

THE WORKS OF FRANCIS J. GRIMKÉ

Edited by
CARTER G. WOODSON

Volume II
Special Sermons

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INTRODUCTION

Dr. Grimké was an exceptional minister. Few ministers of any race ever exercised more care than he did in figuring out beforehand what he desired to say and how he should say it. It may be that his language was not always ornate, or strictly literary, as some would say. At times he may have been considered illogical or inconsistent; but most assuredly he was always boldly militant in facing what he considered an undesirable situation or an intolerable evil. Reading his utterances today, a stranger may wonder whether or not he realized the gravity of what he was saying and doing. Yet he always put first in writing anything of importance which he desired to express publicly, even his prayers. The best key to the understanding of his position is to bear in mind that he was fearless before evildoers. He had the courage to stand up for the right as God had given him to see the right. Dr. Grimké was the servant of the truth, the whole truth and nothing but the whole truth. He questioned and denounced the conduct of anyone, regardless of his influence or position.

Dr. Grimké's sermons, like his addresses, deal courageously with the problems of life. While he occasionally delivered an address on national affairs in their bearing upon the Negro race, he spent most of his time enlightening the public as to the standard of righteousness as revealed in Jesus of Nazareth and showing by the examples of the real followers of the Great Nazarene how this life could be made abundantly happy and beautiful.

Dr. Grimké took his calling seriously. He believed that in thus becoming the spiritual adviser of the people the pastor assumed a great responsibility. He had to teach by both precept and example. In order to teach the truth he had to apply himself diligently to the study of the Scriptures and to the study of the people unto whom he had to minister. Efficient service in this high calling could not be rendered by the hit-or-miss method. The minister should be well trained and upon that training should be based progressive mental growth in order to grasp the meaning of men and measures.

Dr. Grimké realized, moreover, that his life in the community in which he lived counted as much as his preaching. He had no incli-

nation toward pretense or sham. He made his life a shining example wherever he lived. During his three score years of service in the District of Columbia no one could point out any flagrant offense chargeable to his account. There was therefore no lesson which he could not bring before his people, no duty that he could not urge upon them, no improper conduct which he could not fearlessly censure, for the people of both races gladly and loudly acclaimed him as an upright man.

In his sermons Dr. Grimké started with the children. The adults are what they are mainly because of the training they had in childhood. To have an ideal church, then, there must be ideal children growing up in the church. The pastor as the leader of the flock must set the standard for the children and show them how to begin early to walk in the way everlasting. As a pastor then he had as much to say to the children as he did to their parents. His church made as much provision for Christian training of the children as it did for the edification of the souls of their parents. All the young people's societies found in modern Christendom were in vogue at the Fifteenth Street Presbyterian Church, and during the summer there was provided for them a daily Bible School.

And even in those sermons directed primarily to the members at large, Dr. Grimké never lost sight of the children. Their elders were constantly reminded of the influence exerted upon the young people who had no standard to which to make their lives conform but what they found among their elders. Into discourses on such serious matters as marriage and divorce, he put much to guide them along life's pathway, and he delivered special sermons on the training of young people. Dr. Grimké was especially interested in temperance and the blighting effects of intemperance on persons who became thus afflicted when young.

Because of his interest in keeping mankind away from evils like intemperance, Dr. Grimké was a fearless and constant critic of those who advocated the abrogation of prohibition. His exhortation of President Franklin D. Roosevelt for his part in repealing the Eighteenth Amendment is characteristic of Dr. Grimké's fearlessness in attacking evil-doing in high places. Just as he censured those who fought for the return of the legal use of liquor he highly praised as Christians those who agreed that the evil is a great menace which every Christian is morally obligated to fight. In many respects Dr. Grimké functioned during his day as did one of the prophets of old.

His concern for the youth explains his unfailing interest in education as attested by his service to the local public schools and to Howard University as a member of its board of trustees. As a rule he never neglected the opportunity to talk to children. Many of the discourses herein published were delivered on various occasions before the instructors and students of schools and colleges. Early in his career he delivered series of lectures at Hampton and Tuskegee, and he frequently served Howard University in this capacity as long as he was active. In his will he provided that a part of what he left should be used to promote the education of the youth through scholarships left to Lincoln University and in the name of his mother Nancy Weston Grimké.

I. THE TRAINING OF CHILDREN AND KINDRED SUBJECTS ¹

1

*Train up a child in the way he should go, and when he is old,
he will not depart from it.*—PROVERBS 22 :6.

These words are addressed particularly to parents; and the task to which they are summoned is second to none in point of interest and importance. The problem which it presents is, perhaps, the greatest of all problems—that of properly directing or superintending the development of a human soul. It is a task that is fraught with the most solemn duties and responsibilities.

The coming of a child into the home is a great event. Only those who have felt the thrill that comes from the consciousness of parenthood can appreciate the greatness of the event. It opens up new springs of joy, and sets into operation influences that the home will never be able ever afterwards to shake off. Some of you, perhaps, have read a little poem by Mrs. Emily C. Judson entitled, "My Bird."

Ere last year's moon had left the sky,
A birdling sought my Indian nest,
And folded, oh so lovingly,
Her tiny wings upon my breast.

From morn till evening's purple tinge
In winsome helplessness she lies;
Two rose leaves with a silken fringe,
Shut softly o'er her starry eyes.

There's not in India a lovelier bird—
Broad earth owns not a happier nest,
O God, Thou hast a fountain stirred,
Whose waters never more shall rest.

This beautiful, mysterious thing,
This seeming visitant from heaven,
This bird with the immortal wing;
To me—to me Thy hand has given.

¹ Delivered July 22, 1888, and November 16, 1919.

The pulse first caught its tiny stroke,
 The blood its crimson hue from mine;
 This life which I have dared invoke
 Henceforth is parallel with Thine.

A silent awe is in my room,
 I tremble with delicious fear;
 The future with its light and gloom,
 Time and eternity are here.

Doubts—hopes, in eager tumult rise,
 Hear O my God; one earnest prayer!
 Room for my bird in Paradise,
 And give her angel plumage there.

All who are parents can, in a measure, enter into the feelings of this mother. We have all felt the joy—the great, glad, strange, new joy which comes into the heart when for the first time the voice of infancy is heard in the home. But how many of us have recognized in that same glad hour, the no less important, yea, the vastly more important fact, of the solemn duties and responsibilities that thereby devolve upon us? How many of us have stopped to think of the nature of the new relation into which we have thus been introduced in all its length and breadth and depth and height?

There is in this thought of parenthood much to make us glad; but there is in it also that which should solemnize the heart and put a seriousness into life such as scarcely anything else is fitted to do, for as Tupper has expressed it: while

“A babe in a house is a well-spring of pleasure, a messenger of peace and love;
 A resting place for innocence on earth; a link between angels and men;
 Yet it is a talent of trust, a loan to be rendered back with interest.”

And this is the thought which I desire particularly to emphasize this morning, to help us to feel the seriousness, the deep solemnity, the awful weight of solemn responsibilities which rest upon us as parents.

I. Notice the nature of the being, which, as parents, we have dared invoke! How helpless is a little infant as it lies upon its mother's breast! In bodily frame how frail! A little cold, a breath of poisonous air, and it is gone. And yet within that deli-

cate casket is a something which has upon it the stamp of immortality, which nothing can destroy.

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 amid the war of elements,
The wreck of matter and the crash of worlds.

According to God's word, one day the heavens are to pass away with a great noise, the elements to be dissolved with fervent heat, and the earth and the works therein are to be destroyed. In the 102nd Psalm we read,

Of old didst Thou lay the foundation of the earth ;
And the heavens are the work of Thy hands.
They shall perish, but Thou shalt endure ;
Yea, all of them shall wax old like a garment ;
As a vesture shalt thou change them, and they
shall be changed.

When this is to take place, we do not know. It may be tomorrow, or it may not be for a million millenniums: but when it does take place however far removed in the future, one thing we are sure of, the little infant lying there, bone of our bone and flesh of our flesh, will be somewhere in this vast universe. That which has been called into being is never to die, but is to go on living forever and ever. It is not like the little flower out in the garden, drinking in the sunlight and turning up its face of beauty in glad welcome to us, and filling the air with its fragrance. It is not like the birds that fly in the open firmament of heaven. It is not like the fish that swim in the sea, or like those glowing orbs that look down upon us from the infinite expanse, in whose leaves, as Byron has expressed it, "we read the fate of men and empires." No: unlike all these is the little new-born infant that you can hold on the palm of your hand, and that seems like a mere speck on the bosom of creation. All these things shall pass away. The time is coming when not a vestige of them will remain: but not so with that little thing that lies wrapped up in the cradle, and whose voice so thrills our hearts with joy. It has come to stay. It can never again relapse into nothingness. Time and eternity are here. Henceforth that life, which we have dared invoke is to run parallel with the Infinite life. Do we grasp the thought? Parenthood with us means a very different thing from parenthood in the sphere of the inferior animal creation. No such wide, indefinite, yea,

infinite sweep of being lies beyond it there; no such fearful and glorious word as immortality stands written over the portal of the opening life. This Addison brings out in the lines:

It must be so—Plato, thou reasonest well—
 Else whence this pleasing hope, this fond desire,
 This longing after immortality?
 Or whence this secret dread and inward horror
 Of falling into nought? Why shrinks the soul
 Back upon itself, and startles at destruction?
 'Tis the Divinity that stirs within us;
 'Tis Heav'n itself that points out a hereafter,
 And intimates eternity to man.

Such language has no meaning in that lower world of life and being. That which comes from the act of generation there, lies outside of the circle within which we are moving. We are immortal beings; we shall outlive the stars.

II. Notice, the child which, as parents, we have called into being is not only to live forever; but one day it must answer at the bar of God. It is a responsible being. It is endowed, not only with immortality, but with that equally glorious and fearful power of moral accountability—the power of saying to God Himself, I Will Not—the power of self direction, of independent volition. That power means ultimately, either life or death, eternal weal or eternal woe, according as it is exercised. There is something startling in the thought that we have started into being a soul that may be forever miserable. Tennyson expresses the hope that ultimately it may be well with all.

O, yet we trust that somehow good
 Will be the final goal of ill—
 To pangs of nature, sins of will,
 Defects of doubt, and taints of blood;
 That nothing walks with aimless feet;
 That not one life shall be destroyed,
 Or cast as rubbish to the void,
 When God hath made the pile complete;
 That not a worm is cloven in vain;
 That not a moth with vain desire
 Is shrivelled in a fruitless fire,
 Or but subserves another's gain.
 Behold, we know not anything;
 I can but trust, that good shall fall
 At last—far off—at last—to all,
 And every winter change to spring.

This, however, is only a hope with nothing in the word of God to support it. There, we are told, there is to be an eternal separation between the good and the bad; and that the fate of the one is to be very different from that of the other.

III. Notice, the life which, as parents, we have dared invoke, is in a state of transition and of probation. It is to remain here only a day, as it were, and yet during that day, its whole future is to be determined. The direction that is given it here, is the direction in which it will continue to move forever. If it is set right here, it will continue to go right hereafter; and, vice versa, if the bias that is given to it here is wrong, it will continue to keep that bias forever. Whatever is done to shape its future must therefore be done here and now.

Thus, you will perceive, to mention no other characteristics, that the calling of such a being into existence, a being that is never to die, that may be eternally miserable, and whose destiny must be determined during this brief and fleeting existence, is by no means a light or trivial matter; but one that should weigh heavily upon our hearts and minds. By and by, when the books are opened, when all shall be called upon to render up their account, what if among those who shall go away into everlasting punishment shall be found the child of our bosom—the child for whose existence we are responsible? How dreadfully we shall feel to think that we were the means of starting that life into being that must now be forever miserable!

I am calling this to our attention not for the purpose of harrowing up our spirits, of bringing sorrow to our hearts by opening up possibilities so dreadful, but in the hope of thereby arousing us, as parents, to a sense of the solemn duties and responsibilities that we take upon ourselves as such. We should remember that we alone are responsible for the new presence in the home that has come to gladden our hearts. No one else has had any hand in the matter. It is the result of our own voluntary act. The child owes its origin directly to us; without us it never could or would have existed. It is, in no sense, responsible for its own existence. It was not consulted and in no way had anything to do with its coming. It is here through us, and us alone. Whatever may befall it therefore, in this world or in the world to come, may, in a measure, be traced to us as the source or fountain of its being. We owe it therefore a duty. Our work is not done when

we have launched it on the boundless and perilous ocean of life. What is to become of it? Into what is it to develop? What is to be its final destiny? are questions in which, as parents, we ought to be interested; are questions for which we shall one day answer at the bar of God; are questions, in a sense, in which we are all interested, whether we are parents or not; because the development of the child is bound to effect, in one way or another, the whole complex life of which we are a part. The State is interested in it. It is interested in good government, and, therefore, in the character of its citizens. It is interested in seeing that they are intelligent and virtuous; that they do not develop into criminals and vagabonds. The community is interested in it. Your next door neighbor is interested in what your child is to become, as you are interested in what his child is to become; because the children act and react upon each other: and, by and by, what they are will determine the character of the home, of the community, of the State, of the nation. No one, however, ought to be so deeply interested in these questions as the father and mother, for, in addition to the interest which they should feel in good government, and in the moral welfare of the community, they are directly, in a sense, which is true of no one else, responsible for the existence of the child; and, therefore, not only for its own sake, but also for the sake of others who may be affected through contact with it, they are bound to watch over it, and care for it, to see that it is surrounded by such influences as will tend to make it a credit to itself and a blessing to others. God will not permit us, be assured, to evoke a life and then abandon it, or leave it to be moulded by any and every kind of influence it may chance to meet, with impunity. We owe it a duty; and for the faithful performance of which, He will hold us to a strict account.

