, is hardly listened to, makes no impression. The church no longer functions as a Divine agency for building the people up in faith and holiness. It becomes only an ally of the devil.

Under such circumstances the very first thing for the members of the church to do is to get together and settle their differences: stop fighting, and get to work unitedly for God. Whatever the cause of the trouble may be, it ought to be gotten rid of. If it is the inefficiency of the pastor then get rid of him.

Or if it be something else, face it seriously, and remove it out of the way. One thing is certain until it is removed, the church will be of little value to the members or to the community. The thing to be kept in mind is, that the church, as a spiritual agency, must not be sacrificed, must not be allowed to suffer seriously from any obstacle that can be removed out of the way. The issue, whatever it is, should be squarely faced and settled. A failure to do this, a lack of courage and of wisdom in too many cases, have been allowed to cripple the usefulness, to interfere with the peace and prosperity of our churches.

Our own church is a practical illustration of this. It has been steadily going down for several years, owing to the inefficiency of the pastor, and the lack of intelligence and common sense on the part of his advisors. Everybody is now beginning to see the decline and the cause of it; but no one acts. All seem to be afraid to grapple with the subject, and grapple with it as it ought to be.

Great things are in store for those who love God, who are seeking to walk according to his commandments. How that fact, everywhere, stands out on the pages of holy writ!

God's way and not ours is the way of safety, of peace, of abiding peace. God is doing everything in his power to induce people to do right. He is wonderfully patient, long-suffering, tireless in his efforts to bring about a change for the better in his sinful creatures.

But he also makes it very plain that if they persist in their evil ways, continue to turn a deaf ear to his pleadings they will ultimately perish, will ultimately suffer the penalty of their disobedience. How, all through the Scriptures and in his providences, we hear his voice saying, "Turn ye, turn ye, for why will ye die." Anxious as he is to save us, if we do not cooperate with him, there is no salvation for us. And we deserve none.

In preaching, the important thing is the truth of God that is presented; and we should be careful that the truth is kept to the front and not ourselves. It is the message that we should desire to have the people take away with them, rather than favorable opinions of ourselves. If the minister only is remembered and not the message, the service has been of little value. One of the most memorable sermons I ever heard was from a man whose delivery was most striking, most dramatic, but it was the truth which he presented with such power, that made the deepest impression upon me. So it should always be; and so it will always be when the Spirit is back of the message, when all thought of self goes out of the preacher. That is what I call great preaching,—preaching where the truth grips you even more than the personality of the preacher.

October 17, 1931.

A telegram has just reached me from Mrs. Ada Crogman Franklin of Kansas City, Missouri, announcing the death of her father, Dr. William H. Crogman who was living with her at the time. We were close friends for years, and kept in touch with each other through correspondence. After he lost his sight, especially, I sought in my letters to cheer him up as much as I could. He no longer now needs my poor words of comfort. He is now where there is no dimness of vision. In the beautiful Beyond, we shall hope to meet again. Till then, dear friend, good-by.

"We shall meet beyond the river,  
Where the surges cease to roll,  
Where in all the bright forever,  
Sorrow ne'er shall rack the soul."

Our prayers should be spontaneous, i.e., should grow out of the real state of our hearts and mind and not something forced, with nothing of any real felt need back of the words we utter.

I know not whither the Lord is leading me, what experiences I am to pass through; but this I do know, that God is good, and that only what is best for me, and his glory, will he permit to come to me. I do not worry therefore. I am resting, sweetly resting in his loving care. He knows what is best, and will not lay upon me more than I can bear; nor will he leave me to bear, whatever may be my lot, alone. He has promised to be with me, and a present help in every time of need.

It isn't what men think of you, though it is well to live so as to be worthy of their respect, but what God thinks of you is the important thing. If he thinks well of you, if you are living in a way to merit his approbation, you need not be disturbed by what others may think of you.

Everything about a church service should be so arranged, ordered as to advance the kingdom of God, as to benefit the hearers, as to build them up in faith and holiness,—as to make better men and women of them. Whether this result is realized or not, that should be the conscious aim back of every service.

Have a good time, enjoy yourself as you go down life's way; but don't forget that you are to be here only for a little while, and that the foundation of what the future life is to mean to you, is laid here. We reap what we sow. If it is to the flesh, we shall reap corruption; if it is to the Spirit, it will be eternal life. So that while we are having a good time, let us be sure that the good time we are having here is a preparation for the good time beyond, or at least, that it doesn't interfere with it, does not become an impediment in the way of it. We should find pleasure in nothing here which would lower our moral standard, and destroy our taste for the higher and better things of life. Pleasures that leave no regrets, from which come no evil consequences, should we indulge in only.

DR. W. H. CROGMAN

BY THE REV. FRANCIS J. GRIMKÉ

*Pastor 15th St. Presbyterian Church, Washington, D. C.*

In the death of Dr. W. H. Crogman the race has lost one of its foremost representatives in point of character, scholarship, ability,

and thought. We have not produced many men of his stamp. He was an honor to the colored race, and to the human race. We are the poorer for his departure; and yet, he is not lost to us. His example, so pure, so lofty, so intimately associated with the things that are true, just, pure, lovely and of good report, is still with us and will continue to be a source of inspiration to our young people to live nobly, to make the most of their time, talents, opportunities, for years to come.

Just before he left Philadelphia the last time for Atlanta, and just after I had read through for the second time his "Talks for the Times," realizing that, in all probability, we would never meet again, after telling him how much I enjoyed reading the addresses, I said to him:

"Here is the only monument that you need after you are gone. This volume will represent you as no monument in marble or bronze will be able to do. Your soul is here reflected, it shines forth: herein are revealed your inmost thoughts, feelings, desires, aims, purposes, the principles by which you have been guided, the great and ultimate ends that you have sought both for yourself and the race, especially the young people with whom you have been so largely thrown.

"After you are gone, if people want to know what kind of a man you were, what were the dominant notes in your life, the supreme things with you, and to which you gave unstintingly the best that was within you, they will find it all depicted in this volume of addresses, through which you have spoken out of the fullness of your heart and ripe experience."

And I still feel that way. No better service could be rendered to the race, or respect paid to the memory of Dr. Croghan, than to put a copy of this volume in every public library and the libraries of our schools, colleges, universities, and call the attention of the students to it, and urge them to make a careful study of it.

These addresses reflect the character of the man as nothing else does—his high intelligence, his graciousness of spirit, his purity of soul, his longing to be of service in his day and generation, especially to his poor, struggling, down-trodden, but aspiring race, with no taint of selfishness running through it.

Dr. Croghan was a rare man, one that it would be well for us as a race, to remember and keep before the eyes of the young



people that are growing up instead of some of the public men whose praises we delight to sing, who, though possessed of intelligence, and gifted in some ways, their examples we would not dare, in honesty to commend to our children.

We need to stress character more than we do: and one of the ways in which this may be done is to take special pains to hold up and to venerate men of the stamp of Dr. Croghan—men of high character, of sterling worth.

November 4, 1931.

I have now reached the 81st mile post on the earthly pilgrimage;—I am getting near the end of the journey; I am looking towards the sunset: and, I am not disturbed by it. Not because I am sufficient of myself, but, to borrow the language of the apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The sunset of life, when there is a strong abiding faith in God and in Jesus Christ, is never alarming, but is always peaceful, always full of good cheer. The outlook beyond is such as to make it inviting rather than repelling. When the end comes, I shall be glad to go, though I have had a good time here; God has greatly blessed me, by caring for my physical wants, by giving me health and strength and the opportunity of laboring for him and for the good of my fellow men; and also by surrounding me with many true friends. I have had a good time here, and I hope to have a still better time on the other side.

On this, my 81st birthday, conscious of how greatly God has blessed me, how he has led me, and cared for me, during all these years, I here, and now, rededicate myself to him and all that I have. I want to be used by him in any way he may see fit. I want to glorify him in my body and spirit which are his. To spend and be spent in his service is the great desire of my heart. It isn't much that I can do at this advanced age; but what I can do, I want to do; and God helping me, I will do, unto the end. The apostle says, "though the outward man perisheth, yet the inward man is renewed day by day." It is that kind of life that I want to live, a life of holy fellowship with God.

The all-sufficiency of Jesus Christ under all circumstances, is a conviction that grows upon me with the passing years. It is what the apostle Paul found to be true in his experience. And it

is what all true Christians have found to be true in their experience. In Phil. 4:12, 13, we read:

“I know how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengtheneth me.”

And what he was enabled to do, we can also do through dependence upon the same mighty Saviour, the same unfailing source of strength. How much we lose when we lose our grip upon Jesus Christ! It is faith in him that brings victory. It never fails.

There is no way by which a Christian can be kept keyed up, made fit for every duty and responsibility except through the abiding influence of the Holy Spirit. He alone can give the power necessary to keep us in trim. This we should fully realize, and the constant prayer of our hearts should be,

“Come holy Spirit, heavenly dove,  
With all thy quickening power.”

Only as he quickens, and keeps us quickened, shall we be able to measure up to our duties and responsibilities. As a general thing, we who are professing Christians, do not begin to realize the importance, the indispensable necessity of the Holy Spirit in the life that we have started to live as disciples of Jesus. We think we can get along without him; we make little or no effort to secure his influence. And this is why so many of us fail, live such unworthy lives.

When a man finds it necessary, or thinks it necessary to be continually defending himself, it is clearly evident that he needs to change his way. If his way is right, if he is thoroughly convinced in his own mind that the course which he is pursuing, or the manner in which he is performing his duties, has the approbation of his own conscience and the Divine approval, why should he be concerned about criticisms. The fact that he is concerned, as I said before, shows that he realizes that there is something wrong, and that there is just ground for criticism. The only sensible thing for him to do, under the circumstances, would be for him to admit frankly the justness of the criticism and mend his ways, or else take no notice of them. To be constantly referring to them is a sign of weakness and of conscious failure. And the pity of it all is that he doesn't realize it.

“He came not to be ministered unto, but to minister and to give his life a ransom for others.”

The great life is not the getting-life, but the giving-life,—the self-forgetting-life in thought for others. Fortunate for all, who come early in life to recognize this great and blessed truth, and make it their guiding principle in all their contact and relations with others. It is the way of greatest usefulness. It is the way of greatest happiness. It is the way of greatest development in point of a truly noble character. And it is the way to leave behind when we are gone, the most precious memories. The people who will be remembered and loved, will not be the getters, but the givers,—not those who sought to be ministered unto, but those who gave themselves in unselfish service to others. Let us see that we are among the givers.

Luke 22:19. “This do in remembrance of me.” “We are, in partaking of the holy supper, to remember, that we are redeemed not with corruptible things as silver and gold, but with the precious blood of Christ.” I Pet. 1:18.

With this fact before us how should we be affected? What response should we make to it? The love of Christ constraineth us, the apostle says, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. II Cor. 5:14, 15.

Such a conception of Christ and his mission as set forth in these passages, heartily accepted and lived would transform it, lifting it ever to higher levels, and making it more and more a source of blessing to others. It is impossible to realize fully what the great sacrifice on Calvary really means in the economy of grace, without being transformed by it, made into a new and better creature by it.

What a marvelous man was Jesus! Marvelous, not only in power, in the things that he was able to do; but in his wide, all-embracing love. What a great heart he had! It took in everybody,—rich and poor, high and low, friend and foe, and all races and nationalities. He was color-blind, race-blind, caste-blind, class-blind.

It is his type of man that is needed today in all the world and that would everywhere soon bring about changes for the better. It

is the leaven of his beautiful spirit that is needed to leaven the whole lump. Less of self, and more of Christ, would soon solve the problems growing out of all human relationships. If we will only open our hearts and give him full sway over us a new and better order of things will begin at once to set in.

There is only one way to be truly happy. It is to do right, to fall in with God's way. The path of sin can never bring happiness.

Every sermon should have a central thought; and whatever enters into its composition should be articulated to that thought in such a way as to keep the thought before the minds of the hearers.

A communion service should be short, simple, quiet. Everything about it should be subdued: no loud talking, no loud singing. The thought of Christ should so take possession of us as to bring inward peace,—the thought, "The Lord is in his holy temple, let all the earth be silent before him." From such a service all should go away with a sense of the nearness of the Lord Jesus and the purpose to reconsecrate ourselves to his service. It thus becomes a means of grace, an uplifting and ennobling influence.

After the most careful and prayerful preparation of a sermon I am fully persuaded that unless it is used by the Holy Spirit it will accomplish nothing. The enduement from on High is absolutely necessary if results are to follow. The Spirit is needed both in the preparation and in the delivery of the message. Our hearts must be prepared under his influence, in giving the message, and the hearts of the hearers in order properly to receive it.