This duty lies in two directions, growing out of the dual nature of the child, as animal and spiritual. It has a body, and it has a soul. Looked at from the bodily side, it must be fed, clothed, sheltered, its health looked after. Its very existence depends upon these things; and yet, it is in no condition to help itself. In these respects it is, at first, absolutely helpless, absolutely dependent.

That it is the duty of parents to look after the physical necessities of their children until they are able to care for themselves, is everywhere recognized. Where there is a failure, in this respect, it always brings down condemnation upon the head of the guilty

party. Fortunately, however, so strong is the tie binding parents to their children that no external stimulus is necessary, as a general thing, to secure the performance of this duty. Once in a while, we hear of parents abandoning their children; but it is the exception and not the rule. Most parents are willing to make any and every sacrifice for the physical comfort of their children. We may be sure, that nothing but a cruel and inexorable law forced the parents of Moses to lay their little treasure in the ark among the bulrushes to perish in the water or to be devoured by the monsters of the Nile. The story of Hagar, in her wanderings in the wilderness, and of the agony which filled her soul when she saw Ishmael suffering for want of water to quench his thirst, and of the joy which afterwards filled her heart when the spring of water was revealed to her and the life of her darling boy was saved, is also familiar to us all. These are types of the universal parent-heart of the world. The physical necessities of children are not likely to be forgotten by parents.

The child, however, is more than body. It has also a soul which thinks, and feels and wills. The body is the smallest, the least important part of it, in a sense, it is no part of it at all. That in which personality resides, and which constitutes the real self or ego, is the immortal essence, the soul. It is the soul that distinguishes it from the brute creation. It is the soul that links it with life beyond; it is the soul that enables it to apprehend the Infinite, and to hold communion with God. In a word, it is in the soul that we must look for all that is most characteristic and glorious in man. So that while it is our duty to look after the physical welfare of our children, a very much higher duty confronts us on the threshold of the new life—the duty of caring for their soul-wants.

And, it is just here where most parents need to be stirred up. On the lower plane of the animal life, as it pertains to bodily wants, they are constantly thinking about their children and laboring for their good, or supposed good; but on the higher plane of the spiritual life, in all that pertains to the betterment of the soul, in its present and future state of existence, they scarcely give it a thought in the great majority of cases:—forgetful of the fact that the best interest of their children, both here and hereafter, is not dependent upon the answers given to the questions: What shall they eat? what shall they drink? wherewithal shall they be clothed?

but upon the opportunities that are afforded them for growth, for development as rational immortal creatures who must one day answer at the bar of God. Until, as parents, we come to realize the superiority, the transcendent superiority of the spiritual over the material—until we come to regard our children, not merely as so many bodies to be fed, clothed, sheltered, but also and, particularly, as immortal spirits to be trained for usefulness here, and for a glorious future beyond the grave, we shall not be in a condition even to appreciate much less to discharge the high duties and responsibilities devolving upon us.

Unfortunately, we are all, more or less, under the influence, consciously or unconsciously, of a gross materialistic philosophy which seeks to exalt the body at the expense of the soul—to treat man merely or chiefly as an animal instead of as a rational spirit. We see traces of this tendency everywhere—in the universal greed for wealth; in the willingness to sacrifice everything that makes life worth living—character, honor, self-respect, in seeking to attain it; in the love of display; in the time and attention that is given to the adornment of the body, to the decoration of the home, and to things which minister simply to the physical part of our being. We see it in the stress that is laid upon what comes on the table, in the desire for rich foods and all kinds of delicacies; in the high living and plain thinking or no thinking at all, that is, alas, so widely prevalent today; we see it in the kinds of pleasure that are most sought after. In fact, in almost everything about us.

Did you ever stop and think, as you have looked out upon society, upon its multiform activities, upon what is going on everywhere, of how nearly everything has to do with man's bodily wants? Take this city, e. g., and go up and down its most important business streets, of the hundreds of stores along them, except here and there where you happen to come across a bookstore, or a newsstand, or a printing establishment, which implies the existence of a mind that thinks, everything has reference to his body. The articles that are sold and the business that is done contemplate man as a mere animal organism to be fed and clothed and sheltered and ornamented. You will find grocery stores, drygoods stores, clothing stores, shoe stores, hardware stores, china stores, jewelry stores, insurance and real estate offices; you will find hotels, restaurants, eating houses. And what is true of this city is true of all of our cities. All the great business enterprises—commercial, manu-

facturing, agricultural have reference to our bodily wants. It is the physical man that has overshadowed everything else, and that holds the chief place today in the world's thought.

It is not surprising therefore, when, as parents, we come to think of our children this same materialistic tendency which exalts the body above the soul, should assert itself. That this reverses the true order of things, however, is evident. A sound philosophy, based upon man's nature as a rational, responsible, immortal creature, requires the very opposite. By this, I do not mean that we are to be indifferent to the physical well being of our children. All that we can do for them in this line it is our duty to do. The home, in its physical make-up, should be just as pleasant and attractive as possible, and the food and clothing which we provide should be just as good as our circumstances will permit. But when we have done all this—when we have cared for their bodies, don't let us imagine that we have done all, or, that we have done the most important part of our work. Our children have a higher nature and higher wants which should also claim our attention. On the soul or spiritual side of their natures they have great possibilities for good or evil. And, be assured, they are not going to remain where they are today. They are bound to develop, and to develop either for the better or for the worse. Which shall it be? That is a question which, to us as parents, is vastly more important than the question as to the kind of house they shall live in, or the kind of food they shall eat, or the quality of the clothes they shall wear. If either is to be neglected, better, infinitely better, is it to give a little less time and attention to bodily comforts than to neglect the culture of the soul. One of the poets has said,

Be noble—that is more than wealth.

Do right—that is more than place.

And so it is. It is a great deal better to give our time to teaching our children to be noble—teaching them to do right, than to neglect that part of their training in order that we might accumulate wealth, and thus be able the better to minister to our own and to their bodily wants and comforts. The plainest food, the coarsest clothing, the smallest shanty with a good character, with right principles, with a pure heart, are preferable to the richest food, the most costly apparel, and the most elegant abode, without them.

“Better is the poor in his integrity,” as the good book tells us, “than he that is perverse in his ways, though he be rich.” And also, “A man’s life consisteth not in the abundance of the things which he possesseth.” Hence the exhortation, “Labor not for the meat which perisheth, but ~~for~~ for the meat which endureth unto everlasting life.” The getting of the meat that perisheth is not to be made the great aim of life. And, for the simple reason—we are more than flesh and blood. We are immortal beings and, therefore, will outlast all these things. To the immortal spirit within our children, we are therefore mainly to address ourselves; and to the right development of this immortal spirit everything should be made subservient. The getting of wealth, the surrounding ourselves with material comforts, important as it is, is a very small matter in comparison with this.

If we act upon any other principle; if the spiritual in our children—the things pertaining to their best interest as rational immortal creatures—are not kept paramount to all merely material considerations, we shall not only fail to do our duty by them, but shall give them a development that will ultimately end in shame and misery. Let us beware of emulating the example of Lot, whose short-sightedness in this respect told most disastrously upon his family. When the time came for him and Abraham to separate because the land was not sufficient to contain them both, Abraham said to him, “If thou wilt take the left hand, then I will go to the right, or if thou depart to the right then I will go to the left.” The record is, “Lot lifted up his eyes and beheld all the plain of the Jordan that it was well watered everywhere. Then Lot chose him all the plain of the Jordan. And Lot journeyed East: and they separated themselves the one from the other. Abraham dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent towards Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly.” Here was a man who played the fool, who showed how little he understood what his duty, as a parent, was. When he came to decide the question as to where he should dwell, he is influenced purely by business or material considerations. He was a shepherd by profession, his property consisted largely of flocks and herds; and when the opportunity was given him of going to the right or the left, he selected the valley of the Jordan, rich in pasturage and springs of water, as best adapted to cattle raising.

He would be more likely to increase in wealth in that region than in any other: and so would be able to make his children more comfortable while he lived, and leave them a larger inheritance when he died. His choice of a location to settle in would have been all right, had it not been for one thing. Unfortunately, that region though favorable to his cattle and his pocket, was the worst possible one in which to rear a family. It was the region of Sodom and Gomorrah—the region of the worst possible influences. The people there, we are told, “were wicked and sinners before the Lord exceedingly.” And yet, knowing this it is wilfully, deliberately selected as a place of residence. With what result we all know. Some of his daughters contracted marriage with some of these wicked men, and were involved in the destruction of the cities. It would have been better, far better for him to have selected a less fertile region, with the prospect of increasing less rapidly in wealth, than to have exposed his children to such dreadful moral influences.

Any fool might have seen that, we are apt to say, and yet such is the absorbing and blinding power of material interests that either he did not see it or, if he saw it, he was not sufficiently impressed to be controlled by it.

While blaming Lot, are we doing any better? There is reason to believe, there is a great deal of the same kind of folly still in the earth. If not exactly in the same way we are all, more or less, doing the same thing—sacrificing the higher to the lower, the soul to the body, the spiritual to the material, the evil effects of which may not at once be apparent, but will be sure to be seen sooner or later. In the case of Lot everything at first seemed to move on all right; but by and by he had the mortification of seeing his daughters, one by one go out of his home to become the companions of these dissolute and abandoned men; and when the smoke of that city went up like the smoke of a great furnace, he had the sorrow of knowing that in it were those who were bone of his bone and flesh of his flesh, and who might have been saved from so dreadful a fate had he been a wiser father.

Our responsibility as parents is not only great; but it is mainly in the direction of the moral and spiritual development of our children. It is a responsibility that lays us under solemn obligations to see to it that, as rational, immortal creatures, they are properly trained for life here, and for the greater life beyond.

If our children grow up depraved, immoral, vicious, a disgrace to us and themselves and a curse to society, be assured, we shall not escape condemnation; we shall be held responsible for it unless we have done all in our power to show them the better way. It is a crime, and a crime of the deepest dye, for parents to bring children into the world with the dreadful possibilities of eternal misery before them, conditioned upon character and life here, without doing everything in their power to insure them against so fearful a destiny. I trust that all of us realize this, and that, as parents, it may be the solemn purpose and determination of all of us to address ourselves earnestly to this great and important task of rightly training our children morally and spiritually. Whatever else we may fail to remember, let us not forget that in every child is an immortal soul that must one day stand before God in solemn account; and that that account, with its eternal consequences of weal or woe, will depend very largely upon the interest which we take in shaping its future. It is as Tupper has expressed it, "A talent of trust, a loan to be rendered back with interest."

And yet, alas, how careless, careless many parents are today; how little they seem to be concerned as to what is to become of their children—into what kind of men and women they are to develop. They are allowed to do very largely as they please, to have their own way. There is little or no parental supervision or direction.

If there ever was a time when a note such as I have been sounding here this morning was needed, it is now! now! now! Let us hope that it has not been sounded in vain; let us hope that soon a very decided change for the better will set in; that soon such a sense of parental responsibility will take possession of all parents as to make each home a center of the best and noblest influences.

2

In my last sermon I spoke on the solemn duties and responsibilities resting upon us as parents, and of the deep interest that we should all feel in the proper development and ultimate destiny of our children. This morning I want to speak more particularly of those influences upon which the future of our children will mainly depend. These may be included under two general heads,—heredity and environment.¹

¹ Delivered July 29, 1888, and January 18, 1920.

Under the first of these, the fact to which I desire to direct attention is, that our children will depend, in a measure, upon what they derive from us by inheritance. This implies that something is transmitted; that something goes down from father to son, from mother to daughter, from parents to children in the very process by which life is generated. Exactly how this is effected we do not know. Science has not yet fully mastered this subtle and mysterious law of transmission; but that there is such a law is attested by abundant experience. One eminent authority says: "The transmission of characteristics of species and race is admitted by every one who deals with the body or the soul. Nobody fears to admit within these lines the fatality of birth. It is thus that every historian refers to the national character in explaining the events in the lives of a people, recognizing its persistence and pronouncing the consequences often inevitable. The French of today recognize themselves in the portrait of the Gauls drawn by Julius Caesar. The modern Greeks are, in many respects, the same as those whom Demosthenes addressed." Another has said: "We cannot tell where our money will go when our fingers let up their clutch upon it. But much of our own life, beyond doubt, goes into the life of the child; and certain tendencies,—physical, mental and moral abide in it. Heredity in law may be very precarious, but heirship in nature is more fixed than that of primogeniture in the oldest country."

To unfold to you the nature of this law; and how parents ought to be affected by it is my purpose this morning. The law seems to be this: Like produces like. What we are, our children are likely to be. The child resembles the parents. This resemblance is:

(1). Physical. Physically parents reproduce themselves in their children. The child inherits a constitution and physique similar to those of its parents. What is characteristic in the parents will be almost sure to reappear in their children. It is under the operation of this law that children resemble their parents in features. The face of the child betrays the father or mother. In some cases the resemblance is more striking than in others, but in all, in a measure, it may be recognized. Sometimes one, sometimes a number of characteristics may reappear. The likeness may be in the color of the hair or eyes or the shape of the nose, mouth, chin, in the general contour of the head, or in some other peculiarity, such as hair moles, birth marks, etc. The resemblance may be to the father or mother

or to both; or still more wonderful may go back a generation and produce some peculiarities in the grandfather or grandmother, or even step aside to some collateral relation.

Under the operation of this law even accidental defects have been known to repeat themselves. A father, e. g., who lost a piece of his collar bone in a surgical operation, had a daughter afterwards who exhibited the same defect; and another who lost in battle the little finger of his right hand, afterwards married and raised a family of children every one of whom had the same defect; in still another instance for three generations the useless appendage of a sixth finger and toe continued to reappear.

Under the operation of this law diseases also descend from parents to children. I do not mean by this, that diseases fully developed, are transmitted, but that certain tendencies or predispositions are inherited, from which they inevitably result or in such a large number of cases as to make it almost certain. Dr. Andrew Combe, in his *Principles of Physiology*, says: "If the brain possess from birth a freedom from hereditary taints and imperfections, and have acquired no unusual susceptibility from injudicious treatment in infancy, it will withstand a great deal in after life before its health will give way. But, if on the other hand, either it inherit deficiencies or early mismanagement have subsequently detailed upon it unusual proneness to morbid action, it will give way under circumstances which would otherwise have been perfectly innocuous to; and, accordingly, it may be truly said that the most powerful of all causes which predispose to nervous and mental diseases, is the transmission of a hereditary tendency from parents to children, producing an unusual liability to the maladies under which parents have labored." It is in this way that leprosy, so common in the time of Christ in the East, is transmitted. The children of leprous parents are sure to become lepers in turn. In the same way consumption or the tendency to pulmonary troubles is transmitted. Whole families have been known to die with consumption for successive generations. The tendency to gout, scrofula, rheumatism, deafness, blindness or other affections of the eye, such as near- or far-sightedness, is also transmitted. Longevity and fecundity are also known to be hereditary. There are families, in which for years, long life has been the rule; and others that have been characterized by a numerous posterity. Sir William Herschel was one of a family

of twelve. He did not marry until he was over fifty years old and had only one child, but that son, Sir John Herschel, was the father of eleven children.

What is true of bodily traits and characteristics is also true of mental traits and characteristics. In these respects the child also resembles the parents. Parents reproduce themselves in their children. What they are in mental makeup their children are likely to be. A higher grade of intelligence in the parents, is likely to be followed by a higher grade of intelligence in the offspring.

This is not only true in general, but it is also true with reference to particular mental traits or endowments. According to Ribot forty per cent of the illustrious poets of the world have been of kin to other gifted men who were more or less eminent for some production of their talents. And Galton in his great work on *Hereditary Genius*, has gathered together quite an array of facts bearing on the subject. Of 286 judges in England of recent times, each of whom ranks as one in a million for ability, he tells us that one ninth had relatives on the bench, while their families also adorned many other departments of higher culture and renown. In the family of the Titians there were eight painters, and in the Bach's fifty-seven musicians. In the Adams family in this country for several generations there have been distinguished statesmen, lawyers, and diplomats. So with the Beecher family and the Winthrop family. Even such a quality as loquacity or excessive talkativeness may be transmitted—may go from parents to children.

Mental diseases also go down from parents to children. A taint of insanity in a family has been known to inhere in it from generation to generation. One writer attributes six-sevenths of such cases to this cause. And another, writing upon the same subject, says: "In France among the upper classes, one case in every three; among the peasants, one in every ten, is found to occur in families predisposed to mental alienation. In Italy the proportion is about the same. Such cases we are all familiar with.

What is true physically and mentally is also true morally, parents live again in their children. As another has expressed it: "In transmitting the germs of life parents transmit to their children their own resemblance physical and moral. The children are parts of ourselves; it is our flesh, our blood, our souls, our examples, our lessons, our passions which relive in them." And still another says: "It is quite certain children resemble their parents, not only in

countenance and in the form of their body, but also in their mental dispositions, in their virtues, and their vices." It is a well known fact that a tendency or predisposition to strong drink may be thus transmitted. Experience shows that drunkards, beget drunkards; that dipsomania is always hereditary, absolutely independent of the habits of the individual. The explanation of much of the drunkenness with which the world has been cursed is to be found in inherited tendencies. One of the saddest cases I ever knew was of this character. It was the case of a young man who was a member of this church, a candidate for the ministry under the care of the Washington City Presbytery, and a student at Howard University. It was reported to me, that he had been seen at times under the influence of liquor. I sent for him, as it was my duty to do as his pastor, and told him what I had heard. He frankly admitted that there was some foundation for the report. He then told me his story. For weeks at a time, he said, he was afraid often to leave the University hill. When the desire for drink was strongest he would get some friend to lock him in his room and put the key where he couldn't get it. It seemed impossible, he said, for him to pass a saloon without entering it. The slightest smell of liquor would set him almost wild. He had struggled hard, had struggled with all his might against the dreadful appetite, but to no effect. However he might succeed for a little while, ultimately it would get the better of him. He finally graduated from the Theological Department, went south and entered upon active work as a minister of the gospel, but, alas, his old enemy followed him. The last time I saw him was in this city, on his way to his home in the West Indies. He looked badly off, and showed plainly upon his face the marks of his old enemy. He possessed a beautiful spirit; and, I believe, really desired to shake off this habit which was steadily undermining his physical strength, as well as destroying his influence as a Christian minister: but it held him firmly in its grip. Poor fellow! it was in his blood; it had come down to him as an inheritance from a drunken mother.

This is a terrible thing for a son or daughter to be able to lay to the charge of father or mother; but terrible as it, it is what many are able truthfully to do. There are hundreds of such cases in this and other lands,—cases of drunkards made by such inheritance. Joseph Parker has well said: "How seldom it is that parents realize that they are to live again in their child's life. Twenty years after this your son will bring you to judgment, yes when you have passed

away from earth, he will exhume you, try you, and condemn you at the judgment bar. You may now be ruining his constitution, disarranging his nervous system; you may be making a hell for him; in all your buoyancy and hilarity and thoughtlessness you may be lighting a perdition for your sons and your daughters. Life is not a surface matter, a loose pebble lying along the road that men can take up and lay down again without any particular harm being done. When the boy drinks himself into madness he may be but expressing the influence wrought within him by three generations."

Other moral traits or habits may also be transmitted—a predisposition to gambling, lying, murder, theft, suicide, quickness and irritability of temper, licentiousness, avarice, selfishness, pride, secretiveness, may all descend from parents to offsprings. The fact is, there is nothing that enters into our mental or moral make-up, which is not likely, in a greater or less degree, to reappear in our children.

In addition to this general law of heredity which we have been considering and which is known as direct heredity, there are also others having a most important bearing upon the future of our children. One of these is what is known as the law of initial heredity, and has to do with the influences exerted by the temporary mood in which parents are when they become such, upon their children. Experience shows that the mental condition of parents at such times stamps itself upon the child. Hence the remarks of the celebrated French physician and philanthropist Esquirol: "Children whose existence dated from the horrors of the French Revolution turned out to be weak, nervous and irritable in mind; extremely susceptible of impressions and liable to be thrown by the least extraordinary excitement into absolute insanity."

Another of these laws is what is known as prenatal heredity: and has to do with the influence exerted over the child for good or bad, during the period of gestation, or from its inception to its birth. Whatever during this period profoundly affects the mother will be sure, in a greater or less degree, to affect the child. A singular case was reported in the papers some years ago which forcibly illustrates the nature of this law. A child was born and continued to grow without exciting any special attention until it had reached an age sufficiently old to begin walking, when it was found to reel and toss from one side to another like a drunken man. It grew older, and still it continued to reel and toss; it found it impossible to steady

itself. The most eminent physicians were called in and began to treat it; but to no effect,—stagger it would, and it went on staggering all through life.

The explanation of this singular phenomenon was found in a little bit of family history, of which the physicians were at the time ignorant. Some time before its birth, the mother of the child, not knowing that her husband drank, met him suddenly on the street one day in a state of intoxication, and was greatly horrified as she saw him reeling to and fro. The shock received by her was communicated to the unborn child, and in his pitiable condition was perpetuated the condition of a drunken father. Little did he think that for years after that drinking bout, he would see the sad effect of it in his child. How he must have execrated himself as he looked upon that staggering, tottering form as it met his gaze day by day. And how that son, as he came to learn the cause of his sad affliction must have cursed the memory of that father.

Another very singular case under this same law is mentioned by Dr. Cowan in his *Science of a New Life*. He says, "Let the husband and wife during this period of gestative influence disagree as much as possible, fall out and quarrel about the most trifling things, and the result will be, in a measure, as was the case with a boy in Vermont whose parents previous to his birth had a difficulty, resulting in the mother for a time refusing to speak to her husband. After awhile the child was born and in due season began to talk, but when sitting on his father's knees was invariably silent. It continued so until he was five years of age, when the father, having exhausted his powers of persuasion, threatened it with punishment for its supposed stubbornness. When the punishment was inflicted it elicited nothing but sighs and groans, which told too plainly that the little sufferer could not speak, though he endeavored to do so. This child has reached manhood, and even now its efforts to converse with his father can produce only the most bitter sighs and groans."

Continuing, Dr. Cowan goes on to say: "Let parents during this period live untruthful lives. Let the mother lie when the least opportunity offers. It is not necessary that she tell positive lies; for the effect will be the same if they are of a negative character,—whether they be white lies or society lies, yea, even unexpressed untruths are as efficient as would be a lie under oath. Doing this can you have a child that will be the embodiment of truth and honor? Oh, No; you will have a child similar to a very large class of man-

kind, who by thought, word, or action live untruthful lives; who are every day of their existence, in a very small or very great measure, to use a plain Saxon word,—liars.” Hence the importance of mothers during this period exercising the greatest care as to the character of their thoughts and the objects with which they are surrounded.

In view of what has been said, without continuing this discussion farther, you will perceive how very intimate is the relation existing between us and our children, and how very largely, under the operation of these mysterious and powerful laws of heredity, they are dependent upon us for being what they are. If they are weak and puny physically, in nine cases out of ten, it is because they have inherited the seeds of disease from us, either on the side of the father or mother or both. If they are dull and slow of intellect it is because of inherited stupidity or lack of intellectuality on the part of the parents. If they turn out to be vicious, or are addicted to bad habits, in the great majority of cases, the taint or tendency has come down from some one who has gone before in the direct or indirect line of succession. Our children do not stand alone. The explanation of what they are, is not to be found in their environment alone, but must be sought for, in part, at least, in the habits, dispositions, and character of those from whom they have descended. You can never fully understand the boy lying out there in the gutter, or the poor girl living in shame until you have traced them to their homes and come to know something of their parents.

Some one has well said: “The past is in the present. Our parents come up in a kind of resurrection in our own thinking and our own propositions. Meanness of soul is handed down; disobedience is not buried in the grave with the man who disobeyed. Men should take care what they do. The great scheme of life, whether it be a scheme invented by chance or originated and governed by God, asserts in the soul of it a principle of criticism and judgment and penalty, which should make the stoutest man afraid.”

“Pa,” said a boy to his father, “did you tell lies when you were little?” The father, perhaps, conscience-stricken, evaded an answer; but the child persisting, again said, “Did you tell lies when you were little?”—“No,” said the father; “but why do you ask?”—“Did ma tell lies when she was little?” he then asked—“I don’t know, my son; you must ask her.”—“Well,” retorted the boy, “one of you must have told lies or you would not have a boy who would lie.”

The boy, in a measure, was right, and directs attention to a fact which, as parents, we ought not to forget or pass lightly over. The faults of our children, in the great majority of cases, are simply our own faults coming to life again in them. The life which they are living, is simply the life which we have already lived. When I meet a boy or girl who is untruthful, dishonest, untrustworthy, in whom no confidence can be put; or who is sulky, disagreeable, untidy, slovenly in appearance, low in tastes, uncouth, impolite, unlady-like and ungentlemanly, I have no difficulty in finding the explanation. It is to be found, as a general thing, in the character of the homes from which they have come, in the character of father or mother or both. If a child is coarse you may be sure there is coarseness in the blood somewhere; if he is lustful in his nature and tendencies, you may be sure there is an abnormal development of the animal higher up the line.