Any cause or institution that is of real value will be sure to be supported. The important thing is to make clear that it is of real value, that it is answering some vital need in the community. With that fact clearly revealed, the wherewithal to carry it on will be forthcoming. God will raise up friends for it.

I never seemed smaller in my own estimation than I do now, as I look back over life and think of what I have accomplished, what I have done and how I have done it: and then of a man like Paul who was instant in season and out of season, who knew nothing

among men but Jesus and him crucified, who became all things unto all men that if by any means he might save some: and of the spirit in which he worked, as set forth in his farewell address to the elders of Ephesus. What has been actually accomplished, in the presence of what might have been, fills me, not with pride, but with a sense of humiliation. I find myself saying, Oh, if I could live my life over again how much more creditable I would strive to make the record. But, unfortunately, it cannot be lived over. Regrets are all in vain. The record, such as it is, imperfect as it is, must stand. To be entrusted with the gospel of the grace of God for a lost world, is not only a great honor, but carries with it also the gravest responsibilities. It involves work, hard, hard, work; it requires consecration, the consecration of ourselves and all that we possess. There can be no dilly-dallying, no loitering by the way, no diverting of our attention to other matters. The work which has been assigned to us must be pursued with the whole heart, soul, mind, and strength. It is the consciousness of the fact that such has not been the case, has not been the spirit in which we have always pursued the work committed to us, that disturbs our serenity, that takes the pride out of us.

I have never been able to understand how any minister could be puffed up, inflated because of what he was, or because of what he had achieved. The thing achieved is always so immeasurably below what might have been, had we measured up fully to our responsibilities and opportunities. The simple fact is, when we have done our best, we are unprofitable servants.

Jesus was interested primarily in people. We are interested in things, in subjects of various kinds, in science, art, philosophy, business, etc. He was interested in people, in those about him, with whom he was daily thrown in contact,—he was interested to know about them, what they were doing, how they were situated, what their special needs and problems were. And he wanted to help them,—help them to better their condition, to become better men and women. His interest in them was not for selfish purposes, but for their own good; he wanted to lift them to higher levels of thought, feeling sentiment,—to set them on the upward way towards a noble character and life.

And that is just what ought to be true of everyone of us; but which, unfortunately, is not true of us. We are not interested as

a general thing in people, in those about us, in what kind of life they are living, what their condition is, whether it is well or ill with them, except it may be with our immediate friends and relatives. It is about ourselves that we are mainly concerned, and give very little thought to others. And it is just here where we need to change our attitude toward our fellow men, and get in line with the spirit of Jesus,—the spirit of friendliness, of concern for the welfare of others,—of those especially, immediately about us. We are told that Jesus went about doing good; that he was the friend of publicans and sinners; that he came, not to call the righteous but sinners to repentance,—interested in bettering the condition of all about him. We, all of us, need to be more interested in people than we are.

When we are working or speaking is it to glorify ourselves or God, to impress ourselves or the truth of God in the hope of bringing men under its power and influence? We need to be on our guard just here, for we are so prone to think of self first to want to shine ourselves instead of having the truth to so shine as to swallow up all thought of self in the minds of the hearers. It is to lift Christ up, to center men's thoughts upon him and upon life eternal which is the thing to be kept ever in mind. None of self and all of Christ, should be our motto in all that we do or say. Only thus can we hope to do effective work for the Master, to make our lives a steady force in pushing forward his kingdom, in making the largest contribution for the general good.

Jesus said to the woman of Samaria, "Whoso drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life:" John 4:13, 14. Until this well of water begins springing up within our souls, the Christian life will be only a drudgery. Nothing will be spontaneous, everything will be forced, done under a sense of duty, not from love of it,—done not because we want to do it, because we love to do it. The Christian life then becomes a joy, a delight. The movement is from within, hidden forces working themselves out into action. Without the indwelling Spirit, all will be cold, dead and formal.

The friends with whom I am now making my home very kindly invited me to do so nearly a year ago. Speaking for myself, I do not think these friends will have any reason to regret extending me this invitation :

1. I am quiet in disposition.
2. I talk but little. I am a man of few words.
3. I mind my own business.
4. I do not meddle with other people's business.
5. I do not gossip, nor do I encourage it in others.
6. I am even-tempered, not irritable, not easily provoked, not moody.
7. I am not hard to please, not fussy.
8. I am courteous, respectful to everybody.
9. I am obliging, quick to respond to any reasonable request.
10. I am tolerant, have no desire to force my views on others.
11. I am not mean, close-fisted : I love to give to any worthy cause, or where there is real need.
12. I am economical, by which I mean, I spend on myself only what is necessary. I indulge in no luxuries, I am in no way extravagant. I buy nothing which I do not really need, nor until I really need it.

How to make Christ and his ideals and principles a reality in one's life, is, to me, the greatest and most vitally important of all problems, for Christ sums up in himself all that is best and noblest in character and life. To accept him, to follow him, to be like him, is the one great aim, therefore, to be kept ever before us, and to be ever striving for, with the whole heart, soul, mind and strength, not only in this life, but in any part of the vast universe where our lot may be cast. A Christly character is always at par any and everywhere ; is always a priceless possession. The measure of the stature of the fullness of Christ, is what man is to be when God's redemptive work in him has been fully consummated. This fact we are never to lose sight of.

Speak kindly, not harshly, to everybody, even to dumb animals, to cats and dogs.

Paul was an enthusiastic Christian. Jesus Christ so filled and thrilled him that he was never weary of speaking of him to others.

Christ had such a grip upon him, and he such upon Christ, that it was literally Christ for him to live. What, if we were all Christians of that stamp, what a tremendous influence we would wield in the interest of righteousness, truth, purity: what an irresistible force we would become in pushing forward the kingdom of God in the world. It is because so many of us are cold, lukewarm, indifferent, half-hearted in service, that so little is being done, so little progress is being made. We need the fire and enthusiasm of Paul!

Jesus came into Paul's life in such a way, on the Damascus road, as to dominate it ever afterward. My prayer is, that he may so come into my life as to have the same influence, the same controlling force over me. The more completely anyone comes under his influence, the more useful he will become and the purer and more beautiful will be his own character and life. No one can touch Jesus Christ truly, can abide under his influence, seeking ever and always to go the way that he wants him to go, to do the things that he wants him to do, without becoming a bigger, better, stronger man in every way. It is the Christ-dominated life that is sure to triumph,—that brings peace and lasting happiness. To have him so come into all of our lives should be the great desire of all of our hearts.

To overcome the prejudices of men, especially colorphobia, race hatred, is beyond the power of man. The grace of God alone, enlightening the mind and softening the heart, can do it. It is not by might, nor by power, but by the Spirit of God that it must be done. And, therefore, in combating race prejudice we must keep this ever in mind. And, while there is something for us to do, only as the Spirit, in answer to prayer, comes down and works upon the hearts of those who are so blinded and perverted that any change for the better may be expected. The heart needs to be changed, and the Spirit of God alone can do that. The carnal mind, the apostle says, is not subject to the law of God, neither indeed can be. A new nature is what is needed, the birth from above.

#### CRY ALOUD AND SPARE NOT

To the Editor of the *Afro-American*:

I have been wanting for sometime, to congratulate you on two things particularly:



1. For the steady and persistent fight which the *Afro-American* is making for our rights as men and as American citizens. Your attitude has been uncompromising, which is the only sane attitude ever to take, the only attitude that can be taken with any proper self-respect.

2. For your courageous fight for decency and purity in the ministry. Men that are morally unclean have no business in the Christian ministry, and they should not be tolerated for a moment. Such a strong, righteous moral sentiment should be developed within the church as well as without it, as to drive such men out, and keep them out. The last place in the world for moral lepers to be found is among men claiming to be ambassadors for God to a sinful world.

You have done, and may still do, through your paper, a good many things for the uplift of the race; but in nothing will you render a greater service to it than in the efforts that you are making to hold up to just reprobation and to drive out of our pulpits unworthy men.

Keep up the fight for decency and purity. "Cry aloud, spare not, lift up thy voice like a trumpet," is what the Inspired Record says.

And in the name of the Great Founder of the Church, I say the same to you: Go on in the way you have been going. Continue to cry aloud, and spare not, even those in the highest places. Your labors will not be in vain.

(Rev.) FRANCIS J. GRIMKÉ,

Pastor, 15th St. Presbyterian Church,  
Washington, D. C.

I want to record here, as I have done before, my deliberate judgment, that a minister who doesn't think clearly, who is not able to present the truth simply and lucidly, is not only not fit to fill the pulpit where people of intelligence, of education worship, but unfit also to preach to the ignorant, the illiterate. The simple fact is, people who are ignorant and illiterate need especially preachers who can clearly and simply present the truth. Men who cannot think clearly, and express themselves simply so as to be understood by the common people are out of place in any pulpit, and should seek employment in some other line of activity.

The ministry is no place to display one's ignorance and incompetence.

Curses on the minister who doesn't carefully and prayerfully prepare himself for all his public ministrations, especially, the preaching of the word. The opportunity that is afforded him, on such occasions, of impressing upon the hearers some important lesson, is too precious to be wasted through poor and inefficient preparation.

Sermons, which consist of simply stringing together a number of generalities, get nowhere, and accomplish nothing. They simply run on, with no end in view, except to use up the time. Such sermons are a reflection upon the intelligence of the preacher as well as upon that of the congregation that tolerates such preaching.

If religion is to be of any real value to us we have got to make a serious business of it; we have got to make up our minds to put our whole soul into it. Only thus, if we so regard it, and in proportion to the importance that we attach to it, will it be of value to us, shall we be benefited by it. Only what we put into it, of time, of energy, of sacrifice, shall we get out of it. If we put little into it, we shall get little out of it; if we attach little importance to it, it will yield us little of value. It requires consecration, whole-hearted devotion if we are to get the most out of it. Only as it becomes to us the pearl of greatest price will it shine forth most resplendent in our lives and character. It is worth whatever sacrifice it may involve.

A critical, fault-finding spirit is an unlovely spirit,—a spirit that is on the lookout for defects, blemishes, and delights to call attention to them. The opposite is the spirit of appreciation, the spirit that is looking out for excellence, things that are commendable, praiseworthy, and delights to call attention to them. How much more beautiful is the latter spirit than the former. And, how careful we should be to guard ourselves against the spirit that is always on the lookout for something to criticize. This doesn't mean that we are to be blind to defects in others, but it does mean, that if we see them, it will not be with the desire to expose them, to call the attention of others to them; but to

the parties themselves, in the hope of helping them to correct them for their own good. To be blind to the faults of others, so as to leave them in their faults, is as bad as exposing them maliciously to others. The spirit of appreciation is what we all need in a larger measure than we have.

What a great privilege it is to be permitted to break the bread of life to dying men on their way to eternity and the judgment. How glad we ought to be of every such opportunity; and how careful we ought to be in preparing ourselves for it,—careful as to what we say, and how we say it. It may be our last opportunity to speak to them, and their last opportunity to hear the word,—God's word of warning, and also his gracious words of pardon, of peace, of reconciliation. It is a solemn thought that we should not forget whenever we get up to speak. It will make us more earnest than we would otherwise be; it will fill us with a deeper sense of our responsibility and the use that we should make of every such opportunity. We cannot as ministers, be too strongly impressed with the meaning of such opportunities.

The ending of a human life is a solemn and impressive event,—solemn to the one departing, as it is the end of life here upon which eternal issues hang; impressive to those who remain behind, inasmuch as it is a reminder to them that their time will soon be coming and of the importance of, therefore, getting ready for it before it comes. The end may come at any moment, and what is to be done must be done before it comes. After it comes it will be too late. "The night cometh," we are told, "when no man can work." Every time death comes to anybody about us, it is a reminder to us to be ready. And that preparation consists in repentance towards God and faith in the Lord Jesus Christ. Until we have renounced our sins and have linked ourselves to Jesus Christ as our Saviour, we are not ready to die. God gives the warning; it is for us to heed it.

The three most important factors in the uplift of a race are the home, the school, and the church.

If these forces are to be made effective, the character of the men and women who are to officiate in these various agencies will have to be carefully looked after. Men and women whose char-

acters are such as to be unworthy of imitation on the part of the young people who are in process of training, must be rigidly excluded from them. It means that fathers and mothers must be of the right stamp—people of upright character. It means that the teachers in our schools must be of the right character, men and women above reproach. It means that the men who occupy our pulpits, the officials in our churches, must be morally clean. All others should be rigidly excluded. If those who lead are not what they ought to be, how can those who follow be expected to be?

The present condition of turmoil and dissension in the world shows what would be the result if the human heart, which Jesus declared to be deceitful and fearfully wicked, was allowed to have its way. If there were no restraining influences at work, things would rapidly go from bad to worse, until chaos would everywhere prevail. Hence the importance of heeding the admonition of the inspired penman: "He that trusteth in his own heart is a fool." Man's lower nature in the ascendancy has always meant ruin; its trend is ever downward, from bad to worse. It is the same fact to which the apostle refers when he says: "He that soweth to the flesh shall of the flesh reap corruption." It is only as we sow to the Spirit, that there is any hopeful outlook for the individual or for humanity.

I notice that Bishop E. D. W. Jones of the A. M. E. Zion Church has come out in favor of the repeal of the 18th Amendment and the Volstead Act, which can mean only that he is in favor of a return to conditions as they were during the old saloon days. When we remember what alcoholic liquor, as a beverage, meant when saloons lined all of our streets, it is incredible to me, that any sensible man, to say nothing of a professing Christian, still less one who is a minister of the gospel, and still less, a bishop, can come out and throw the weight of his influence in favor of it, especially at a time like this when we are in the midst of a most terrific struggle with the Rum Power. Strong drink has done more to destroy man, in soul and body, than any other single influence

Its history from beginning to end, wherever it has had sway, has been attended with the most deplorable results,—with wretchedness, misery, degradation. Everywhere it has been a debasing, de-

moralizing, soul-destroying influence. Its history is well epitomized in the following lines:

“For the sake of the fathers unfathered by it,  
For the sake of the mothers unmothered by it,  
For the sake of the children orphaned by it,  
For the sake of those made murderers, adulterers,  
Made thief and outcast by it,  
For the sake of the flag it dishonors,  
For the sake of the God it crucifies,  
Let it die.”

It would be well for this good bishop to remember, that one day he must stand before the judgment seat of Christ who said, “It must needs be that offences come: but woe unto that man by whom the offence comes.” And again,

“Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.” He said also in regard to Judas: “The Son of man goeth as it is written of him, but woe unto that man by whom the Son of man is betrayed. It were better for him that he had never been born.”

And can there be any greater betrayal of Jesus Christ than for a professing Christian or an officer of the Christian church, to throw his influence in favor of the most prolific source of evil, and the most damnable influence that was ever let loose in the world?

Men, especially, in high places, should be particularly careful, in a great moral issue like the liquor question, on which side their influence is thrown. In no way, directly or indirectly, should it be thrown on the side of the rum power. From beginning to end the liquor business is an accursed one, and the whole weight of the Church's influence, and of all good men and women, should be thrown against it.

If we follow God's word, it will be well with us. If we disregard it, sooner or later, it will be ill with us. We disregard it always at our peril. The only way of safety is to follow it. It is never, may be it will be well with us, or may be it will be ill with us, it is always without fail, one or the other, as to whether we obey, or disobey. The path of the just is always as the shining

light, while the way of the transgressor is hard, and made purposely so.

Our prayers should be simple, direct, spontaneous, sincere, i.e., should express only what we really desire. Too many of our prayers are made up of mere empty meaningless words, back of which there is no real heartfelt desire. Such prayers are of no possible value. Before we go to God in prayer we should be sure that we want what we are praying for.

I am growing old now, but my earnest prayer to God is that he will still enable me to be of some service, that he will open the way so that, from time to time, I may still have the opportunity of putting in a good word for Jesus Christ.

To preach, so as to induce sinful, dying men, to forsake their sins and fall in with God's way is the great problem for the pulpit. Its definite aim should always be to reach men for their good. Under its influence, under the proper kind of preaching men ought to become better, purer, nobler in character and life.

No one is perfect. We all have our faults, failings, shortcomings, imperfections. In our contact with each other we must not expect perfection; we must take people as they are, with their failings and try to get along with them as best we may. We must be patient with their shortcomings, and charitable in our judgments of them. Otherwise we shall be miserable ourselves, and shall make everybody else about us miserable. The more conscious we are of our own failings, the more considerate we shall be of other people's.

We are living in a sinful world, and sin unrepented is sure to bring disaster. Sin has a tremendous grip on us, and yet unless it is broken, there is nothing but ruin before us.

It is a great thing, in preaching, to have a message, and to be able to give it in demonstration of the Spirit and of power. It is the only way that the gospel message should ever be given, and is the only way to give it effectively. In order to do this there must be care in preparing the message, and care in seeking the enduement of the Holy Spirit in giving it. It is not a matter of

chance. Preaching effectively requires careful preparation in both of these directions.

The only gospel that is exerting any real saving power in the world is the gospel of the grace of God in Christ Jesus. The only people, who, in their character and lives, give evidence that they are being saved from their sins are those who have accepted Jesus Christ as their prophet, priest and king. It alone is the power of God unto salvation to every one that believeth.

In preaching, I am not speaking for God, but God is speaking through me. That is the proper way to view it, and the spirit in which, as ministers, we ought always to enter the pulpit. It is a Spirit-filled, God-controlled ministry that alone will be effective.

Forget all about the preacher, think only of the message, of the truth declared by him. Let that sink into the heart, and go forth to live it, to profit by it.

Every time we get up to preach, we have the opportunity of magnifying ourselves, or of magnifying Jesus Christ,—of calling attention to ourselves or to him. Which is it that we are aiming to do? Which is it that we ought to be aiming to do? It is worth thinking about. Alas, too often it is only of ourselves that we are thinking.

Preaching is a serious business,—serious for the preacher, in that it lays him under solemn obligation to have something to say that will be worth hearing, something calculated to benefit the hearers, to make them stronger, to better fit them to meet the duties and responsibilities of life.

Serious also for the hearers, in that it places them also under equally solemn obligation to listen carefully, attentively to what is said, and to lay it up in their hearts and regulate their lives in accordance with it.

In going to church, go where you think you can get something of value: and go hoping to be benefited by the services. Give close attention to what is said, and lay it up in your heart as a means of enriching your character and life.

What a privilege to have the opportunity of speaking to dying, sinful men, on their way to eternity and the judgment! What an

opportunity of imparting truths of the highest value, of implanting high ideals and principles that may help to shape and mould character and life in the direction of what is just, pure, lovely and of good report. And how careful we ought to be in the preparation we make for such services.

What a privilege, yes, and what a responsibility to be entrusted with the work of proclaiming the gospel of the grace of God to a world lying in sin and misery. (1). We should be sure that what we preach is the word of God. (2) And that we are in the proper condition spiritually to impart the same to others. We can't do it in our own strength.

The disposition to push one's self forward and grasp everything in reach for self, has done more to curse the world than anything else; while the opposite spirit, the disposition to subordinate self in the interest of others, the spirit of unselfish love, has done more than anything else to bless the world. It is that spirit, more than anything else, that is the world's greatest need today. Out of the selfish scramble that is everywhere going on between individuals, classes, nations, no good can possibly come. It is bound to end in disaster, in wretchedness and misery. The sooner the whole miserable business comes to an end, the better it will be.

The Christ-life is what we should all be living; and by living it is meant Christ living in us. This is what he is willing to do, what he wants to do, if we will open our hearts and let him in and after he gets in will yield ourselves to him, put ourselves completely at his disposal. This is what Paul did, he opened his heart and let him in and yielded himself wholly to him. Hence he could say, "I live, yet not I, but Christ liveth in me." It is the kind of life that we should all be living. Only as he lives in us are we living the Christ-life. "Apart from me," Jesus said, "ye can do nothing." And the sooner we realize this, and open our hearts fully to him, the more will his life reveal itself in us and through us. We should never be satisfied until, like Paul, we can say, Christ liveth in us.

Every time we attempt to preach, we should have a message from God; and we should have the message well in hand; and it should be given in demonstration of the spirit and of power.



When we speak in the consciousness, that we are speaking for God, or rather that God is speaking through us, our preaching will not be in vain, but will always be owned by God, will always be attended by beneficial results to someone. If the message is from God, is on a subject that God wishes emphasized, and it is given by one under the influence of the Holy Spirit, it is bound to result in good. Let us be sure, therefore, that our message is from God, and that we have the endowment from on high. We must be much on our knees, much in close fellowship with God, if we are to speak as one having authority, and not as the scribes.

At this season of the year, and at this time particularly, when there is so much suffering, for even the necessities of life because of widespread unemployment, if everyone would refrain from making the usual Christmas gifts to friends and relatives and devote the money so used in bringing relief to the thousands who are suffering, what an acceptable Christmas offering it would be to the Lord Jesus Christ, who, though he was rich, yet for our sakes became poor that we through his poverty might be rich. What better, or more acceptable Christmas gift could we make to him than the exhibition of such a noble, self-sacrificing spirit in behalf of others. Alas, the Christ-spirit has as yet so little hold upon most of us, that such is hardly to be expected in any very large measure. It would be a splendid evidence of the genuineness of our Christianity, should it be done, would it not?

Christianity to be of any value must be lived, merely to confess it will count for nothing. It is possessing it and living it that counts.

What a wonderful thing Christianity is, as seen in the life of the apostle Paul. Under the most adverse circumstances in life, it can keep the joy bells ringing in the soul. It can keep us in perfect peace. As the apostle says in Col. 1:14, "Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." And in another place, he says, Sorrowful, yet always rejoicing, poor, yet making many rich, having nothing, and yet possessing all things. How earnestly we should lay hold of it and never let it go.

Instead of doing the work of the Lord, so many of us who profess to be Christians, are doing the work of the devil, by the bick-

erings and dissension and the many other evil things that are going on among us, and which we know to be wrong, to be unbecoming to us as professing Christians. Oh, if we would only cut all those things out, and turn our thoughts to the things that are true, just, pure, lovely and of good report, how much better, in every way, it would be. It is as to how we live, whether we are doing the work of God or the devil. It is for us to keep ever in mind, that it is the Lord's work that we ought to be engaged in, and not the devil's. It is by our good works, not by our evil works, that God is to be glorified.

In preaching be sure that you keep the subject that you are discussing clearly before you. Don't ever get so far away from it that the people will lose sight of it if you hope to produce upon them a definite effect.

In preparing and in preaching a sermon, be sure that you keep steadily in mind the impression you want to make upon the hearers. the state of mind that you want to induce in them, the purpose that you want them to take away with them. A sermon, e. g., on the Holy Spirit in relation to the Christian life, should be so presented that each one will go away feeling that he cannot get along without his aid, and the determination to seek him in earnest. If the Christian life cannot be lived apart from the Holy Spirit, in speaking of the Spirit, it should be so done as to impress that fact vividly upon the mind, and so as to stir the hearers up to seek more earnestly his presence.

As ministers of the gospel, we should come to the pulpit every time with a definite and live message, a message touching the actual needs of the hearers, with something that will cause them to think, to face seriously the issues of life, its grave duties and responsibilities. It ought never to be merely with something to fill up the time, but always something that ought to be said, that is important to say, and the importance of which we ourselves feel, and feel keenly. It is when we go into the pulpit, with a definite and vital subject before us, the value of which we ourselves fully realize, that we may expect to speak with power. Lack of something definite and vital to say, and a failure to realize the importance of what we do say, are reasons why much of the preaching that is heard counts for nothing.

The only way to get real joy out of life is to be doing something for others, trying, in one way or another, to put a little joy and sunshine into the lives of those about us. The truth of this is strikingly illustrated in the case of the family, the Grays, with whom I am now living. There is always sunshine in it. The members seem to be always in a happy, joyful mood. And the reason is, because they, one and all, are all the time thinking and planning to help somebody. They seem to be in touch with distress and suffering all about them. They are all the time going to see people who are sick in their homes or in hospitals, and taking them something, fruit, flowers, etc., to cheer them up. And they never seem to be weary of doing something to help to make things pleasanter for others. And the result is, they are always themselves full of sunshine, of good cheer. It is a glorious way to live. It is the way to make life worth living.

Like every other year 1931 has had its joys and its sorrows, its ups and downs, its bright days and its dark days, but through it all, the guiding hand of one who never sleeps nor slumbers, whose thoughtful, loving care for all his creatures, especially for those whose trust is in him, has been clearly discernible. We have not, it may be, during the year realized all of our hopes, but still we have so much to be thankful for. We cannot fail, if we have any sense of appreciation, to be deeply grateful to God for the way along which he has led us. May the New Year find us, not only with grateful hearts, but with the purpose and determination to serve him better than ever before, to be more faithful to the duties and responsibilities devolving upon us. If we fail, let it not be from carelessness or indifference or lack of effort on our part.