The course before us, as parents, is therefore plain. What we want our children to be, we must be. If we want them to be of sound and healthy body, we must guard with the utmost care our own health,—we must avoid those things which tend to impair or weaken our own physical constitution,—we must avoid strong drink, tobacco, imprudence in dress and diet,—the keeping of late hours, the unnecessary exposure of ourselves to the inclemency of the weather without being properly protected, and all forms of dissipation.

If we want them to be upright and virtuous, truthful and honest, sober and reliable, we must ourselves possess these qualities. So also if there are any undesirable qualities in us of which we are conscious, whether acquired by habit or the result of inherited tendencies, if we would avoid perpetuating them in our children, we must seek earnestly to eliminate them before entering into that relationship which makes parenthood possible. As the channel of life, physical, intellectual, moral, spiritual to our descendents, our aim should be to make the life stream so pure that it shall become to them the vehicle only of that which is good. Or as Gustafson has expressed it: "Were we insulated in our individualities, instead of being intimately interdependent, we might do harm to ourselves and deny all right of interference, or even remonstrance from without; but since in nothing can we act without producing an endless consecution of effect touching the lives and rights of others;—in nothing can we have so little right to act without the most thoughtful and unselfish regards to the claims of others, as in the chief act for which we are

qualified,—the act of creating a new being who shall partake of our essence in himself and transmit the same, whatever its quality, to untold successive generations.”

Forgetful of this solemn fact, it is to be feared, many fathers and mothers have been a curse instead of a blessing to their children. Instead of giving them the best possible start in the race of life, they have given them the worst by transmitting to them qualities, dispositions, evil tendencies and appetites as well as bad home environments, that have been a curse to them, and will continue as impediments in their way to the end of life. Many a boy and girl today are in the gutter, in houses of shame, in jails and penitentiaries through inherited tendencies, through the sins of father or mother or both.

In closing but a word more. How is it with those of us who are here this morning who have children growing up? How is it with the little bright-eyed boy who plays around your knees, or the little girl folded in your arms so lovingly, or lying quietly asleep in its little cradle? What capital have you given them to start life with? What kind of bodies,—sound, healthy, or diseased? What kind of souls?—what qualities of heart and mind, what moral traits, dispositions, tendencies have you implanted in them? Are they to be blessed or cursed by what they have received from us?

These are weighty questions—questions that are fraught with the most solemn responsibilities, and that carry with them the most momentous consequences. These are questions that will one day meet us at the bar of God. As parents, let us not forget this great law under which we are living, and in accordance with which we reproduce ourselves in our children. Let us carry the consciousness of this great and solemn fact into everything that we do; and thus keep ourselves from all defilements of the flesh and spirit, from all debasing influences; and our faces ever towards the things that are true and just and pure and lovely and of good report, not only for our own sake, but also and, especially, for the sake of our children. It is a solemn thing to be a parent, to be the means of evoking a human life, an immortal soul, a being that is to live for ever: but it is made doubly so in the light of the great law that we have been considering. The child is not only to live forever, but is to bear our image, to gather up into itself the qualities that enter into our own life and character. We not only beget a rational soul, but we stamp our image upon it; we not only call into existence an

immortal spirit, but we give it a bias, a trend, an impetus, a push, so to speak, in the direction of what is good, or of what is bad. In the very process of generation we become wings to our children by which they mount to higher things, or weights about their necks by which to drag them down. How careful ought we to be as the channels of life or death to them! One reason why we are not more careful than we are is, because we do not stop to think; but we ought to stop and think. It is bad enough to be thoughtless under any circumstance, but here it is especially inexcusable, because such serious, often fatal consequences, result from it. What the child is ultimately to develop into, the parents, more than any one else, are the determining factors. If that fact could only root itself in our deepest consciousness, I am sure it would make a difference in the care which we gave to ourselves, and the care which we gave to our children. Not until parents fully realize how largely their children are what they are in virtue of what they are, will they measure up more fully than they do, to the great responsibilities resting upon them as parents. We are living in an age, unfortunately, when parents are not very much concerned about their children, except in regard to the things that are of least importance. And this is why, from time to time, I am lifting up before them the solemn obligations resting upon them and for which God is going to hold them to a strict account. I know it is not a popular subject, is not a subject that most parents care to hear much about; but whether they want to or not, there is only one thing for the minister of the gospel to do, and that is to cry aloud, and spare not; to lift up the standard which God has set up, and by which all parents will be judged. And so from time to time, you may expect to hear from me in the future as you have in the past.

3

On last Sabbath I spoke to you on the subject of HEREDITY in its bearing upon the future development of your children. This morning I want to speak on the no less important subject of ENVIRONMENT.¹ The term environment literally means that which envelops or surrounds, and, therefore, includes all kinds of influences,—physical, intellectual, moral, social, spiritual. These influences, for our purpose, may be conveniently grouped under two general heads,—domestic and social. Under the first are in-

¹ Delivered May 16, 1920.

cluded all those forces which operate within the home circle; and under the second all those which operate within the wider circle outside of the home. That there are such influences, no one will question for a moment. Without stopping, therefore, to dwell upon the fact of their existence, I will proceed at once to unfold their *nature* and to call attention, especially, to their bearing upon the future development of your children,—upon the kind of men and women they are likely to become under such influences.

I. As to the environment of the home. I mean by the home the place where we live, our local habitation. As the poet Montgomery has expressed it—

“the spot of earth supremely blest,
A dearer, sweeter spot than all the rest,”

where, after marriage, the husband and wife settle down to a closer, a more intimate knowledge of each other, and where their joint authority and influence are supreme. By environment of the home, I mean all that goes on within it, the sum total of all the influences at work within it, and which make, what may be called, the atmosphere of the home. No two people can come together, as man and wife, and live any length of time under the same roof, without gathering about them, as a center, certain influences which will be felt, more or less, by those who come into the home. In this respect no two homes are exactly alike. Between some of them the greatest possible difference exists. How differently we are affected, what different impressions, are made upon us as we pass from one to another. In some, it is of material things only that we are reminded; it is upon material things only that the stress is laid; it is about furniture, about eating and drinking and dressing, about money-making and having a good time, that the inmates are concerned. In others the atmosphere takes on somewhat of an intellectual tone,—the inmates are interested in books, and papers and magazines, they love to read; they keep in touch with what is going on in the world of thought. In others, it is the moral tone that impresses you; everything is pitched on a high scale,—the chief emphasis is laid upon character, upon truthfulness and honesty and purity and sobriety. And in still others, it is the religious or spiritual tone of them that impresses you. Religion, where it is real, genuine, gives a distinct tone to the atmosphere of the home where it exists. You can't mistake it. It always makes itself felt.

These differences in our homes are not accidental. It is not a mere matter of chance that one home happens to be one thing, in its make-up, in the spirit that pervades it; and another something else. Our homes, whatever may be their character, are simply reflections of what we ourselves are. Whatever influences predominate in our lives, will predominate in our homes. If we are mean, close-fisted, selfish; if we are untruthful and dishonest; if we are rude in manners, unladylike and ungentlemanly in deportment, these qualities will all enter into and will give character to the home life. And vice versa, if we are truthful and honest, temperate and virtuous, the same will be true,—into the home life these qualities will enter and will make themselves felt. The influences at work in our homes that give character to our homes, are traceable to us, find their explanation in us, owe their existence and continuance to us. The only reason why one home differs from another is, because the people who live in them differ; the only reason why one is good and another bad, one happy and the other unhappy, one refined and the other coarse, one religious and the other irreligious, is because of those who live in them. Where a good man and a good woman marry and settle down, the atmosphere of the home will be good and wholesome, will be in character just what they are. This is always the case everywhere, under all circumstances. Our homes are what we make them; are simply reflections of what we ourselves are.

Such homes, of one kind or another, we are all making for ourselves. And into this home-life with its peculiarities, its well defined characteristics, our children enter at birth. They not only come into the world with certain inherited tendencies, with certain predispositions, but are immediately placed under the operation of forces which begin at once to act upon them, begin at once to mould and fashion them. These forces are the character and conduct of parents, the chain of influences that emanates from them, and that centers in them. This is what is meant, more particularly, by the expression, environment of the home: it means the character of father and mother, the kind of life which they live in the home in the presence of their children. And the point to which I am directing special attention is, that of all external forces that of the home,—the kind of life that is met with there, is the mightiest in determining the character of our children. They are not only affected

by the home life, but are more powerfully affected by it than by anything else.

The truth of this will appear, if we consider for a moment a few of the leading characteristics of childhood, and the peculiar nature of the relation existing between parents and children :

(1) Childhood is the time when the mind is most easily influenced. It is more plastic then than at any other time. It is like clay in the hands of the potter, that can be fashioned as we will, or like molten metal that can be run into any mould. This fact is recognized in the familiar saying, "As the twig is bent, the tree inclines." The twig can be easily bent, can be made to incline in almost any direction : and this can be done without the expenditure of much force, but it must be done while the tree is a twig, while it is young. If we wait until it is fully grown, it will be difficult if not impossible to thus bend it. This seems to be characteristic of childhood,—of the early beginnings of life everywhere. Physically as well as mentally, we know this to be true of our own species. The bones of the body at first are soft,—the skull, the arms, the legs may be easily bent out of shape; but with age, there comes a hardening process, until ultimately this pliability is entirely lost. And the same is true of the mind.

(2) Childhood is the period, if I may so express it, of simple absorption. Without thought or reflection children take on or reflect what is going on around them. Or, to express the same thing in another way: in no period of life is the disposition to imitate what is seen and heard, so strongly developed as in childhood. It is surprising how soon this tendency begins to manifest itself. Often before children can articulate distinctly they begin to take on the life about them, to imitate the words and acts of those who are older. A father once asked a little two-year-old boy, who held a lighted taper in his mouth, what he was doing. And the answer was, "I am smoking." He was simply doing what he had seen his father do. This tendency to imitate follows us all through life, we rarely ever get entirely away from it, in one form or another; but the time when it is most active, when it exerts its greatest influence over us is in the early stages of life, while we are young, while we are yet children.

(3) The first influences that touch the young, are those of the home. The first words that fall upon their ears are from the lips of parents; the first impressions made upon their minds are

from the same source. The faces with which they first become familiar, are the faces of father and mother. The first to touch their little hearts and draw out their affections, are the father and mother. These home influences touch them at times, therefore, when they are most susceptible, and when impressions are likely to be most lasting. Tupper has well said, "The seeds of first instructions are dropped in the deepest furrows."

(4) The influences that touch the young most constantly are those of the home. For a time it is the sole influence, and, even afterwards, when they are large enough to run about and go into the street, and from house to house, nowhere is so much of their time spent as at home, and with no persons are they so frequently or constantly thrown as with the father and mother, especially, is this true of the mother. They are almost constantly with her, by day and by night. Other influences touch them only occasionally or casually, but the influence of the home is the atmosphere in which they live and move and have their being.

(5) There are no two persons who are so dear to children as father and mother; no two persons that they love so truly and devotedly, or to whom they cling with such tenacity. No one begins to occupy the place in the hearts and minds of children that parents do; they are absolutely without a rival. In the esteem in which they are held, they far outstrip all others. They have the heart of their children as no one else has: and are thus, in virtue of this fact, in a position to have the greatest influence over them.

(6) Children, at first, know very little about right and wrong. The moral sense is but very imperfectly developed: so that the light which it affords is very meagre. Hence very naturally, at first, they must be guided by their parents. The standard of right and wrong for them is the standard which the parents set up. May I do this? May I do that? Is this right? Is that wrong? These are questions which constantly come up for adjudication. What father or mother says, what father or mother approves, is the criterion by which children judge of the fitness or unfitness of things. The boy who insisted upon the fact that there was nothing wrong in smoking and drinking because his father smoked and drank, believed that what his father did was right—that father's conduct, to him, was the test of what was fit, what was proper. This may all change in after life. He may come to see that what father and mother say or do is not always right; but it is not so in the begin-

ning, in early life. So that in every home,—in the character of father and mother, in the lives they live, in the things which they approve or disapprove, a standard is set up to which the children naturally turn, and by which they judge of the fitness or unfitness of things. Tupper, in the poem from which I have already quoted, expresses the same thought when he says :

“Lo, thou art a land-mark on a hill,
Thy little ones copy thee in all things.”

These considerations show conclusively the immense superiority of the home over all other influences in giving shape and character to the young life. It has advantages to be found nowhere else. It not only touches the young life first and most constantly, but most powerfully. God, in his infinite wisdom, has given to the home, to the father and mother, the place of greatest influence over the budding and expanding life. You, to whom your children are nearest and who ought to be most deeply interested in their welfare and happiness, meet them, according to Divine appointment, at times and under circumstances which give you a natural advantage over all others in the power to influence them. This is a thing for which parents should be profoundly thankful; but, at the same time, you should remember that it carries with it the most solemn responsibilities: for, it is written, “To whomsoever much is given, of him shall much be required.”