Our opinion of others is almost constantly shifting, owing to the state of our mind and the manner in which they come into our lives. At one time we think very well of them, at another time we don't think so well of them. It takes time and much contact with people under a variety of circumstances, in order to form a well-balanced judgment of them. We should be careful, therefore, how we express our opinions of others, lest we misjudge them, form our opinion of them on slight or insufficient data. We often paint people in colors favorable or unfavorable, which they

do not deserve, and which, if we took the pains to inform ourselves properly, would yield entirely different results. The great safeguard against all such unwarranted judgments is a heart full of love. "Charity," as the apostle tells us, "thinketh no evil," puts the best construction upon the acts of others, which is always the wise and safe thing to do.

Cut self out. The less we think about self, about what people think of us, and of what we do; how they treat us, what estimate they place upon us, the happier we shall be. Too much thought about self increases our sensitiveness; and, as the estimate we place upon ourselves and what we do is always much higher than what others put upon us and our doings, we are bound to be unhappy and to make others about us unhappy. Less of self is a good motto to take with us through life for our own sake as well as for the sake of others.

The less you ask of people, in their treatment of you, the less they will be disposed to accord to you. The more easily you are satisfied, the less effort will they put forth to satisfy you. So that it isn't well in our relations with others to lower unduly our standard of requirement. They will take advantage of it, and keep on lowering it until things will become unendurable.

As a professing Christian, as a member of the household of faith, there are certain things that I must not do, cannot do without stultifying myself, without acting utterly unworthily of a true follower of the Lord Jesus Christ. I must not, I cannot be mean, close-fisted, ungenerous, unkind, unsympathetic; I cannot take advantage of the ignorance or confidence of another in order to enrich myself at his expense; I cannot be unforgiving, cannot harbor revenge in my heart against anyone; I cannot stoop to anything that is low, mean, degrading, that justly exposes me to the contempt of the good people about me.

As a professing Christian, there are also certain things that I must do, that I cannot fail to do without discrediting myself, without showing that I am not what I profess to be.

I must be truthful, I must be honest; I must be pure; I must be kind, loving, thoughtful, considerate of others; I must do by them as I would have them do by me. In a word, I must be gov-

erned in all that I say or do by the spirit of Jesus and by his lofty ideals and principles.

It is the absence of a sense of the fitness and unfitness of the character and conduct that befit us as Christians that is so sadly lacking on the part of so many professors of religion, and that will account for the low level upon which so many are walking. We need to be aroused, more fully than we are, to the consciousness of our dignity as professing Christians, of the conduct that is to be expected of us as followers of the Lord Jesus Christ. Being Christians, there are certain things that we cannot, must not do: and certain things that we must do.

The only reason for speaking in public is in the hope of doing some good, of helping someone. It should never be to advertise one's self, to call attention to one's self. Always have something to say that is worth saying, and say it with a view of impressing others with the importance of it. If there is any advertising of self to be done, let it be by others. Be so absorbed in what you are saying that the thought of self will not be able to intrude itself.

The only way to get good out of religion, the Christian religion, is to live it, is to be true to its ideals and principles. A mere profession of it will count for nothing, will be of no value to you. It will leave you in the same condition in which it found you, if no worse, certainly, no better. It is only by appropriating its great ideals and principles that you will be benefited by it.

Avoid the beginnings of misunderstandings; or, if they arise, see that they are adjusted, settled at once, or at the earliest possible moment. The longer they are allowed to remain, the more certain they are to grow, the more difficult of settlement. As Tennyson has expressed it:

It is the little rift within the lute  
That by and by will make the music mute,  
And ever widening, slowly silence all.

The only wise thing to do is to be on the watch for things which tend to estrange, to interrupt friendly relations. It is so easy to pull apart, to take offence and give offence, that we can't be too careful.

The fact that the Bible is so little read by the generality of people, and even by the great majority of professing Christians, makes it all the more necessary that it be the constant companion of every minister of the gospel, that it be carefully and prayerfully studied by him, and that he avail himself of every opportunity to expound it to the people. Unless this is done, the most of them will grow up in ignorance of its contents. It is upon the ministry that the responsibility largely rests of making known God's word, and of building character upon it, upon its great and vital truths. Because the people do not read the word of God, the ministers, therefore, must make them acquainted with it. They have no time, nor business to be devoting themselves in their pulpit ministration to the discussion of other matters. It is upon God's word that the people need to be fed.

We all need the spirit of Christ,—the spirit of love, of kindness, of goodwill. It is what the world needs more than anything else: and we, as professing Christians, should be seeking to possess more and more of it, and to exhibit more and more of it in our contact with others, and in all the relations of life. We can do more, in this way, to commend Christ and Christianity than in any other way. Jesus went about doing good; he was the friend of publicans and sinners, and the more we find ourselves, under his influence, exhibiting the same qualities, the more we will be able to draw men out of the world into the kingdom of heaven. It isn't so much what we say, but what we are and do, that will tell most in turning others from darkness to light, and from sin and Satan unto God.

In my long experience in the work of the Lord, the more clearly has this impression been made upon my mind, the more fully am I persuaded, that the less self enters into it, the better it will be for the success of the work and for the worker. We are too often so much concerned about our own personal, material welfare, that the work of the Lord in our hands is allowed to suffer. Ezekiel speaks of shepherds who feed themselves and not the flock. Unfortunately there are ministers who are so much concerned about looking out for themselves, for their creature comforts, that they have very little time for attending to the Lord's work,—the work of feeding the flock, of properly preparing their

sermons; of visiting the sick, the afflicted, the distressed; of familiarizing themselves with the various departments of work connected with their churches, such as the Sunday School Endeavor or young people societies, missionary societies, and other matters pertaining to the spiritual welfare of the people. It is always a mistake to allow any thought of self to interfere with the Lord's work. If we are faithful, God will look out for us. We need never be anxious on that score. We have his promises to rest upon; and they never fail. If there is any failure, it is on our part, never on God's part. God who looks out for the birds of the air, and clothes the lilies of the field, will be sure to look out for us. The exhortation of the apostle is (Phil. 4:6, 7) "Be careful or anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ." There is never any reason to be anxious or to allow any thought of self to interfere with the full discharge of our duty to God.

The standard of living set forth in the Bible and exemplified in the character and life of Jesus cannot be improved. Nothing can be taken from it, and nothing can be added to it that will make it any better than it is. The wise, the sensible thing to do, therefore, is to begin at once to follow it, to mould our character and life according to it. It is only as we conform to its teachings, follow its direction that we may expect to be properly directed and to find peace and happiness. To have such a pure and exalted standard provided for us is one of the greatest blessings that a loving heavenly Father has bestowed upon us. It should lead us all diligently to search the Scriptures, lay up its great truths in our hearts, and practice them in our lives.

If men can be saved without the gospel, i.e., without a knowledge of salvation as set forth in the Scriptures, then there is no need of preaching, of calling men to repentance and faith. But if it is true, as Peter, under the influence of the Holy Spirit, said, "There is no name given under heaven whereby men must be saved, but the name of Jesus," then it is necessary to preach the gospel, otherwise none will be saved. It is this great and solemn fact that is back of all our missionary efforts; and that we, as

Christians, should realize more fully, than most of us do. The possibility of salvation through Christ alone, we do not begin to realize, do not begin to appreciate as we should. If we did, we would work harder, and give more than we do in behalf of missions.

There is great need in our pulpits for clear thinking, for men who know how, intelligently and effectively, to present a subject. And by this I mean, present it in such a way that the people will understand just what the preacher is driving at, and in such a way as to move them to action in the direction pointed out in the sermon. Every sermon should have a definite aim, and it should be so constructed and built up as to make plain what the end or aim is. Many sermons show no clear thinking, or definite aim. Know what you want, what you are driving at, and then go at it with all your might, turning neither to the right nor the left. "This one thing I do," said the apostle, and so should it be in preaching. Be always pressing toward the mark.

It is absolutely a waste of time to be speaking on Sunday or at the mid-week meeting unless some results are to follow, some good is done. And, therefore, in connection with all such services there should always be careful preparation for them in two directions:

1. In what we have to say. We cannot go before the people and expect results, if we have given little or no thought to what we are going to say.

2. It should be preceded by earnest prayer for the presence of the Holy Spirit, to make effective what may be said or done. The more deeply we impress ourselves with the importance of having the Spirit present, and the more earnestly we seek his presence, the greater will be the success of the meeting, the more beneficial or helpful will it be to those present. It should be preceded by much prayer.

It is wonderful how God is seeking everywhere and in divers ways to draw men to himself, to turn them from their evil ways and set them going in the way of righteousness and peace; saying ever to them, "How shall I give thee up Ephraim." If men are not saved it will not be God's fault.



Don't worry about what you can't do. What you can do, do, and give yourself no concern about the rest. You are responsible only for what you can do. It is foolish, therefore, to be worrying about the rest. The exhortation is, "Whatsoever thy hand findeth to do, do with thy might." Having done that, there your responsibility ends.

Some of the best short poems in literature are anonymous, the names of the authors are not given, showing that they were not seeking for glory, honor, fame, but only to do good, to express a thought, feeling, sentiment that might be helpful to others and which could be done just as well without making known the name of the writer. I rather like the self-effacing spirit expressed in suppressing the name of the author, and letting the thought, feeling, sentiment expressed stand out by itself alone, and be taken for what it is worth. As someone has said, "A thing of beauty is a joy forever." It is the beautiful thing that counts, and that should live, whoever called it into being. To keep alive in the earth the good influences that have been started, and if possible to have a part in starting them, is the important thing. It is not that we might be remembered, but that the good that we have tried to do, might be perpetuated, might be continued after we are gone.

A gentleman called upon me yesterday, and before leaving suggested to me that I ought to write a life of myself, or else give the material to someone else to put in shape. I thanked him, but told him frankly, that it was a matter in which I had no concern whatever. I have never thought of writing a life of myself, or of asking anyone else to do it.

If I have done any good during my ministry, if I have helped anyone to appreciate even in a small degree the significance of life, and have started him in the direction of realizing its noblest possibilities in the direction of character building and service to others, I am glad of it, am profoundly thankful. My only regret is that it could not have been far greater.

After I am gone there are a few things that I will leave in manuscript that I wish to be published; not for the purpose of perpetuating my memory, but, in the hope that it will help to carry on the work in which I have been so deeply interested during all my ministry—the work of emphasizing the importance of char-

acter above all mere material possessions or intellectual achievements. To the individual, and to the race, character is more important, immeasurably more, than anything else. To have my name remembered in connection with that kind of gospel is all I care for; and to keep that kind of gospel in circulation is what I am hoping for in whatever of my writing may be published in permanent form after I am gone,—after my voice is silent in death. It is the work, not the workman that it is important to keep alive.

One purpose of the Christian Church is to keep God and Divine ideals and principles to the front in the midst of a world that is bent on having its own way, on pursuing its own selfish aims and purposes whether it accords with what is right or not. The one organization, set up by God himself, to counteract this world tendency away from the course which he has mapped out for the highest welfare and happiness of humanity, is the Church. And, therefore, the church must never lose sight of this great end in all of its ministrations, especially, in its teaching and preaching services. To keep God and Divine ideals and principles ever to the front, it must never forget. It must be on the job, ever and always. For it is what the world needs more than anything else.

In the room where I am sitting, between my picture and that of dear Lottie, hangs the picture of my mother, looking down upon me as I write. Hers is a strong, sweet, kind, benevolent face. Can I ever forget her? Never. Was there ever a better mother,—a more loving, self-sacrificing, devoted mother? Never. There was nothing within her power that was left undone in caring for her three boys. It was no easy task for her, single-handed and alone, to feed, clothe, shelter, and look out for the education, moral and religious, of three growing boys: but she did it, and in a way that left nothing to be desired. In view of all the circumstances, there was nothing more that she could have done. The more I think of it, the more marvelous it seems to me what she did accomplish.

And now, as I am myself far advanced in years, and must soon be going out into the great Beyond, where I shall hope to meet her again in an unbroken fellowship forever, I wish, as I look up into her dear, sweet face, and remember all that she suffered and endured and sacrificed for my sake, to lay this grateful tribute of

my heart's deep love and affection at her feet. There never was a better mother—a mother more deeply and sincerely and intelligently devoted to the best interest of her children. There is a verse of poetry that I often repeat, and that may fittingly be applied to her :

Sweet is the image of a brooding dove,  
Pure as heaven a mother's tender love—  
The only love which on this teeming earth,  
Asks no return from sorrow's wayward birth.