In view of this fact, there comes up the question, and a serious question it is, **HOW ARE YOU, AS PARENTS, USING THIS POWER WHICH, in the providence of God, YOU HAVE OVER YOUR CHILDREN?** Are you using it properly,—to the best advantage? As it is exercised by you is it proving a blessing or a curse to them? What kind of ideal are you setting up for their imitation in the home? What qualities do they see exhibited in you, as they behold you day by day? When you speak, what kind of language do they hear fall from your lips? When they observe your acts, what impressions do they make upon them? Are they made to feel that you are living lives that are worthy of their imitation?

There is reason to believe that the ideal set up in many homes is not always the most lofty; that the qualities that are exhibited in them are not always the most commendable. I am afraid that the children in some homes hear language that they ought not to hear, and see things that they ought not to see,—mothers untidy, fathers

lacking in proper courtesy; I am afraid they sometimes see sad examples of unfaithfulness to duty, and not a very high regard for truth; I am afraid the atmosphere of the home is not infrequently an atmosphere of gossip, of tale-bearing, of slander, of detraction and even of profanity; I am afraid they sometimes see exhibitions of selfishness and pride and petty meannesses that are deplorable: and, I am afraid they sometimes smell, the odor, I was about to say, of whiskey and the fumes of tobacco. I am glad that the time has passed, or is rapidly passing, when the odor of whiskey will no longer be smelt in any of our homes. And, I am praying also that the fumes of tobacco will also some day cease in them. Especially in view of the ravages of the cigarette among the young.

There are exceptions, of course, there are homes whose influences are making for righteousness, for a truer, purer, nobler manhood and womanhood,—homes whose trend is towards what is true and just, and pure, and lovely and of good report. But that is not true of all homes, as we very well know. Some homes are bad, very bad, very bad; others are better, but still very far from being what they ought to be. And it is this fact that makes the question which we are considering, such a serious one. For soon, very soon, those who are infants in the arms, the little children now playing around our hearthstones, will be the men and women of tomorrow,—the men and women upon whom will devolve all the great duties and responsibilities of Church and State; into their hands will go all the business,—professional and otherwise of the whole country. The men who are to sit in the halls of legislation and upon the Bench, who are to buy and sell at the counters and control all the great enterprises of the country—the lawyers, doctors, ministers, bankers, merchants, manufacturers, the teachers in our public schools, in our academies, colleges, universities, thirty years hence will be the boys and girls of today. And these boys and girls, let us remember, are to come out of the homes of the land, and will be in character largely what these homes make them.

Some years ago, while on a visit to Philadelphia I had the opportunity of visiting a number of large carpet factories. Hundreds of looms were in constant operation, and great rolls of carpets of various grades, colors and patterns were being manufacured. It was wonderful to hear the hum of machinery, and to witness the process by which the results were produced. In the homes of the land, I was reminded of a still more wonderful process that is going

on. We do not hear the hum of machinery, but there are forces at work, subtle, mysterious forces, weaving into the souls of the children, qualities, dispositions, traits of character, no less real than the figures upon the carpet that adorns the floors of our dwellings. The only difference between these mills and our homes is that the one turns out carpets and the other men and women. And this process goes on continually. Whether we are conscious of it or not, it goes on just the same,—the young life is being fashioned, the character is being formed by the influences it meets with in the home, by what it sees in father and mother.

To each father and mother, the question therefore comes, and ought to come with great force and seriousness, are these homes that you are making for yourselves, into which your children are born and in which they are being trained for life here, and for the greater life beyond, all that they ought to be? Are you satisfied with them as they are at present constituted? Is there anything in them,—in spirit, in temper, in disposition, in principle that ought not to be in them? Knowing these homes as you do,—knowing just what goes on in them, and remembering that one day you must answer at the bar of God for what they are, are you willing to have your children imitate all that they see and hear within them? If these questions can be answered in the affirmative, well; but if not, it shows that even in our own judgment there is need for improvement. To put our hands upon the evil, whatever it may be, and address ourselves at once to its removal, is what is imperatively demanded of all parents. For no evil can exist in the home, however small, without affecting injuriously the budding and expanding life.

Nothing is so powerful as the contagion of example; and there is no example that will be so quickly imitated and that will be so lasting in its influence as the example of father and mother. There are no two people in all the world who ought to be so careful about what they say or do or about what they sanction by word or deed. There are no two people in all the world who have so much at stake,—upon whose character and conduct so much depends, and upon whom such great and solemn responsibilities rest. There are no two people in all the world who ought to be so alive to all that is good and noble and beautiful, or so opposed to all that is bad, vicious, demoralizing. There are no two people who ought to be so anxious, or who ought to apply themselves more diligently

to gather up into themselves, so to speak, all that is refining and ennobling in character and life. Occupying, as they do, a position so unique; standing, as they do, in a relation so intimate and influential, they ought to be ambitious, above and beyond all others, to set a worthy example,—to make their lives, in every particular, an inspiration and a blessing to their children.

I called attention some weeks ago in our prayer meeting to those noble lines of George Eliot, "THE CHOIR INVISIBLE." You will recall the poem, perhaps. It is in the form of a prayer:

Oh, may I join the choir invisible
 Of those immortal dead who live again
 In minds made better by their presence: live
 In pulses stirred to generosity,
 In deeds of daring rectitude, in scorn
 For miserable aims that end with self,
 In thoughts sublime that pierce the night like stars,
 And with their mild persistence urge man's search
 To vaster issues.
 So to live is heaven;
 To make undying music in the world,
 Breathing as beauteous order that control
 With growing sway the growing life of man.
 May I reach
 That purest heaven, be to other souls
 The cup of strength in some great agony,
 Enkindle generous ardour, feed pure love,
 Beget the smiles that have no cruelty—
 Be the sweet presence of a good diffused,
 And in diffusion ever more intense.

And such should be the prayer of all parents. To be to our children an ennobling influence,—to live so as to be to them "the sweet presence of a good diffused;" so to touch them, so to appeal to them by what we are as to "stir them to deeds of daring rectitude, and scorn for miserable aims that end with self;" to enkindle within them, "generous ardour and pure love," should be the earnest desire of all and the end towards which all parents should be constantly working.

With this high sense of parental responsibility and this desire welling up in the hearts of the men and women who stand at the head of the homes, the fathers and mothers of the land, there will be no trouble about the boys and girls who come out of them. They will be imbued with the same spirit, will be influenced by the same noble ideals.

The only way to make good men and women for the future, is to make good homes, is to make the influences that first touch the children, and touch them most constantly and powerfully, of the right character. And the only way to make them of the right character, is to make right the fathers and mothers from whom these influences emanate. Not until the fathers and mothers are of the right stamp, can you hope to have children of the right stamp.

I pity, from the bottom of my heart, the boy or girl whose home environment is not what it ought to be, who has a foolish mother or a short-sighted father. If your boys, fathers, grow up to be worthless, to be untruthful, unreliable, dishonest, shiftless, with no leaning towards what is upright and honorable; if your girls, mothers, grow up to be light and frivolous, caring only for pleasure, for dress, for little superficial accomplishments,—without possessing those solid traits and qualities which give dignity, and which constitute the glory and beauty of womanhood, be assured, in nine cases out of ten, the reason is to be found in the home life in the midst of which they were reared, and from which they have come. They are, to a very large extent, simply what those home influences have made them; what you have made them.

My earnest prayer is that the fathers and mothers here this morning may realize this, and that from this place they may go deeply impressed with what they have heard, and with the earnest purpose and determination to do all within their power, to make their homes all that they ought to be, centers of pure, elevating and ennobling influences: so that the children growing up in them may drink in, from the very beginning, a love for the things only that are true, and just, and pure, and lovely, and of good report; and thus be given the best possible chance of developing into good men and women. This is a duty which all parents owe their children, and which their children have a right to expect of them. If we do not throw around our children the best possible influences, God will hold us responsible.

Parents with their children, will one day appear at the bar of God to answer for any unfaithfulness, any failure on their part to lead their children right,—to show them the better way. There is great need, at this time particularly for stressing this matter because there are so many parents who are careless who wear so lightly their parental responsibility; so many parents whose children are going to the bad, and who are not only doing nothing to

save them, but by their stupidity, by their laxity in disciplining them, by their weakness in indulging them, are helping to push them all the more rapidly on the downward grade. The explanation of much that we find among the young people today that is so unpromising, that gives such a poor outlook for the future, can be traced back to the parents,—is to be found in parental unfaithfulness. I do not say all, but much of it.

In one of our Sunday school lessons two sabbaths ago, in the awful judgment which came upon the house of Eli, you remember what God directed Samuel to say to him, "I will judge his house for ever, for the iniquity which he knew, because his sons made themselves vile and he restrained them not." It is the same thing that we are meeting with today to such an alarming extent, parents neglecting, through over indulgence, to throw around their children, the proper restraints. Eli failed to restrain his sons: and it brought disaster to his household. And it is going to have the same effect upon some of our homes unless there is a decided change for the better,—unless parents wake up and begin to concern themselves a little more about their children than many of them are doing today. The day of reckoning is sure to come. Awful things are in store for some of us,—heartaches, sorrows, because of our children, unless we give them a little more supervision, unless we exercise a little more control over them than some parents are doing today. And this is why, every now and then, I bring the subject up, why I speak as I do, why I use as strong language as I some times do, because there is need for it, and, the need is growing more urgent every day. Somebody must cry aloud; somebody must lift up the danger signal in the hope of bringing parents to their senses. This is no time for soft words; but a time to speak in thunder tones. The message which they need to hear is not from Olivet but from Sinai. The young people of today are largely what they are, and will be in the future, because of the homes out of which they come, because of the character of the men and women who are at the head of these homes.

4

On last sabbath I spoke on the influence of the home in its bearing upon the development of our children. This morning I want to speak of those influences lying outside of the home. The home life is not the only life; nor is it the only influence that will

touch our children. Our families are not isolated; we do not live apart by ourselves, so that our children see us, and us only. We live in communities made up of a number of families. These families are bound together by common interests, and touch each other in various ways. If we could keep our children always in the home, allowing them to see no one, or to come in contact with no one except ourselves, it would not be necessary for me to say a word on this subject, but this is impossible. Sooner or later they must go out, and must be brought into contact with others; and will be sure to be affected by such contact, either for good or evil, for better or for worse. To the character of these outside influences we cannot, as parents therefore, be indifferent. To help us to see what these outside influences are, and what our duty is in reference to them, is the task to which I am now addressing myself.¹

I. As to the influences themselves. Our children will be affected:

(1). By the company they keep,—by their associates. We are all social beings; and the social instinct is just as strongly developed in children as in grown persons. They will be sure therefore to seek association with others, to find, in one way or another, companions or playmates. These, usually, come from the families immediately about us, or from the families of friends and relatives in other parts of the community: but from some source, find them they will and it is right that they should. To children there is nothing more delightful than such contact and association, or, that is by them prized more highly. To get with others of like age and have a romp or play, is to them the very perfection of earthly bliss. And yet, we cannot shut our eyes to the fact, that in this contact is to be found one of the greatest perils to which they are exposed. You know, as well as I do, that all homes are not the same,—some are good and some are bad; that all children are not the same,—some are good and some are bad. If badness were limited to those of mature age only, it would not be such a serious matter; but it is not so limited. There are bad children,—bad boys and girls, as well as bad men and women. It is surprising how bad some children are, and, at what early ages some of them begin to show their badness. Mr. Anthony Comstock, while he lived, felt the deepest interest in protecting the young from all sorts of evil influences, and gave the whole subject the closest at-

¹ Delivered April 14, 1901, and September 19, 1920.

tention. In his book, *Traps for the Young*, are some startling facts set forth. To some of these facts I want to direct attention for a moment, as bearing upon the subject we are considering. I am quoting now from his book.

"In the General Sessions Court, held in New York City, during one day, (June 22, 1882) no less than 17 boys were arraigned on indictments ordered by the Grand Jury. Fourteen of these boys pleaded guilty or were convicted, and three were acquitted. Twelve were indicted for burglary, and five for larceny. Of these:

3, were 13 years of age;
 3, were 14;
 4, were 16;
 3, were 18;
 2, were 19; and
 2, were 20.

Meeting one of the officers of the Prison Association, I asked him: How many criminals of all those arraigned in New York courts are under 21 years of age? He replied at once without hesitation, fifty per cent. How many, I asked, are 16 years and under? His reply came as unhesitatingly, one third."

"I have in my office," he goes on to say, "a scrap book containing the newspaper items of arrests made. This is gathered only from casual reading, and from the papers as they come to hand from day to day. The record shows that from February 1st to August 15th, there were 464 arrests and suicides of youths."

"On the 14th page of this book you will find a table showing the ages and crimes of these youthful criminals. The ages range from 6 to 21, and the crimes are almost of every description. The table, in part, is as follows:

Age 6, burglary 2;
 Age 7, burglary 3, larceny 3, murder 1, arson 1;
 Age 8, attempted murder 1, burglary 1, larceny 2, drunkenness 1;
 Age 9, larceny 4, train-wrecking 4;
 Age 10, burglary 1, highway robbery 1, larceny 4;
 Age 11, burglary 1, grand larceny 2, larceny 3, drunkenness 3;
 Age 12, murder 2, attempted murder 3, burglary 1, highway robbery 2, grand larceny 1, larceny 2, manslaughter 2, mail robbery 1, pickpocket 1, suicide 2;
 Age 13, attempted murder 1, burglary 6, highway robbery 5, grand larceny 6, conspiracy to kill 1, pickpocket 1, drunkenness 1."

Independent of this record which was compiled by Mr. Comstock, we have abundant evidence, in the records of all our criminal and juvenile courts, of the same sad conditions. Things are not only as bad now, but even worse than they were in his day. Not only in the records of our courts, but along our streets, are to be found boys, ranging in age from six and upwards, smoking cigars and cigarettes, using profane and obscene language, dishonest, disobedient to parents, untruthful, staying out late at night, and guilty of other things. The revelation which one gets, from time to time, of youthful depravity is simply appalling.

Putting this fact now along side of another fact, namely, that there is a something, call it by whatever name you may,—total depravity, original sin, or what not, which inclines us more readily towards the evil than the good, and you will perceive, how great is the danger which threatens our homes from this direction. Our children will be sure, in their contact with others, to pick up that which is evil quicker than that which is good. In this way corruption often creeps into the home, and the worst kind of moral poison distilled into the minds of our children. Where did the child learn that bad word, or get that impure thought, or contract that bad habit? are questions that arise to perplex and trouble parents. If the home influences have been all right, if there is nothing in the character and conduct of the parents themselves to account for it, you will be sure to find the explanation in the character of his associates,—he has been in bad company.

In view of such facts, I have been led to question very seriously the wisdom of our public school system. This may seem heresy to those who believe that the great essential to the perpetuity of republican institutions is intelligence in the masses. Be that as it may, it is a doubt, nevertheless, which I have entertained for some time, and which I still entertain. I do not wish, of course, to be understood as saying one word against the importance of intelligence in the masses, or as undervaluing these schools so far as they contribute to this result. They have done good; are still doing good; and will continue to do good in this line. Thousands, yea, millions have learned to read and write who would have grown up in ignorance had it not been for these public schools.

It is well to remember, however, that intelligence is by no means the most important thing in the equation of life; character

stands higher, is a very much more important asset. And, it is just here, I believe, that these schools are often more of a curse than a blessing. They are certainly fraught with the greatest peril to those who are endeavoring to raise their children properly. I do not, in making this statement, have reference to the fact that our public school system is, to a very large extent, a godless system, that it is mainly concerned with the physical and mental development of the children; nor, to the effort that is being made, and which has very largely succeeded, in shutting the Bible out of these schools: but rather to the composition of these schools,—to the character of the children who are gathered into them. These children, good, bad, indifferent, are all brought together. They come from every grade of society, and represent all classes and conditions. Out of every dirty hole in the city; out of thousands of homes that are little less than moral pest houses, these children come,—dirty often in person and dirtier often in soul,—low in ideals, impure in imagination, foul in speech, coarse in manners, rough in behaviour. And to these same schools your children go. They all meet together in the same room, sit side by side, are members of the same class, recite their lessons together, and when recess comes, go out and play together. And this close, intimate contact and association continues for days and weeks and months, and often for years. Thus, through these schools, your children are brought into contact with a class of children, and with influences which they would never meet otherwise.

And how are they affected by this contact and association? Are they helped by it, or are they injured by it? From what I have seen myself, and from what I have been able to gather from others on the subject, from those who have had the best opportunity of knowing, I have no hesitancy in saying, in the great majority of cases, they have not only not been benefitted, but have been positively injured. They come out improved in mind, it may be, but anything but improved in character. At the age at which they enter, they are not sufficiently developed in moral character to lead them to reject the evil, and, though they may repel it at first, by and by, they learn to endure, and soon it becomes very easy to fall in line with what is going on about them. That is the usual course under such circumstances,—the good do not bring the bad up to their level, but are dragged down by the bad to their low level. Pope never wrote more truly than when he penned the lines:

"Vice is a monster of so fearful mien,
As to be hated, needs but to be seen,
But seen too oft, familiar to the face,
We first endure, then pity then embrace."

Hence, in the Scriptures the voice of warning is heard repeatedly pointing out the danger of such contact and association. In I Cor. 15:33, we read: "Evil communications corrupt good morals." And all through the book of Deuteronomy, the same note of warning is heard, in regard to the children of Israel and their relations to the heathen tribes inhabiting the land of Canaan. Human nature being what it is, God knew that they would be injured by such contact, as experience afterwards showed they were. And the same principle holds good with regard to our children; they will be sure to be injuriously affected by bad associates.

(2). The neighborhood in which we live will also have its effect in shaping the character of our children. All neighborhoods are not equally desirable for locating a home and rearing a family. Some are good, and some are bad. Physically, this is true, some are more healthy than others; morally, this is true,—some are more respectable than others, the moral tone is higher in some than in others. Among bad localities morally are those where the people are coarse and vulgar in their tastes and habits. In the midst of such surroundings, however carefully we may seek to rear our children, it will be well nigh impossible for them to see and hear what is going on in the life about them without being contaminated. Where we locate, what our physical and moral surroundings are, are among the most important questions that can engage our attention as parents. We cannot be indifferent to a matter of this character without paying the penalty, without suffering ourselves and without inflicting a grievous wrong upon our children.

(3). The general character of the community at large, in which we live, will also exert a moulding influence upon our children. Communities like individuals have their distinguishing marks or characteristics. In some, the grade of intelligence is higher, the facilities for education are better. Before the passage of the great National Constitutional Prohibition Amendment, to live in a State like Maine or Kansas, where the blighting influence of the saloon was removed, meant a great deal in the rearing of a

family. In some communities God is recognized and respected, a high estimate is put upon churches, sabbath schools, and other agencies for the promotion of religion, the sabbath is strictly observed as a day of worship and spiritual improvement,—all offices, stores, places of amusement are closed. In others, the stores are opened, the theatres are in full blast, baseball games, Sunday excursions, moving picture shows, and other things go on just as on other days: in some the moral tone is low, immoralities are winked at, are allowed to pass unrebuked, bad men and women are tolerated, are even made welcome in decent society; in others, the reverse of that is true,—the moral tone is high, wrongs are promptly rebuked, bad men and women are made to feel that they have no right in decent society, and that their presence will not be tolerated. Whatever may be the character of the community, high or low, religious or irreligious, our children will be sure to be affected by it. We cannot settle down in a community cursed by poolrooms, gambling dens and other places of demoralization without feeling the effects of them in our homes, to a greater or less degree. We might just as well take our children and put them to live in a swamp, full of malaria, and expect them not to be affected by the poison, as to expect them not to be affected by the general moral tone of the community in which they live and move and have their being.

(4). Our children will also be affected by what they read,—by books, papers, magazines that come into their hands. The time was when the main instrument for the communication of ideas, for the dissemination of knowledge was the human voice, through direct personal contact with the teacher. It was so in the days of Socrates, Plato, Aristotle; it was around the living teacher that the people flocked in search of information; but that is no longer true. Since the invention of printing, the pen has attained a vastly greater power than the tongue. Where the living voice reaches a hundred or a few thousand at most, the printed page reaches millions. And the press was never more active than today,—books, pamphlets, magazines, daily and weekly papers are pouring forth from print shops in ever increasing numbers, year by year, decade by decade. We are living also in an age of general intelligence. The facilities for obtaining an education, for learning to read and write were never so great as today. It is reasonable to assume therefore that, by and by, our

children will also constitute a part of this great reading public, and that into their hands these books, papers, magazines will go to become to them a blessing or a curse.

Dr. Channing, in his address on SELF-CULTURE, says: "In the best books great men talk to us, with us, and give us their most precious thoughts. Books are the voices of the distant and the dead. Books are the true levellers. They give to all who will faithfully use them, the society and the presence of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling,—if the sacred writers will enter and take up their abode under my roof; if Milton will cross my threshold and sing to me of Paradise; and Shakespeare open to me the worlds of imagination, and the working of the human heart; and Franklin to enrich me with his practical wisdom, I shall not pine for the want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society in the place where I live."

And Milton says, "A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond."

I am reminded here also of the words of Sir John Herschel: "Give a man a taste for reading and the means of gratifying it, and you can hardly fail to make him a happy man. You place him in contact with the best society in every period of history,—with the wisest, the wittiest, the tenderest, the bravest, and the purest characters who have adorned humanity. You make him a denizen of all nations, a contemporary of all ages. The world has been created for him."

These are all beautiful sentiments, beautifully expressed, but, unfortunately, these things cannot be said of all books. All books are not good; all books are not ennobling; all books are not helpful. We know that many of them are most pernicious in their effects, full of the most deadly moral contagion. In the volume, already alluded to, *Traps For the Young* by Mr. Comstock, we get an idea of the character of many of these books that are published and that find their way into the hands of the young. After calling attention to several of these "fastest selling books of his day," he closes with these words:

“Such stories give utterly false and debasing ideas of life. All high moral purposes are made to give way to selfish gratification. The great safeguard of human society,—reverence for law,—is broken down. Disobedience is encouraged. The healthful restraint of parental authority is treated as a species of tyranny, which the hero first chafes under, then resists, and lastly ignores. They also breed vulgarity, profanity, loose ideas of life, impurity of thought and deed. They render the imagination unclean, destroy domestic peace, desolate homes, cheapen women’s virtue, and make foul-mouthed bullies, vagabonds, thieves, desperadoes and libertines. They disparage toil, and make real life a drudge and a burden. Trick and device, lying and deceit, dishonesty and bloodshed, lawlessness and licentiousness, are the lessons taught in most of them.”

The language used here is strong; but no stronger than the facts warrant. Mr. Comstock knew what he was talking about; no man then living knew the facts better than he did. And yet, it is this very class of literature that he denounces in such unsparing terms, that is most widely circulated and that is most eagerly devoured by the young. In this way, through the printed page, thousands are being swept on to ruin every year. The case of one young man, particularly, he mentions, who came out of a good home, but who, through his reading, was swept out of his home and down to ruin, never again returning to it until his dead body was brought back to his sorrowing father and mother.

When he was dying in a hospital, the attendant, a noble Christian woman to whom he had told his sad story, said to him, “I cannot understand why you left home.” “Wait a minute,” he said, “I am coming to that. I am almost ashamed to tell, it sounds so silly. You see I had been reading a great many stories of adventure. I bought every new volume, as it was issued, mentioning a certain series. My parents did not disapprove of these books, and never questioned me about them. They did not suspect how tired I was growing of my dull life, and how I longed to imitate some of my plucky young heroes.” And it was in imitating some of them that he went down to ruin.

The lesson which these facts teach is a most important one for all parents. Books, papers, magazines are not innocent, harmless things that our children may be allowed to read indiscriminately,—without careful supervision and direction. Within them

an adder is often coiled; the seeds of moral and spiritual death are often concealed. The secret of many a wayward reckless life today is to be found just here, in the poison which has been imbibed from these silent but powerful sources of evil influences,—the printed page.

(5). Another of the outside influences that the home will have to take into consideration, is the MOVING PICTURE SHOW. Whether the home realizes it or not, it offers a very serious menace to the proper training of our children and to the home itself. I was glad to see that the great Baptist denomination, that met in our city in May, felt it of sufficient importance to devote considerable attention to it in its influence upon the home. That there are great possibilities for good in the Motion Picture show is not to be denied. The possibilities for evil are also great, and should not be lost sight of. In this connection I want to quote a few paragraphs from the report of the Committee, having this matter in charge before the great gathering of Baptists in this city from all over the country.

“The motion picture, as now conducted, undoubtedly is a large factor in the sad divorce situation, unless all the laws of psychology and suggestion have become inoperative.

“Nearly every film put upon the screen contains evil suggestions, calculated at first to bring the blush of modesty and virtue to the cheek, and then to remove it and bring in its stead the flush of passion and the blanching purpose to do wrong.

“Many of the films are based upon the eternal triangle, and the suggestion of disregard, if not open breach, of the marital relation. If we continue to feed the minds and hearts of our young people upon this sort of thing, we may expect a worse harvest still.

“It does not help matters to say that these photo plays usually end right; indeed, that makes them all the more destructive and alluring.

“Such things may be made to end right on the screen, but they do not end right in life. The fact that a picture has been passed and approved by the National Board of Censors does not in any sense guarantee that it is void of evil.