In the not far away I shall hope to be with you again.

The Sabbath should be kept by all Christians, and kept as it is enjoined in the Scriptures and because it has been enjoined in the Word of God. But should the civil authorities ever be invoked in enforcing it? Is there any warrant in the Bible or in the teachings of Jesus for calling upon the State to compel men to keep the Sabbath day holy? I am not quite sure in my own mind about it. I feel that the day ought to be kept, and will be kept by all Christians; but as to others, it seems to me there is no warrant for coercing them. It must be left to their own conscience, as free moral agents, to determine. To God and not to the State they must answer, as surely they will be called upon to do, sooner or later. We cannot violate any of God's laws without suffering, without sooner or later paying the penalty.

Why are we here?

1. To do God's will.
2. To help somebody, in some way, in the journey of life.
3. To improve ourselves, to grow in knowledge and in character, to make the most of ourselves and of our opportunities, so that at the end we may have something of real value to show in the sight of God upon whom we are dependent and to whom we are responsible.

Rules for speaking or sermonizing :

1. Know what you want to speak about;
2. Know why you want to speak about it.
3. Keep the end ever before you, from start to finish. Keep from wandering, from straying, from lugging in other things.

4. When you have said what you wanted to say, stop. To go on after that is simply to weaken the effect of the discourse or address. It is a good thing to know when to stop. So many of us don't seem to know.

We are none of us, of ourselves, sufficient to live the Christian life; we need help and must have it. Hence the necessity of prayer; for it is through prayer that we get in touch with the great source of supply for all our needs. I never before realized as I do now the place of prayer in the Christian life. It came to me this morning while I was reading John 15, where Jesus says, "Without me ye can do nothing." And the exhortation is, "Ask what ye will and it shall be done unto you." In our efforts to make good in the Christian life, whatever we need in the way of strength or wisdom we can get through prayer. It brings us in touch, and keeps us in touch with an all-wise and all-powerful heavenly Father. It is because we are weak and ignorant that we must pray, must look to God for help.

The Christ-spirit is a self-denying, self-sacrificing, self-effacing spirit,—a spirit that is not absorbed in thought of self, but in thought for others,—a spirit that wants to be of service, that wants to be doing good. It is this Christ-spirit that we should all seek to possess and that the world is so much in need of. With it how soon would all of its perplexing problems be solved; with it how rapidly would things change for the better.

When we think of what Christianity is, what it holds of good for humanity, how anxious we should all be to have it spread all over the world among all the races of men. It alone is the great panacea for all of our ills. It is under its influence that we may expect to find the wolf and the lamb feeding together, and the lion eating straw like the ox.

I have just read a printed notice of a meeting to be held under the auspices of the Local Branch of the N. A. A. C. P., to be addressed by one of the national officers. These national officers move about from place to place, addressing meetings from time to time, arranged by the local branches. This thought came to me in connection with all such meetings: Do these paid officials who speak at these meetings do so because by that means they are

earning a living, because they are paid for it, or is it because, in addition, at heart, they feel that it is a righteous cause which ought to be presented? The apostle Paul said: "Necessity is laid upon me, yea, woe is me if I preach not the gospel." And some such feeling as that should be possessed and should never be allowed to depart from those who are entrusted with the business for which the National Association for the Advancement of Colored People was organized, and still exists. The conviction, deep, vivid, abiding, as to the righteousness of the cause, should be back of every effort that is put forth by the Association or any of its officers. Interest in the cause itself should never be allowed to grow cold, or the efforts put forth by it to degenerate into mere formalities.

One object of the Association, in addition to defending our rights, should be to keep brightly burning on the altar of our own hearts a vivid sense of what justly belongs to us as men and as citizens. This it can hope to do, however, only as the men who are conducting its affairs are themselves animated by the same spirit, feel themselves keenly the necessity of and vital importance of the work which they are doing. The danger of degenerating into mere routine, must be recognized and be steadily guarded against, if it is to remain a live and effective organization.

The aim of every service should be to bring some definite contribution to the spiritual life of the hearers. Last night, e. g., the passage of Scripture upon which we were asked to think in the prayer meeting was the 67th Psalm, the design of which, evidently, is to emphasize the importance of religion, of true religion, which consists in the fear of God, and the knowledge of his ways or laws and obedience to them. Upon the possession and practice of true religion, individual as well as national, peace, prosperity, happiness will depend. To conduct the meeting so that each one present will go away carrying that thought with him is what is meant by making each meeting contribute something definite toward the spiritual life of the hearers. Some one thing should be singled out and held up around which everything else should center.

The test of value of one's religion is to be determined (1) by the effect which it has upon himself, upon his character and life, and (2) what it is doing for others through him. If it is making

him a better man, lifting him to higher levels of thought and action; if it is making him more conscientious, more scrupulous in the discharge of his obligations; if it keeps him ever facing toward the right and is making him more brotherly, is awakening within him a sense of his obligations to others as well as to himself; is filling him with bowels of compassion, making him sympathetic and kind-hearted, then we know that it is religion that is worth having, and that meets the Divine approval. A religion must be judged by its fruits. If the fruit which it yields as seen in our own character and life and in our dealings with others is good, then it is good, but not otherwise.

Every sermon should have a definite subject for presentation, and everything that enters into it should tend to fix attention upon it, to illuminate it and to increase interest in it, so that as the discussion proceeds the clearer will the subject become, the more will its importance be perceived and the purpose which it is intended to subserve be apprehended.

The best way is always to do what is right. Then there will be nothing to fear or be ashamed of. Two very important assets as we go through life. Wrong-doing will make cowards of us and is liable to rise at any time to embarrass us. The right way is the only safe and honorable way.

The greatest and most to be coveted power, to me, is to be able to touch others in such a way in our contact with them as to quicken them into life—into a real true realization of the meaning of life, and to set them going earnestly in the direction of its noblest possibilities. It is only as we are on the upward way, as we are addressing ourselves seriously to the task of making the most of ourselves and our opportunities for our own good and the good of others that life is worth living.

To be able, therefore, to start another in the direction of so worthy an end is to be in possession of the noblest power—a power which we should all earnestly covet for ourselves and for others. It is not only the noblest of possessions, but one that accomplishes the most beneficial results and that brings the largest and truest satisfaction.

We should so order our lives as not only to bring the greatest good to ourselves, but also to be a help, a blessing to others. We are not to be hindrances, impediments in the way of others. The exhortation of the apostle is, "Let us not therefore judge one another anymore; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." And again, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not your good be evil spoken of: for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The caution is an important one. We are not only to think of ourselves, of our own happiness in ordering our lives, but also of how others will be affected by our actions. We cannot live to ourselves.

We may be helped in the spiritual life by reading other books; but no book, however excellent, can take the place of the Word of God, the Scriptures of the Old and New Testaments. The things particularly that we need to build us up, to make us strong and to fit us for all of life's duties and responsibilities are stored away, and in abundance, in the inspired record. What the apostle Paul said of it is literally, absolutely true: "It is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." It is an inexhaustible supply for every need. The more we study it, the more we dig into it, the more are we impressed with its all-sufficiency for every need in the expanding life of the soul. It is truly a lamp to the feet and light to the path. Its ways are ways of pleasantness, and all its paths are peace. Green pastures and still waters are to be found all through it. If we are wise we will make this Word our constant companion; we will make it the man of our counsel; we will meditate upon it daily. The more of its precious truths that we can store away in our hearts, the better it will be for us.

There can be no effective work for Christ apart from the Holy Spirit. It must be undertaken and carried on in dependence upon his presence and power. The more we depend upon him, the more we seek his guidance, and the more earnestly we work, the greater will be the results. It is well to remember what was said to

Zerubbabel, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." One reason why more is not accomplished by those who are working is because too many are relying upon their own strength alone, failing to realize that though Paul may plant and Apollos water it is God who gives the increase: without him nothing of any value will follow. While we must do all we can, we must not forget that after we have done all we can, without the Holy Spirit nothing will follow. To be sure that we have him with us is always of the first importance.

I have said several times before, and say again, I am more and more impressed with the importance of having in our pulpits trained men—men who can take a subject, think it through, analyze it, and clearly and forcibly present it.

I heard a sermon this morning which illustrates the importance of what I am saying. It was on the subject of luke-warmness in the spiritual life. There was no definition of the subject, no attempt made to analyze it, to show what it was, how it was brought about, and how it was to be remedied. It was not long before all trace of the subject was lost and several others taken up, with running comments on each. The preacher evidently did not think his subject out clearly and so was easily drawn away from it in other lines, ending in leaving no definite impression of the subject or the importance of it. How important it is that we know how to deal with subjects when we attempt to discuss them!

It is good to form the habit of daily thinking of the Lord Jesus Christ, of looking to him for guidance and depending upon him for help in all our needs. I have just been reading a little poem by Edith L. Mapes entitled "Oh, If They Only Knew." The last stanza reads:

If they could understand my need,  
And hear what I confess and plead,  
And know how fully I depend  
Upon my precious Lord and Friend;  
I wonder, would they call such dress  
The mantle of self-righteousness?

It is this daily habit of depending, fully depending upon Christ that I have reference to. Such dependence is never in vain; it always brings results. The guidance, the help which we need is



always forthcoming. Hence the importance of early in our Christian life forming the habit and keeping it up.

The truth to be presented should be clearly apprehended by the speaker, and its importance fully realized by him. The more fully he realizes its importance, and the more fully it takes possession of him, the more effective will be his presentation of it. If the speaker is not impressed with the importance of what he is saying, he will not be able to impress others with it. All we can do, therefore, to impress ourselves with the value and importance of what we are saying the greater will be the prospect of leaving a like impression upon others. If we are not really interested in a subject, if it doesn't take hold of us, we had better let it alone, or leave the discussion of it to someone who is interested in it. There is no use wasting time.

There is great need for the exercise of common sense on the part of preachers in adapting their discourses to the actual present need of the hearers, and not to be discussing subjects which they are not likely to be interested in, or that have little or no bearing upon matters that concern them. Such discourses are simply a waste of time, and never accomplish anything. The exercise of a little common sense in the pulpit would save from such blunders. Talk of things that are of present concern to the hearers; let things that are of remote interest go by. There is always a sufficient number of things of present interest to engage the attention, and such things only ought, as a general thing, to be taken up for discussion.

In inviting men to preach to the students in our colleges and universities, those in authority, are too apt to select what they regard as brainy and scholarly men rather than men of spiritual insight and power. This has always seemed to me to be a mistake. The men who are likely to do the most good are spiritually minded men, men who can clearly and forcibly present the truth of God, and who depend upon the Holy Spirit to make effectual the message which they bring. It is the gospel preached not in the wisdom of man, but in demonstration of the Spirit and of power that is needed. These officials in our colleges would do well to keep in mind what the apostle Paul said to the Corinthians (I Cor.

2:3-5). "And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." The more we come to understand that the effectiveness of preaching does not depend so much upon the intellectual ability and scholarly attainments of the preacher, as upon the extent to which he realizes his dependence upon the Holy Spirit,—the extent to which he realizes that it is only as the Spirit uses him, works through him, that anything of any value will be accomplished. The men best adapted to speak to our college students, and to speak to men anywhere, are Spirit-filled men, men clothed with power from on high. Paul was a man of brains, a man of culture, but most of all he was endued with the unction from on high, and there was the secret of his power to move men and set their faces in the right direction.

And not only those in our colleges who invite the preachers, but the preachers themselves are apt also to think of their mission from the intellectual rather than the spiritual standpoint, and aim to preach what might be called great sermons instead of helpful ones. The fact that a college is a seat of learning, and often is nothing more, is all the greater reason for injecting into the life of its student body sermons that will tend to brace them up spiritually, to impress upon them the importance of religion as a stabilizing force in life. Unsanctified knowledge, knowledge divorced from the thought of God and our responsibility to him is a curse and not a blessing. It is to keep that thought before the student body that is most important.

As ministers, our duty is to preach what the Bible teaches, its ideals, principles, great truths concerning God and man, sin and righteousness, never mind what others may think or say, whether they believe or disbelieve in what is declared to be true in the Scriptures of the Old and New Testament. The minister stands as the Divine representative and is bound to declare what God reveals to him in his inspired Word and to declare it fearlessly who ever may assert the opposite or however high his standard in the estimation of the world may be. Jesus said, "We speak that we do know." And the preacher, as long as he sticks to the clear declarations of the Word of God, may say the same. He is not guessing, speculating, surmising, theorizing. What he asserts is

true, and may be relied upon with absolute assurance. It is not sand, but rock that he is building upon.