“The National Board of Censors was organized by and is maintained in the interest of the producers of motion pictures; it has as one of its distinct purposes, the keeping enough of the salacious in the pictures to attract a depraved public and to create an increasing appetite for that sort of thing.

“In other words, the purpose is to make every picture just as bad as possible within police control and toleration.”

Such words, coming from a Committee of serious, thoughtful men of one of our greatest religious denominations, in regard to the evil effects of the motion picture as at present conducted, are worthy of the most careful and prayerful consideration of all parents, if conditions are not to grow steadily worse; if the efforts of the home to lead the children right are not to be seriously interfered with, if not entirely nullified. Such then are some of the external influences that will help or hinder us in the proper training of our children. They will be affected by the company they keep, by the character of the immediate neighborhood in which they live, by the general moral tone of the community at large, by the class of literature which comes into their hands,—by the books, papers, magazines that they read, and by the character of the moving pictures which they attend, and the frequency with which they attend them.

As to the second part of the subject, namely, WHAT IS OUR DUTY AS PARENTS, in regard to these outside influences? It will be impossible for me, owing to the lateness of the hour, to take up. This much may be said, however, it is one of the most important questions than can possibly engage our attention: and is made doubly so in view of the fact, that often in spite of the best home influences our children are swept down to ruin by these outside influences. It is not enough for us, therefore, in order to insure the proper development of our children, to have the home all right: we are bound also to have an eye to what goes on on the outside of the home as well. No one can properly discharge his full duty, or hers, as father or mother who is indifferent to the character of these outside influences. For the sake of the home, for the sake of the children, we must be equally alive to what goes on on the outside, in the life of the community.

5

In my last discourse I spoke of the influences outside of the home which our children are likely to meet with, and by which they are sure to be affected for good or evil, to a greater or less degree. Of these influences I spoke particularly of their associates, of the immediate neighborhood of the home, of the general character of the community at large, of the books, papers, magazines and other reading matter that come into their hands, and of the movies.¹ This

¹ Delivered November 21, 1920.

morning I want to speak of the relation of the home to these outside influences. The injunction, "Train up a child in the way he should go," which is addressed particularly to us as parents, makes us responsible for all influences that may touch them, so far as it lies within our power to control and regulate them. Our duty, as stated, is twofold:—protection from what is evil, and affiliation or association with what is good. Whatever we know will injure our children,—physically, intellectually, morally, spiritually, we are bound to keep from them, at least, to endeavor to do so; and vice versa, whatever we know will be helpful to them, it is our duty to seek to bring within their reach. The thing to be kept constantly in view by us is the best interest of our children, viewed as rational, immortal, responsible creatures, who must one day answer at the bar of God. To this end everything should be subordinated, should be made subservient. With this thought before us, our duty, as to the outside influences, is:

I. To keep them from evil associates. The importance of this is not, I am afraid, sufficiently appreciated by most parents. They do not act, as if they felt that there was any great danger to be apprehended from this source. The children, in many many cases are allowed to run the streets and to fall in with any and every kind of associates. There never was a time when there were so many children on the streets,—so many children at liberty to do as they please, children of all sizes and ages, as today. To the editor of one of the leading Southern dailies, the following note was addressed some time ago:

"For the good of the boys, and the world at large, as well as the peace and happiness of parents generally, would it not be a good thing to have the police look after the boys of school age, loafing around the stores and streets, particularly at night? With our free schools in operation there is but little excuse for them by day, while at night, when vicious and immoral influences are so much increased, there should be none."

And this is true, not only of the boys but also of the girls,—they too are allowed to run the streets by day and by night. How many parents know where their children are when they are out of their sight? I am afraid many, not only do not know, but, saddest of all, do not care. When parents see their children in company with other children, how many take the trouble to ascertain who these children are, whether they are good or bad in character, who

their fathers and mothers are, where they live, and the character of the homes from which they come. And yet, if our children are to be properly protected from bad associates, this is what every parent ought to do. We ought never to consent to have our children associate with other children until we know something about them. I do not mean by this, that we should stop to inquire as to whether they belong to what is called the best society or not, as to whether they are rich or poor, as to the occupation of their parents, or, as to whether they live in fine houses or less pretentious ones, but as to their character, and the character of the homes from which they come. If, in character, they are good, if their parents are upright, respectable people, it doesn't make any difference how poor they are, we may safely allow our children to associate with them. But if they are bad in character, whatever may be their material possession or social standing, we ought not to allow our children to associate with them. The thing to be kept in mind, in selecting associates for our children, or in guiding them in the selection of them, is to see that they are thrown with children of good character, and who are surrounded by good home influences.

Some years ago, I met a man who greatly delighted me, and who impressed me as few men I have ever met in this particular. He seemed to be fully alive to a sense of his responsibility as a parent in this respect. He is a man of wealth and an earnest Christian. He owns a beautiful home in Allegheney, Pennsylvania. It takes in several acres, has many fine trees, and a beautiful lawn. The children in the neighborhood, he said, were very fond of coming in and playing with his children; and, as they seemed to enjoy it, he allowed them to do so. One day, however, his little 12-year-old boy came in the house and told him that Willie, the boy from the next house had used a bad word to one of the other children. He and his wife talked the matter over as to what was best to be done, as to whether anything ought to be done. They finally agreed that it was not best to allow it to pass unnoticed. And so the next day they called Willie in, and told him what they had heard of his conduct. They spoke kindly to him, told him how wrong it was for him to use such language and, that while they were sorry to do it, yet they would be obliged to forbid him coming in to play with the other children, until he was ready to promise that he would never again use any bad words. Willie did not deny that he had used the words, nor did he show any disposition to make such a promise, and so was

forbidden the grounds. He remained obdurate for about two weeks. During that time he would stand on the outside and look in at the other children playing, until finally, one day, unable to hold out any longer, with tears in his eyes, he came in, confessed that he had done wrong, and promised never again to use any bad words. And he never did, for he was never again reported.

To some this may seem a very little matter; but it is not. The course pursued by these parents was the right one; and it did good: (1) It said, as plainly as possible, to their own boy, that he was never to associate with boys who used bad language. (2) It taught Willie a lesson about the use of bad words which, probably, he never forgot. And (3) It was a grand object lesson to all the children in that neighborhood. They not only knew that Willie was excluded from the beautiful grounds, but they also knew why he was excluded. And, were thus admonished to be careful of their own conduct, if they were to avoid a similar fate.

What this father and mother did, is what every father and mother should do. The same care which they took to exclude, at once, from their grounds, and from contact with their boy, this bad boy, is the care which we should take to protect our child from evil associates and companions, from whatever may injure them. It may take a little courage to do this; it may not be a pleasant thing to take your neighbor's boy and show him the door, or forbid him coming to the house; it may give offense; it will be almost sure to do so, for parents are apt to be blind to the faults of their children however bad they may be: but, unpleasant as it may be, our duty is plain. It is better to give offense than to run the risk of having our children injured by bad associates. And yet, it is surprising how careless parents often are in this matter.

If we knew that over the way there was a case of scarlet fever or some other contagious disease to which children are especially susceptible, we would no more think of allowing our children to go there and mingle with the children of that home than we would think of putting our hands in the fire. And yet the one is a small matter compared to the other. The one affects the body and threatens the physical life; the other affects the soul, threatens that which is vastly more valuable than the body and without which life is not worth living. In the one case, it is the physical organism that is imperilled; in the other, it is the character, that most precious of all possessions. It is strange that parents, in larger

numbers, do not see this; that they take so little interest, as is often the case, in throwing around the character of their children every possible safeguard.

In the case of children, this is rendered all the more necessary, since they are not likely to be very discriminating themselves. They think very little about character in selecting their associates. The thought of character, if it comes at all, comes afterwards. They do not stop at first to consider whether this boy is good or bad, what his habits are, or what kind of language he uses. All they think about is having a good time; all they care about is some one to play with, it matters not whom. So that if we do not think for them, they will be almost sure to get into bad company and be injured.

And this we should do from the very beginning. It is a great mistake to wait, as is often done, until the sad effects of evil associates begin to show themselves before we bestir ourselves. The old adage, "An ounce of prevention is worth a ton of cure," embodies a wise principle which it is well for all parents to remember. The true course to pursue, is to keep them from being injured, rather than to save them after they are injured. The wisdom of this principle is now well understood. In the science of medicine the aim now is largely preventive; it is not so much the curing of people after they are sick, as it is to keep them from getting sick. Should we be so unfortunate as to contract a disease, it is well enough to know how to treat it; but it is a great deal better not to have it at all. And so it is in dealing with our children. It is well to know how to save them; it is our duty to do everything in our power to save them should they be so unfortunate as to be led astray through bad company; but it is a great deal better to keep them from going astray, if we can. The lad, over there, clothed and in his right mind, who yesterday was in the gutter, the slave of strong drink, is a thing for which we should be profoundly thankful; but how much better had he never been in the gutter, had he never felt the degrading effects of strong drink. It was with this end in view, that the movement under the auspices of the Woman's Christian Temperance Union, was begun, to secure temperance instruction in our public schools. It was felt that, by teaching the children the effects of alcohol upon the body and mind, it would have a deterring effect upon them, and thus be the means of saving many from the curse of strong drink. In other words, it was designed

as a preventive measure. And, no doubt, has had just that effect, in thousands of cases.

This supervision, this constant watchfulness and care may not always be relished, even by our children. They may often think, as many of them do, that we are too exacting,—too particular; they may not always be able to see the wisdom of our restrictive or prohibitory measures: but, be that as it may, our duty is plain. It is a great deal better to have them feel that we are too careful, or, even a little severe now, than to have them rise up after we are gone and curse our memories, saying, as has sometimes been the case, “If I had had a different father or mother, I might have been a different man or woman.” They may feel a little aggrieved while young because of the care with which we seek to hedge them about, but in after years, when they grow to be men and women, and have families of their own, they will thank us for it, will bless our memories.

Nor will our actions be always understood by others. People are so apt to feel, if we are in any way careful about our children, that we are stuck up, and don’t want them to associate with their children, that we feel ourselves above them. Such an impression would be most unfortunate. Besides, putting us in a bad light, it would be sure to create unkind feelings. Be that as it may, however, our course is clear. No fear of offending, or of being misunderstood, should lead us to hesitate for a moment in the discharge of our duty. Our first concern should be for the safety of our children. The course that will most effectively protect them from evil is the one for us to pursue, whatever others may think.

There is danger also, even among ourselves, of feeling that the demand that is here made upon our time, attention, strength, in the care of our children, is too exacting. The feeling is: we can’t be always thinking about our children; we can’t allow them to absorb all of our time and attention,—there are other things to think of as well. We are apt, especially, to feel this way when the subject of parental responsibility is pressed home upon us, or when we are charged with doing less than we might do,—with neglecting our duty. Grant that there are other things to think about; that we can’t give all of our time to our children. It is well to remember, however, that there is nothing that can possibly claim our attention that is of greater importance, or upon which our time and labor can be more profitably spent. It is well to be interested in our

business, in the mere bread and butter struggle of life, to feel the importance of earning a comfortable living for ourselves and our families: but how much better it would be if we felt a little more keenly the importance of looking out for the higher wants of our children; if we took a little deeper interest in protecting them from the blighting effects of evil companions and associates. The street is no place for our children; they ought to be in the home where they can be under our immediate supervision and inspection, or with our consent in the home of some friend or neighbor in whom we have confidence, and where we can feel that they will meet with good and wholesome influences.

I know, of course, what will be said: it can't be helped; it is impossible to keep them in. But it can be helped; we can keep them in, certainly, very much more than is being done. If we begin right the difficulties will not be near so great. The trouble is, we begin too late; we wait until they have contracted the habit of running the streets before we attempt to restrain them, if we make any effort at all. Too often they are encouraged to run the streets. I have known mothers to send their children out to play for the very purpose of getting rid of them,—that they might have a little rest, as they say. I have known them to welcome the time for sending them to school for the same reason. I have heard them say: "I shall be so glad when, so and so, is old enough to go to school,—it will be such a relief to me." At the close of the schools last year, in June, I happened to be in a home, and ventured the remark, "I guess the teachers and children are glad that the schools are closed," to which the good lady of the house said, "Yes, I suppose they are. I am not, however." She realized that it sounded rather queer: and so she added, in order to save herself, "not because I want to get rid of them, but I can do so much more when they are not around." Although she put in this modifying clause, there were, notwithstanding, evident traces of this very thing that I am directing attention to, the disposition to regard the care of children rather as a burden, to be gotten rid of whenever the opportunity presented itself.