If we are to be saved, according to God's plan as set forth in the Scriptures, we have got to forsake our sins and believe on the Lord Jesus Christ, i.e., accept him as our Saviour and Lord, have faith in the efficacy of his great sacrifice on the cross for sin and the ordering our lives according to his will. The work of bringing men to repentance and faith is primarily the work of the Holy Spirit. The Spirit works however through human agencies, he uses men and women in reaching others. Thus it is our privilege to be co-workers with God. It is well for us to remember, however, that only as the Holy Spirit works through us will anything be effected. It is for us to see, therefore, in all we attempt to do, that we look to him, put ourselves in his hand, depend upon him. Our sufficiency is not of ourselves, but of God.

People who are given to thought of others, the sick, the sorrowing, the poor, and are seeking in some way to help them, to cheer and comfort them, are usually full of good cheer, of sunshine. If you are thinking of others, trying to help them, you can't help being happy, the joy bells will be sure to be ringing in your own soul. And that is heaven's reward for unselfish love, for the spirit of kindness wherever found. People who are selfish, whose concern is only for themselves are never really happy, and cannot be. Under God's moral government such people always reap the fruit of their own ways and are filled with their own devices. "They reap what they sow." So that if we want to be happy, we have got to be interested in other people, we have got to be seeking to make somebody else happy. Out of selfishness no real true happiness can ever come.

Plan your sermon. Make the plan simple. Follow the plan. Don't stray from it; don't mix things up, and so muddle the minds of the hearers, confuse their thoughts, leave them with no clear definite idea to take away with them. If the sermon is not planned, there will be no order in it: and if there is no order there will be confusion. And if there is confusion, no clear impression will be taken away. It shows a lack of proper training on the part of the preacher, and his unfitness therefore for the pulpit.

## THE LORD'S SUPPER

I partake of the Lord's Supper in obedience to the command of Jesus, "Do this in remembrance of me," and, as an expression of my faith in him as the great atoning sacrifice for sin, for my sin, and the sins of the world, and also of my purpose to regulate my life in accordance with his teachings. A communion service is impressive for several reasons:

1. It brings sin to the front in all its hideousness. Nowhere is it seen in such black colors as in the presence of the cross with the life of that patient sufferer ebbing out in dreadful agony. It was sin that drove the nails into his hands and feet and the spear into his side; he was there through the hands of sinful men, expressive of their deep and bitter hatred of him.

2. It sets God before us also in his infinite justice. Righteousness, we are told, is the habitation of his throne; and in the presence of Calvary we see the righteousness of God upheld, vindicated. The prayer of Jesus in Gethsemane was, "If it be possible, let this cup pass from me," but it did not pass: and it did not, because under the righteous moral government of God it was necessary for him to drink it as the sinner's substitute. Calvary shows, with a clearness which cannot be mistaken, the truth of what the apostle says in his epistle to the Romans: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Sooner or later, under God's righteous government, sin is sure to be punished.

3. It sets forth also God's infinite love for the sinner. It reveals to us the extent to which God was willing to go in his efforts to bring deliverance to the sinner from the guilt and power of sin. The amazing thing here is that this patient sufferer on the cross is the Son of God, his only begotten Son, his well beloved Son. The record is: "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life."

4. It sets before us also the love of the Lord Jesus for us. He was not obliged to do what he did. It was a purely voluntary act on his part. He said: "I lay down my life: no one taketh it from me." We see him here, as the good shepherd, laying down his life for the sheep.

All these elements unite in a communion service. We see sin in all its hideousness: we see justice, inflexible justice in all its

pristine purity and power: we see love also, amazing love, as we see it nowhere else, the immeasurable love of God and of his Son Jesus Christ.

From every communion service, we ought to go away therefore with a deep abhorrence of sin, and the purpose, solemnly formed, to forsake it, to have nothing to do with it. Also with a deepening sense of the fact that we have to do with a God who cannot look with any degree of allowance upon sin, and that if we sin, sooner or later, our sin will be sure to find us out. And we should go away also with a deepening sense of the love of God burning in our hearts, out of which should come a new determination to consecrate ourselves more fully to his service. Thus used the communion or celebration of the Holy supper may be made a source of great spiritual benefit to all who come to it in the right spirit, and who make the proper preparation for it. It is a service that no one should miss,—a service that should be and is greatly prized by all true believers. It is where, in a peculiar, special sense, we meet with the Lord.

The kingdom of Jesus Christ is the kingdom of love, of good will, of kindly fellowship. It stands for all that is true, honest, just, pure, lovely, of good report. Jesus is king of all who love righteousness and hate iniquity,—all who fear God and are trying to keep his commandments,—all who are seeking to make the most of themselves and are trying to help others to do the same. If we are not striving to imitate his example, to walk in his footsteps, to manifest in some way his noble and beautiful spirit in our relations with others, we have no right and cannot truthfully claim to be in his kingdom. It is not what we profess, but what our character and life show us to be. It is a great thing to be in his kingdom, great for ourselves and great for others through us; but a shameful thing to profess to be in it, if we are not. Let us be what we profess to be, or make no profession.

HOWARD UNIVERSITY, NOVEMBER 17, 1931. FIFTIETH ANNIVERSARY  
OF THE FOUNDING OF THE THEOLOGICAL SCHOOL

The founding of a theological seminary may seem to some a small matter; but when we remember what it is correlated to—to the great thought of God, and that its purpose is to train men to understand and to expound the Word of God, the Scriptures of

the Old and New Testament, as the means of saving a lost world, it is seen to be anything but a small matter.

Schools of religion, properly equipped, under the direction of men intellectually and spiritually fitted to lead, are among the greatest possible influences for good. Howard has been fortunate in this respect. It has always been in charge of men whose attainments and Christian character have been such as to command the respect of all. The band of men who founded this Department of the university and who have been in charge of it ever since down to the present, is not only a ground for thanksgiving and rejoicing on this Anniversary occasion: but also, when we look back over the record and see what it has done in the way of training men for the ministry, and what those men have done and are still doing by earnest faithful work for the moral and spiritual uplift of the communities in which they have been located, how much also there is to gladden our hearts, and to make us thankful to God for the founding of this department of the university. I am not going to make a speech, but I felt that I wanted to say just these few words on this occasion; and to congratulate Dr. Pratt upon his able and efficient management of it, as well as upon the beautiful spirit which he has always manifested in all his dealings and relations with the student body as well as with those on the outside.

I am calling at this time the roll only of the deans,—Drs. Reeve, Westcott, Craighead, Ewell, Clarke, Woodberry, Pratt. May the noble succession continue in all the coming years. And may God's richest blessings ever rest upon it, ever enlarging its bounds, ever increasing its influence for good.

The gospel of the grace of God in Christ Jesus, the gospel that lifts him up before the world in all his glorious character, life and work, is what this world needs and must have if it is ever to be saved. It can be in no other way.

The evil of divisions in a church is apparent to anyone who happens to be so unfortunate as to be in such a church. The various factions instead of uniting to carry on the Lord's work, use their time in doing the devil's work. It is a shame and a disgrace.

No wonder the apostle Paul speaks so strongly against the divisions in the church at Corinth. It will cripple any church and seriously if not entirely destroy its usefulness as an agency for good.

Is there a God? the question is sometimes asked. For my part, if I had nothing else to guide me but the facts set forth in the Scriptures about Jesus Christ, they would be sufficient to convince me that there is. In the person and character of Jesus Christ I find all the evidence of a Divine reality. He satisfies my highest ideal of God. There is nothing that can be predicated of God, of our highest conception of him, that cannot be predicated of Jesus Christ. In knowledge, wisdom, power, holiness, justice, goodness and truth, he meets every requirement. I cannot conceive of any god, worthy of the name, as being any different from him or superior to him. He is to me, in the highest sense of the term, God. I accept him as such, I worship him as such, I trust in him as such. There is no soul-hunger, of which I am conscious, which he does not fully satisfy. What he said to the woman at the well of Samaria, will be found to be true by all who receive him, who put their trust in him. "He that drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in a well of water springing up into everlasting life." The source of everlasting life, of every good, is to be found in Jesus Christ. In one place he is spoken of as "the brightness of his glory and the express image of his person." Heb. 1:3. Again we read: "In him dwelleth all the fullness of the Godhead bodily." And again, "In whom are hid all the treasures of wisdom and knowledge." Col. 2:3, 9. Jesus himself said, "He that hath seen me hath seen the Father." To me, it seems perfect nonsense, therefore, to talk of no God in the presence of the majestic figure of Jesus Christ, "towering o'er the wrecks of time," and continuing to rise, century after century, higher and higher in the estimation of the best and noblest in every generation.

As I said before, all the God I need,—the God that answers to my highest conception of Deity, and that satisfies my utmost cravings as a rational, immortal and responsible being, I find in Jesus Christ. I bow down to him, as King of kings, and Lord of lords. I am safe in his keeping, safe under his reign: and everybody else is safe,—the whole universe is safe. I put him on the

throne of my heart and keep him there. I am not in a Godless universe. He lives and reigns. Glory to his Name. Is there a God? Yes. Jesus is God.

If you can't speak well of your church, in the presence of strangers, or outsiders, be silent. It is never a sign of good sense or of loyalty to do otherwise.

With the Lord Jesus Christ, where men stand in the social scale counts for nothing with him. The only thing with him that counts is what you are in personal character and life. It is character with him that counts, and not what you have, what kind of clothes you wear, what kind of house you live in, whether you move in the so-called higher circles or not. When he comes to estimate a man he judges him by the Sermon on the Mount, he thinks of the pure in heart, of the meek, of the merciful, of the peacemakers, of those who are hungering and thirsting after righteousness, who, in the face of persecution hold fast to their integrity. It is his way of estimating men and things that is so much needed in the world today.

The gospel message means the giving of Christ to the world, the lifting him up so that all men shall come to know him, to believe in him, to follow him, to trust him. When we remember what he is, what he stands for, what he represents, what his ideals and principles are, when we think of the beauty of his character, his noble spirit of self-sacrificing love which made him the servant of all: and when, in addition, we think of his death upon the cross and what it was intended to mean to a world lying in sin and misery, we see how important it is that the knowledge of him, and all that he stands for, should be spread abroad in all the world. He sums up in himself all that is best and noblest in character for humanity. His way is the only way to attain peace and happiness, and highest moral and spiritual development. To turn to him with all our hearts, to make a complete surrender to him, is therefore the only wise thing to do.

#### EASTER

The Spirit of Easter is the spirit of aspiration, of higher endeavor, it is an upward urge towards the better, higher and nobler things of life. It is getting away from the things which de-



file, which drag down to lower levels, which tend to efface the image of God within us. It is a call from the heights, from above, to come up higher, ever higher. The true Easter spirit is the spirit that lifts, elevates, ennobles, that keeps us ever pressing on the upward way. In the language of the psalmist, it is that which keeps welling up in the soul, the yearning:

As the hart panteth after the waterbrooks,  
So panteth my soul after thee, O God.  
My soul thirsteth for God, for the living God.

Such it seems to me is the true Easter spirit. May we all be possessed by it, and may it ever remain with us to gladden our own hearts, and to make glad, through us, the hearts of others.

If we commit ourselves to the Lord Jesus Christ and keep in close touch with him, he will bring joy into our souls, will purify our hearts, elevate our thoughts, beautify our character and lives. Our contact with him will have a constantly elevating and ennobling influence over us. To prove the truth of this, all we have to do is to make the contact, to surrender ourselves to his gracious, loving influence. The closer the connection, the more intimate the fellowship, the greater will be the improvement. No one can be much with him, can have him often in his thoughts and not be the better for it. The fragrance of his own beautiful character and life will be sure, in a measure, to be communicated to us.

Salvation means deliverance from sin, getting away from sin, giving up sin, ceasing to sin, which can never take place, will never take place, without our sincere and earnest desire and effort to bring it about. The man who doesn't want to get rid of his sins, who doesn't want to be a better man, will never be. Sin does not drop off from us, relinquish its hold upon us of its own accord. The man who is to be saved from sin, has to be of fixed purpose and in earnest in his effort to get out from under its influence. It is just this, which so many who start out to live the Christian life fail to see. They act as if they expected through some strange influence outside of themselves and whether they want it or not, to break the power of sin over them and set them free. This is all a delusion, however. Only as we want to be free from sin and are working faithfully and conscientiously with that end in view, will any progress be made in the direction of holiness. It is true, we are saved by grace, but there must be the most earnest cooperation

on our part with the Spirit of God. This comes out very forcibly in the words of Peter (II Pet. 1:5-8). "And besides all this, giving all diligence, add to your faith virtue; and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." There is no way of getting away from sin except by earnest, faithful, persistent effort, linked with dependence upon the Holy Spirit. This is a lesson which the sooner we learn, the better it will be for us.

In and of myself I am nothing, but I am in touch with One who is all and in all, who knows the end from the beginning, and who has promised to help in every time of need. Weak, as I am, conscious as I am of my insufficiency, I may go forward, therefore, with perfect confidence of all needed help in every emergency,—in meeting all the duties and responsibilities of life—all its varied and complex problems and trying experiences. Out of the inspired volume we have the clear, strong, unequivocal statement of the apostle James: "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and it shall be given him." And again we read, "Commit thy ways unto the Lord and he will direct thy steps." We cannot fail, therefore, if we avail ourselves of Divine help.

I heard this morning over the radio, in connection with the morning's devotion, Phoebe Cary's beautiful hymn sung,

One sweetly solemn thought  
Comes to me o'er and o'er:  
I'm nearer my home today  
Than I ever have been before.

What a comfort it is, as we go down life's way and as we are approaching the end, to have this sweet hope to cheer us, this blessed assurance of home, sweet home, awaiting us on the other side. And this is not a groundless hope to all who believe in the Lord Jesus Christ and are trying earnestly to serve him. We have his own words to build on. Did he not say: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you.

I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

With this great and comforting thought before us, how much easier to bear it makes the trials, conflicts, difficulties, hardships that we may encounter. It revives our spirit, renews our strength, and fortifies our wills, all along the way, to the end. Let us be sure, therefore, that this great and blessed hope is ours. If there is to be no home-going for us in the Beyond, it will be our own fault. May each one of us be able to sing, and to sing from the heart, Phoebe Cary's beautiful home-looking hymn; may we be able to carry with us as we journey on, this "sweetly solemn thought," "I am nearer home today."

We have heard very much said in praise of John Burrough's poem, "WAITING." It sounds very well to the ear. I have read it over often, but fail to discover anything in it that recognizes the existence of a Supreme Being upon whom we are dependent and to whom we are responsible. We are in the midst of conditions, environing circumstances, great forces, that take possession of us over which we have no control, and which push us on to some inevitable end or destiny. In the second verse we read:

I stand amid the eternal ways  
And what is mine shall know my face.

And in the third verse:

No wind can drive my bark astray,  
Nor change the tide of destiny.

The underlying philosophy here seems to be a kind of fatalism. There is a tide of destiny, and we are upon it, and no wind can change the direction in which we are moving. That is what it seems to say, that is what it does say. It is not true, however, either to experience or to the teachings of the word of God. In Gal. 6:7, 8, we read: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap eternal life." From this, it is clear, that there is no power, forcing anyone irresistibly to move in either one or the other of these directions. The direction in which we go is determined by ourselves, we go the way

that we want to go, that we will to go. We are free and responsible moral agents, and are not in the midst of forces that destroy our freedom. If there is a tide of destiny, and we are upon it, and the direction in which it is moving cannot be changed, then we can no longer be held responsible for what we are or for what we do. This is what some who hold to the mechanistic theory of the universe profess to believe and teach, but it is a cold and heartless belief. The faith that recognizes the existence of a personal God who is in control, who is back of all and over all, and man as a free moral agent holding his destiny within his own keeping, is a faith to live by and to die by.

How great is the difference between John Burrough's "Waiting," and Mr. Whittier's "Eternal Goodness." The one is full of the thought of God as a loving Father, ever mindful of us, ever waiting to do us good, and in whom we may repose with absolute trust.

I long for household voices gone,  
For vanished smiles I long,  
But God hath led my dear ones on,  
And He can do no wrong.

I know not what the future hath  
Of marvel or surprise,  
Assured alone in life and death  
His mercy underlies.

I know not where His islands lift  
Their fronded palms in air,  
I only know I cannot drift  
Beyond His love and care.

How different is the atmosphere here than in Mr. Burrough's poem. In the one God is brought near to us and we to him; it leaves us with a sense of joy, in the consciousness that such a being exists, and with the desire to keep in touch with One so wise and loving.

God cannot be shut out of our thoughts, in however beautiful language we may clothe them, without losing something, which no beauty of language will be able to make up for. The men who think of God, who cherish the thought of him, who set him at the centre of things, are the ones whose personal influence, and the influence of their writings will be most potent for good. Mr.

Whittier is ever beckoning us towards the eternally good One; Mr. Burroughs towards an impersonal something that is pushing us irresistibly towards a destiny in which we seem to have no part except simply to float down the stream of time and eternity.

Some people may find satisfaction in that kind of philosophy of life, but I cannot. No theory of life, of time or eternity, that shuts God out, or destroys man's freedom, can be satisfactory to me. I am on no bark that no wind can drive astray; on the tide of destiny that cannot be changed. I am a free moral agent, under government of a righteous God, and must one day answer for myself.

The task of saving man, of breaking the power of sin over him, and remaking him after the image of Jesus Christ, is a tremendous one, which can be accomplished only by help Divine. If we want to know what that task is, all we have got to do is to look within our own hearts and see what conditions are there, to make faithfully an inventory of what our defects, blemishes, shortcomings, failings are; and then attempt to set our house in order, to remedy our defects, to put away from us the things which are objectionable, that are not pleasing in the sight of God, and note how little we accomplish, how little progress we make, and how little we are really concerned to have things any better. If the task is ever accomplished we have got to be in earnest, we have got to be sincerely desirous of a change for the better, and we have got to keep in close vital touch with God upon whom we must be ever depending for guidance and strength.

Unfortunately, many of us, most of us who profess to be Christians have no real desire to be saved from our sins. We want to be saved, it may be, from the consequences of our sins, but not from sin itself, we want to hold on to most of our sins. And this is why so little progress is made by most of us in the development of a Christly character. There is no real desire for it, and little or no effort put forth in the attainment of it. One thing we all need to learn and lay to heart is that there is no easy way of getting out from under the power of sin and of developing a noble character. Hence the exhortation of the apostle, "Work out your own salvation with fear and trembling." It comes only to those who work, and work hard, and continue to work. No one ever

yet drifted into a noble character and life; no one ever yet rose "on stepping stones of his deadself," except by hard, earnest, persistent work. It is always an achievement brought about by strenuous effort. It is never a matter of chance, of accident, of what is called good fortune. And the sooner we learn this, as professing Christians, the better it will be for us as individuals, and for the kingdom of God on earth. Nothing is so important to the individual and to the world as Christian character, Christian ideals and principles, but these can come in only one way by steady, persistent effort to bring them about. And that is your job and mine, the job of all who claim to be Christians.

The only true philosophy of life is to accept Jesus Christ and obey him, making his ideals and principles our own, and looking to him for guidance and strength in all our dealings and relations with others. To trust him, to lean upon him, to catch his spirit, to follow his example, is the one sure way to peace and happiness. The longer I live, the more I see of life as revealed in human experience, the more am I impressed with the wisdom of opening our hearts fully to the inflow of the great life, the true life, as it is revealed in Jesus Christ. He is, as he tells us himself, "The light of the world: the way, the truth and the life." And the sooner we realize the truth of this, and come under his ennobling influence the better it will be for us.

We, as Christians, should be particularly concerned about growth in Christian character,—in the elimination of evil traits and characteristics or qualities and in building ourselves up in good qualities of heart and mind,—in other words, diminishing the power of sin over us and increasing the power of good over us. We so seldom think of whether we are improving or going back. In the school of Christ there ought to be steady growth in knowledge and in character building, i.e., in the influence which Christian ideals and principles are having over us in shaping our character and life. As Christians we ought to be steadily growing, and yet the thought of growth is one that gives us, as a general thing, very little concern, which ought not to be. The apostle Paul said, "I press on," and that is what we ought to be doing; we ought not to be content to be standing still.

Every sermon should have a definite end in view, and that end should be kept steadily in mind in the preparation of the sermon.

All that enters into its make up should not only have some bearing upon the end, but should tend to make clear what the end is and help to enforce it. I have written this before in this journal, or something like it, but it will bear repeating, because, in so many sermons it is overlooked or disregarded. The result is the value of the sermon or its effectiveness is entirely destroyed or greatly diminished. It is a point that is well worth remembering for the sake of the preacher as well as for his hearers.

I have just finished reading the little volume by Charles L. Goodell, entitled "THE BOOK WE LOVE." It is wonderful, how in every age, God has raised up men of scholarship and ability to defend the Holy Scriptures against the critics and all who have sought to discredit it, to destroy its influence among men as the inspired of God and as the only infallible rule of faith and practice. No book has ever been so assailed, and by such powerful enemies. But it has always come out of every struggle with infidels, atheists, rationalists and all who think they are sufficient of themselves and have no use for God or a supernatural divine revelation to guide them, more firmly entrenched in the confidence and affections of men than ever. The gates of hell have never been able to prevail against it and never will. It will go on conquering and to conquer.

There is an overruling Providence whose purposes cannot be defeated by the machinations of men or devils. Herod wanted to kill the infant Jesus, but failed. Saul wanted to snuff out the life of David, and exhausted all his resources in seeking to accomplish his purpose, but failed. Pharaoh wanted to retain the Children of Israel in bondage and declared that he would never let them go; but they went out just the same, with a high hand and an outstretched arm. God is not an indifferent onlooker in the affairs of individuals or nations. And, if we are wise we will recognize that fact, and shape our course accordingly. We will try to find out what his ways are and go in the direction that he points. To run counter to his ways is simply to court destruction, to end in defeat. Let us listen ever for his voice and obey it.

The spirit of Christ is a spirit of love, a spirit that desires and is ever striving to do good to others, to be of service to others,—it is a kindly, gracious, loving spirit. It is what the kingdom of God stands for, and which we, as professing Christians, should

be ever exemplifying in all our contacts and relations among ourselves and with others. It is a beautiful spirit, and will do more to make Christianity attractive than anything else. This, evidently, is one of the things which Jesus had in mind when he said to his disciples, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." And, for our own sake and for the sake of a world lying in sin and misery, let us heed the exhortation; let us be kind and loving; let us catch the spirit of the Master and carry it ever about with us.

I listened to a song this morning over the radio dedicated to Happy Married Couples. It suggested to my mind the question, Are there many happy married couples? Judging from the number of divorces which seem to be steadily increasing year after year and from what we know of conditions among our friends and acquaintances, there would seem to be good reason for raising the question. As a matter of fact, how many really happy married couples do we know? In many cases they get along, manage to stay together; but are they happy? If they had to choose again would they still wish to cast their lot together? If married people are not happy; if marriage is a failure; if things do not work out satisfactorily, whose fault is it? who is to blame? In nine cases out of ten, it is their own fault. It is because they entered into it without giving due consideration to what is involved in the marriage relation, and without a proper knowledge of each other. It is a very close and delicate relation, and unless this is appreciated by each of the contracting parties, and each one, from the beginning, is bent on preserving it intact, it will be sure to be ruptured, to go to pieces. Each must be watchful: for as Tennyson has expressed it,

It is the little rift within the lute,  
That by and by will make the music mute,  
And ever widening slowly silence all.

A happy marriage is never an accident, but always the result of care, of forethought, of mutual respect and forbearance. It comes only where it is desired and earnestly and persistently sought for. Our married life will be what we make it. It all depends upon ourselves.

A great deal is being said about the kidnapping of the Lindbergh baby, as if the kidnapping of his baby was any worse than



the kidnapping of a baby from the humblest home. It looks as if the crime is not so much in the kidnapping as in whose baby is kidnapped. It is all right, of course, to sympathize with the Colonel and his wife, as it would be with any father and mother under like circumstances; but it is wrong, or rather unfortunate to so express our sympathy as to lose sight of the crime itself apart from the one against whom it has been committed. Kidnapping is a crime of the deepest dye never mind against whom it is committed, and should be dealt with accordingly. It is no worse to bring sorrow to the heart of the Lindberghs than to any other family. The parent-heart is the same everywhere, among rich or poor, high or low.

We celebrated the Communion at our church on Sunday morning,—a service that was instituted by the Lord Jesus Christ and was intended to keep him and his great sacrifice for us ever in our remembrance, and it should have the effect of drawing us nearer to him, into closer, dearer fellowship, and of leading us to consecrate ourselves more entirely to His service. The poet has well expressed the sentiment appropriate to such an occasion in the lines:

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so Divine,  
Demands my soul, my life, my all.

And still again in another of our most precious hymns, "Alas! and did my Saviour bleed," ending with,

But drops of grief can ne'er repay  
The debt of love I owe:  
Here, Lord, I give myself away,  
'Tis all that I can do.

The Communion service is one that we should make much of. If properly prepared for, and entered upon in the right spirit it may be made a source of great spiritual blessing to us, and was intended to be a means of grace, of spiritual uplift and edification. A failure to realize this is one reason why it is neglected by so many; and even those who come, often do so without due preparation of heart and mind, and this is why they get so little out of it. How we should prize the opportunity of thus publicly testify-

ing our love for Christ who made himself of no reputation for us, and for us died the ignominious death of the cross. Let us always be found among those gathered about His table. Let us not forget his own words: "Do this in remembrance of me."

All men need to be saved from the guilt and power of sin. No man can be saved, however, from the guilt and power of sin except through repentance and faith.

(1). He must repent. That is, (a) he must realize the fact that he is a sinner in need of forgiveness. (b) He must make up his mind to forsake his sins. He can't hold on to them and hope for forgiveness.

(2). He must believe in Jesus Christ, must accept him as the great atoning sacrifice for sin. Repentance and faith carry along with them two things,—pardon, and the gift of the Holy Spirit, through whose influence the power of sin over us will be destroyed. Only through his presence and power shall we ever be able to get the victory over indwelling sin. In our own strength we are powerless. Hence, if we are to be saved, we must not only give up our sins, but must be ever depending upon him, looking to him, leaning upon him. There is no other way. We can't save ourselves. And we need not try to fool ourselves in thinking that we can, or that there is some other way. All experience is against such a supposition. The fact is, man never has been able to save himself. Nowhere has such a specimen been found in all his record. If he has ever seriously sought to save himself, the record shows that his efforts have all resulted in failure. What the inspired penman asserts, is literally, absolutely true: "There is none righteous; no, not one. We have all gone astray; we are together become unprofitable." If we are wise, therefore, we will turn our attention seriously towards seeking salvation in the way pointed out in the Scriptures of the Old and New Testament. Only by so doing shall we ever be able to find it.

I listened last evening to a requiem rendered for the dead President of France, whose career was suddenly ended by the bullet of an assassin. The rendition of the requiem was a great performance. It was wonderfully impressive. Never before have I felt so deeply the solemnity of death. It is indeed a solemn thing to die,—it is the going out of an immortal soul to the bar of God

to give an account of its stewardship here with its eternal consequences of weal or woe. Solemn, inexpressibly solemn, it is, if we stop to think of it. And yet, how seldom we do. It is such a common-place thing, that we fail to be impressed by it as we should do. As the thought of death came surging in upon my soul as I listened to the deep tones of the organ and the sobbing strain of the voices in that great performance, I found myself saying, in the language of the inspired record:

“Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.” Ps. 39:4.

And again, “So teach us to number our days, that we may apply our hearts unto wisdom.” Ps. 90:12.

And still again those searching words of Moses in Deut. 32:29:

“O that they were wise, that they understood this, that they would consider their latter end!”

Sooner or later that end is coming to us all. Fortunate it will be for us, if, realizing it, and what may follow it, we turn from our evil ways and lay hold of Jesus Christ by a living faith, so as to be able to say with the psalmist:

The Lord is my shepherd; I shall not want.  
Yea, though I walk through the valley of  
the shadow of death,  
I will fear no evil; for thou art with me;  
Thy rod and thy staff, they comfort me.

With this great assurance to rest upon, solemn as is the thought of death, we need have no fear in meeting him. The same blessed assurance we have also in the glowing, triumphant words of the apostle Paul: “O death, where is thy sting? O grave, where is thy victory. The sting of death is sin; and the strength of sin is the law. But thanks be unto God, who giveth us the victory through our Lord Jesus Christ.” Yes,

“Blessed are the dead who die in the Lord.”

To believe, to believe truly that there is a God, a great Being of infinite power, wisdom, knowledge, love, purity, and that we are his children, that he loves us, is interested in us, is a wonderful asset to take with us through life. The thought of such a Being, firmly planted in the mind, is to put us always on our good behaviour, and to inspire us with courage in whatever we may undertake, however great or arduous. This source of help is always

open to us. To carry the consciousness of God with us, and to rely upon him under all circumstances is an unfailing source of strength. There is nothing to fear; for if we are in league with God, the gates of hell will not be able to prevail against us. We can press forward in the confident assurance that the victory will be ours.

The task of redeeming man, of delivering him from the guilt and power of sin, is a tremendous one. Only as we stop and think of what is involved in it, do we begin to realize how really great it is. How can man be just before God? That is the first part of the problem. How can his sins be pardoned, under the moral government of God which fixes its penalty as death. For it is written, "The wages of sin is death." And, to Adam, God said, "In the day thou eatest thereof thou shalt die."

In order to save man from the guilt of sin, it required the death upon the cross of the Lord Jesus Christ, the eternal Son of God. It is written, "We are redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ." The way having thus been opened for his pardon, in order to break the power of sin over him, the Holy Spirit was given to tackle that phase of the problem. And here is where the greatest difficulty is encountered in the problem of redemption. Anyone who knows anything about the human heart,—how prone it is to evil, how bent it is on having its own way, how deep seated are its evil propensities and desires, will realize at once that it is no easy task to change those conditions, to root out those unlovely traits and set up in the human heart a love for the things that are true, just, pure, lovely and of good report. And yet, that is just what destroying the power of sin over us, means. It is the dying unto sin, and living unto righteousness; it is the putting off the old man with his deeds which is corrupt, and putting on the new man which after God is created in righteousness and true holiness. In other words, it is what is called sanctification, which in our Shorter Catechism is defined, as "The work of God's grace whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness. Redemption from the power of sin is no easy task, and will come only as we yield ourselves to the gracious influence of the Holy Spirit. There will be no getting out from under the power

of sin except where we sincerely desire to be delivered, and earnestly cooperate with the Holy Spirit. It is a difficult, laborious task, but it is worth all the effort we may put into it. It must come, sooner or later, if we hope to make our home with God. For it is written "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie;" but they which are written in the Lamb's book of life.

The true nature or character of our Christianity is seen in the everyday affairs of life,—how we meet them, how we treat them, how we are affected by them. It is how we conduct ourselves in the ordinary, common-place occurrences, that our character is revealed, that we show what our real principles and ideals are. Others will judge us by this standard, and it is the standard by which we should judge ourselves. It is not what we are seen to be on rare occasions that show what we are, but what we are seen to be in the ordinary everyday affairs that confront us. It is easy enough to be on our good behaviour at set times; but they reveal nothing as to what we really are. It is the dominant note in the life that is the true index of character. It is the everyday living that tells the true story.

What old people need, as they go down life's way, are not so much material comforts, not so much to have their bodily wants supplied, though these are important and should not be neglected: but what they need most, and which we should never fail to give, is kindness, loving attention, affectionate regard. Such treatment will mean far more to them, and will add far more to their happiness than any amount of creature comforts with which you may surround them. Let us be kind to the aged; let us be sweet and gentle to them; let us make their pathway radiant with the sunshine of smiles and gracious loving words as we meet and greet them. We are too apt to think, e.g., in regard to our own aged parents, that if we supply their physical wants, see that they need nothing, that we are doing all that can be reasonably expected of us, but in this we are mistaken. Such things we ought to supply, but our duty does not end there. What they need most of all, what they crave most of all, especially in their declining years, as age creeps on, is personal, loving attention. Nothing that we

may do of a material nature, however lavishly bestowed, will compensate for, or make up for our failure in this respect. It is love that they need even more than food and raiment. And it is love that they ought to receive at our hands. Let us think more than we do of the old people, and do more than we do to lighten their burdens, to cheer and comfort them by our thoughtfulness and loving consideration of them. The road towards the end is made smoother for them by our loving attention.

Last sabbath morning in our church was the regular time for the celebration of the Lord's supper. It occurs on the second Sunday in every other month. Last sabbath, however, being Mother's Day, instead of allowing it to pass, and taking the subject up on next Sunday which is the time in our church for the baptism of children and which would have been a very appropriate time for a discourse about mothers or to mothers, the sermon preached by Dr. Taylor was devoted almost entirely to the thought of Mother's Day, with very slight reference to the purpose for which we had met,—the commemoration of the love of Jesus as exemplified by his death upon the cross, and set forth in the holy supper. No one thinks more highly of Mother's Day than I do, though unfortunately, it has been now too largely commercialized, used by the florists and publishers as a means of money making, taking advantage of a beautiful sentiment to overcharge people for their products. As highly as I think of the day, there is no reason, however, so far as I can see, for putting it in the place of services appropriate for a communion season. Especially was this true in the case of our own church: for the day was celebrated by the Sunday school in the morning, and in the afternoon by a joint meeting of the Temperance Society and the Young People's Society of Christian Endeavor. So that the day was not slighted. There was, therefore, as I said, no reason why it should have been substituted for the regular morning service, especially, as it happened to be our communion service. The celebration of the Lord's Supper should be kept sacred. No other service should be allowed to interfere with it or intrude upon it. The effect of attempting to cover two subjects in one service in this case was to prolong the exercises greatly and to divert attention from the purpose for which we had come and which, in our Covenant Meeting and Preparatory service, we had been told to look forward to. The

communion service should be short, simple, tender, inspiring, uplifting. All that enters into it,—the sermon preached, the hymns sung, the prayers offered, should all combine to centre attention upon Jesus and his great redemptive work: for, in the institution of it, he said, "Do this in remembrance of me:" Not of your mothers, proper as that might be at the suitable time. This is his service to be kept in remembrance of him. Let us remember this and allow nothing else to intrude upon it. A talk about mothers can wait for another time.

All crimes are provided for under the law, or should be. And when committed, the penalty affixed to them should be executed only by the properly constituted officers of the law, never by self-appointed executioners. This principle should always be adhered to, should never be surrendered. The moment it is done, we relapse into barbarism, cease to be a civilized, a law-governed community. It doesn't make any difference how grievous the offence may be, how heinous the crime, it must be handled only by the organized forces of society as represented by the civil authority, and never by private citizens. When we enter civil society we surrender our right to redress our own wrongs; we pledge ourselves to be law abiding, to take our grievances to the civil court, and to abide by its decision. That is the difference between civilization and barbarism, between a civilized community and one that is not. How greatly we need, especially, in this age and at this time, to have this fact emphasized, and to train the young people who are coming up, and who, by and by, will be the men and women in control, to accept and to hold sacred that principle of respect for law; never to take the law into their own hands, but always to wait for the due process of law. It is because this great principle, which is fundamental to all good government, has been overlooked, disregarded, ignored, that mob violence has become so widespread, why so many persons have been and are still being lynched. Never, under any circumstance, is the private citizen to take the law in his own hand. When every man is a law unto himself, civil society ends and anarchy begins.

We need to cultivate more than we do the spirit of cooperation. By which is meant the disposition to join in and lend a hand in furthering any good object that may be undertaken. We may

not be able to do much, but however little it may be, the spirit of cooperation dictates that we should do it. It is so easy to stand off and do nothing, or simply to criticize, which accomplishes nothing and helps in no way. How much better, if the object is a worthy one, to do our bit, and be glad of the opportunity to help, to cooperate, to lend a hand. It is in this way that every good cause is helped, every worthy object is promoted. Cooperate! cooperate! is the watchword that we need to keep ever before us. In the church, e.g. an effort may be started by the trustees to raise a little extra money to tide over the summer months, the vacation season when many of the members are away, and when the collections are small. Your attitude towards such a move may be one of indifference, or of opposition. You may say, I pay my dues and that is all I am doing to do. It may be true that you pay your dues; but there are many who do not, and yet the expenses go on just the same during the vacation months, and they must be met. Although you may pay your dues, in an emergency like this, it won't hurt you or impoverish you to cooperate in raising this fund, even though it may involve a little sacrifice. Be always ready to cooperate. If an effort to carry out some good or worthy project fails, let it not be from lack of cooperation on your part. You may not be able, as I said, to do much, but your little will help to accomplish the result.

Real happiness is to be found only in the pursuit of those things which help to make us better men and women, purer, nobler in character and life,—in things which tend to develop in us a spirit of helpfulness, the disposition to be of service to others. The simple fact is, the only people who are really happy are those who are living unselfish lives, those who have caught the spirit of the Christ, who came, not to be ministered unto, but to minister and to give himself for others. There are multitudes of people who are seeking for happiness, but fail to experience it, because they are seeking it in the wrong way. It can never come as long as they are under the domination of a self-centered, and self-seeking spirit. Only as we get away from self may we expect to find it.



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