The complaint that we sometimes hear is: "Children are so much care,—so much bother! It requires so much time and labor to look after them!" Why then did we beget them? Why didn't we think of these things before we brought them into existence? If we are unwilling to give the time and attention to the proper rearing

of children what right have we to enter into the marriage relation? If they are worth having they are certainly worth looking after. No mother has a right to push her children out on the street, and excuse herself on the ground that she needs a little rest. It is all right to rest: and no one needs it more than a faithful mother, for her work never ends, but it must not be at the expense of her children, it must not be, if in so doing they are left exposed to evil. At whatever sacrifice of ease to ourselves our children must be kept off the streets, out of the reach of the baleful influences which too often meet them there. If the next generation is to be any better than the present, or, if there is to be any improvement in this, our children must be less under street influences and more under proper home influences. The kind of company kept by them is a matter of very great importance, and one which no parent can ignore or treat lightly without, sooner or later, paying the penalty, and without being guilty of a serious neglect of duty.

At one of the meetings of the Presbyterian Council, when this subject was being discussed, a young man from the West Indies told this story: When he was a boy, complaint was lodged with his father by an old man, that he with other boys had made sport of him. His mother came out on the veranda and beckoned to him. On reaching the house his father directed him to go up stairs and take his coat off. In a few moments his father came up and administered a severe trouncing to him. When he was through, he said to him, "Do you know why I have whipped you?" "No, Sir." "Well, not because I believe you made sport of that old man, but because you were with bad boys who did." And the spirit of that father is the spirit that is needed in all of our homes today,—the spirit that is alive, wide awake to the importance of guarding well our children from evil associates. The lesson that young man received that day, he said, he never forgot; it remained with him ever afterwards.

II. It is our duty as parents, to be careful of the neighborhood in which we locate our home. As stated in my last discourse, all neighborhoods are not equally favorable to the raising of a family properly. Some are good, and some are bad. It may cost less to live in some localities than others,—rents may be cheaper, and we may be led from pecuniary considerations to go where it is cheapest. In this matter, however, we ought to think of something besides cheapness. If we are poor, of course, this has to be considered;

but within the limits of our means; the neighborhood which promises the best moral support to the home, is the one that should always be selected, even if it costs a little more. Economy in rents, may be very poor economy in morals. Where by spending a few dollars more, we can get into a better neighborhood, we ought to do it. It is better to economize in some other direction. If a neighborhood is bad, we ought to get out of it, and get out of it as soon as possible. Even among men who used to be in the liquor business, as short sighted and besotted as they often were, there were some who had sense enough to move their families away from their places of business to some other locality in order that their children might escape the bad influences of the place and neighborhood.

III. It is also our duty, as parents, to take an active interest in everything that will help to improve the general character of the community in which we live, by encouraging whatever is good in it, and discouraging whatever is evil in it. There are things which have a purifying and elevating influence upon communities, and others which have the opposite effect,—a degrading and demoralizing influence.

What some of these things are will suggest themselves at once to our minds. Among those that bring good to the community may be mentioned :

(1) The Christian Church. From the pulpits of our land, Sabbath after Sabbath, God's Word is read and expounded,—that word which is a lamp to the feet and a light to the path, and, which, as the apostle tells us, 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 being of God; man's accountability to God; a future state of rewards and punishment; the exceeding sinfulness of sin; the necessity of repentance, faith, and holiness of heart and life, if we are to be acceptable to God; the person and work of Jesus Christ; the infinite value of the soul; the duty of being truthful, honest, pure, sober,—of practicing all the virtues,—are the great themes that it keeps constantly before the people.

It also gathers into Sabbath schools each Lord's day, thousands of children to whom this same word is taught. In this way it has done much, and is still doing much to make good men and women, to make better homes, to assist parents in properly training their children, and to elevate the moral tone of the community at large.

If these churches and Sabbath schools should be wiped out of existence what a difference, what a great difference, it would make. What a change would come over society. Things are bad enough, even with them; but without them how much worse they would be. If the pulpits should become silent; if the people should be allowed to forget God and his righteous laws; if there were no Sabbath schools in which to gather the children for instruction in holy things; in a word, if all those influences that centre about the church were wiped out of existence, society would soon be transformed into a pandemonium; it would not be long before it would sink to lower levels where only the worst passions would reign.

These churches are not, I admit all that they ought to be. There is great room for improvement. But, after all is said, by way of criticism, we owe them much more than we are aware of, and more than we will ever be able fully to repay. Upon us, as parents, especially, they have a claim. They are doing more than anything else to help us in the delicate and difficult task which God has committed to us of training our children aright; they are doing more than any other institution or set of institutions to make it possible for our boys and girls to go up and down these streets with the least possible harm to themselves. No class of persons ought to be so deeply interested in churches, ought to be so largely in them, so regular in their attendance upon the public ordinances of worship, or should give more liberally of their means for their support, as parents. Not to be in sympathetic touch with the church,—not to be actively back of the church, would be, to say the least, a great mistake. It would be a mistake on the part of anyone, but especially on the part of parents,—of those who have families growing up, and who need therefore the help which they afford. No man makes a mistake who teaches his children, by example, to hold in high estimation the Christian Church, and, who seeks to bring them, as soon as possible, under its influence. If the church did no more than gather the children in Sabbath schools for instruction in the Word of God, it would be entitled to the lasting gratitude of every father and mother.

(2). The Young Men's Christian Association is another organization that brings good to the community. These associations are now to be found in all of our cities, especially, the larger ones. Their object is to help young men,—to labor for their physical, intellectual, moral, and spiritual welfare. In some of our cities

there are also similar associations for young women. In these association buildings, there is provided a reading room where are to be found papers, magazines; games of various kinds are also provided; there is usually also a gymnasium for developing the body; also courses of lectures are provided, and classes organized for improving the mind; religious meetings are also held, and the Bible is taught. In this way thousands have been attracted, and much good has been done in keeping down corruption in the community and in protecting the home from the worst possible influences. Such institutions deserve therefore the hearty sympathy and support of all parents.

There are other things under this general head to which attention should be called; but as the time is about used up, they must go over for another time. I have said enough, however, to give all of us who are parents, something seriously to think about,—about our children and about what we can do, and ought to do in regard to those influences outside of the home by which they will be sure to be affected for good or evil.

All that can be done is to point out the danger, and to suggest the remedy: it is for parents to see that the remedies are applied. If we do not throw around our children the proper safeguards, they will not be thrown around them, and they will be correspondingly injured through our neglect. Ours is a great responsibility. May we measure up to it,—at least, may we make an earnest effort to do so. If we do our best that is all that can be required of us; but only let us be sure that we are doing our best.

6

In my last discourse I was speaking of our duty as parents in regard to those influences lying outside of the home by which our children would be affected. When I closed I was speaking particularly of the general character of the community, and said, among other things, that it was our duty to take an active interest in everything that would help to improve it,—to encourage whatever is good in it, and to discourage whatever is evil in it. Among the things that were helpful and that ought to be encouraged I spoke of the Christian Church, of the Young Men's Christian Association and of the Young Women's Christian Association. It was at this point that I closed.¹

¹ Delivered April 21, 1901, and January 16, 1921.

Resuming where I left off, another thing that is helpful to a community, that is of the utmost importance to its welfare, is a healthy public sentiment on all moral questions,—on all questions affecting character and conduct. The standard of morals ought to be kept high. The moral sense of the community ought to be such as to exert a constantly restraining influence upon those who are evilly inclined, and a constantly stimulating and encouraging effect upon those who are disposed to do right. It ought to be kept in such a healthy condition as to make it impossible for men and women of questionable character to live in it with any degree of comfort. To endeavor to keep the standard high is the duty of all, but, especially, of those who are parents, those who stand at the head of homes; for they have more at stake,—their children will be sure to be affected, for the better or the worse, by what is required or permitted under such a standard. For the sake of their children parents ought not to countenance, in any shape or form, anything that would in the least impair its efficiency; for the sake of their children they ought to suffer their right hands to be cut off sooner than abate one jot or tittle of what is required by a pure morality; for the sake of their children, who will be influenced by the tone of the society in the midst of which they are reared, they ought to stand solidly for purity of character and life. When there is any departure from the requirements of such a standard, when the laws of decency are infringed, outraged, the first to take note of it, and to make their disapprobation felt, ought to be the fathers and mothers, the husbands and wives, the men and women who stand at the head of families.

This is not always the case, however. They do not always frown, when they ought to frown; they do not always speak out, when they ought to speak out. They are often silent, when they ought not to be silent; often allow things to pass unnoticed, to be covered up, smeared over, white washed, to use a common expression, that ought to be exposed and held up to just reprobation. They are not always sufficiently interested in strengthening the great chains of moral influences about them,—in striking down evil, in uncovering wrong, and in upholding the standard of purity.

Some time ago, a certain lady, in speaking to another, denounced in very severe terms a young man, who, as she alleged, was known to have ruined a young girl of his acquaintance. She delivered herself in very strong terms, as a mother, having daughters of her own, might have been expected to do. And yet, a few days after-

wards, that very young man was at her home, in the parlor, and was being entertained by one of her own daughters, and, with her knowledge, just as if nothing had occurred. Believing as she did, or, as she said she did, that this young man had committed the gravest possible offense against society, and against the home, why did she permit him to enter her house, and to associate with her daughter? In so doing, was she not putting a premium upon immorality? Was she not encouraging him in his assault upon virtue? Was she not saying, not only to him, but to all men,—“Live any kind of life you choose, ruin as many girls as you choose, it makes no difference: I shall always be glad to see you,—my door shall be always open to you.”

This is what I mean, when I say, parents are not always sufficiently interested in strengthening the great chains of moral influences about them, and in upholding the standard of purity. The moral leper, whoever he may be, whatever may be his position or material possessions, ought to be met everywhere with the flaming sword of righteous indignation, and everywhere the door of social recognition should be shut against him. No such man ought to be tolerated; ought to be treated with any consideration; ought to find anywhere, in decent society, a resting place for the soles of his feet. Everywhere he ought to be met with the same stern, uncompromising spirit of resistance; everywhere he ought to be treated as an enemy of social order and well being.

I am sorry to say, however, that such is not always the case. Too often such men, in spite of their bad record, are still allowed to circulate in decent society, are still received and made welcome in respectable homes. And, for this, parents are largely responsible. If they were thoroughly alive to a sense of their responsibilities in the matter, such things could not, and would not exist. It is of the utmost importance, that those who are parents should understand and fully appreciate the necessity of maintaining a live, healthy public sentiment on all questions of morality, especially, on the question of purity, if our children are to have, as they have the right to have, a reasonable chance of developing into pure, upright men and women.

The reason for much of this laxity is to be found in the fact that society has been, and still is under the pernicious influence of a double standard of morals,—one for men, and another for women, as if it were any worse for a woman to violate the Seventh Commandment than for a man. In the sight of God there is no differ-

ence; the guilt of the one is no greater than the guilt of the other; the conduct of the one is no more reprehensible than that of the other. And it would be so regarded if society were properly constituted; if it were true to its better self. The moral standard in a community can never be maintained at the proper level as long as a double standard is recognized, as long as men are treated, in their short-coming, with greater leniency than women are treated. Both must be held to a like accountability, and both must be visited with the same penalty. And it is for fathers and mothers, for the heads of homes to see that this change is made, by themselves acting upon it. The place to set up the one standard of morals, through which alone public sentiment can be made what it ought to be, is in the home: and no one can set it up there except parents. It is there where the seeds must be sown; it is there where the foundations must be laid upon which a virtuous public sentiment must rest.

Among agencies or institutions that affect a community unfavorably are such places as bawdy houses, gambling places, and others of like character. Such places are to be found in all communities, and from them are constantly emanating influences that tend to undermine all that is best in the community life. They are the enemies of virtue, of the home, of peace and good order, and of all honest industry; they exist for no other purpose than to rob men of their material possessions and to bankrupt them in character. Through them thousands have been ruined, and are still being ruined, and will continue to be ruined by them as long as they are allowed to exist. The worst of these, the liquor saloon, has gone. Thank God for that, though there are still lurking places where the vile stuff is to be had, and the effort is still going forward to restore the open saloon.

Towards all such places, all such agencies and institutions in a community, what should be the attitude of the fathers and mothers, of those who have children growing up and who may some day come under their malign influence? To this question, if we assume that parents have even ordinary common sense, there can be but one answer,—absolute, unconditional, and perpetual hostility. To rid the community of all such places and institutions should be the aim and steady purpose of all parents. Parents cannot afford to allow their children to be exposed to the deadly influence of such places, and ought not to, if by any effort of theirs they can be gotten rid of.

And just here I want to say a word on the matter of temperance. As long as the saloons were in existence, all parents of sense re-

garded them as a menace to the home, as a breeder of poverty and crime, and as an enemy to virtue, and were ready to throw their influence against their existence. And, it has been largely through their influence that they have been wiped out by the enactment of that great 18th amendment to the Constitution. That Amendment is now a part of the organic law of the land; and under it, as long as it is a part of the organic law, no saloon can be set up in any part of the land. As parents, it is well for us to remember, however, that while that is true, there is nevertheless, in every community a strong sentiment among the great army of drinkers, and that sentiment is being encouraged by the army of former saloon keepers and brewers, to bring about a reversal of that great decision which has made this entire country dry territory. That sentiment, which means no good to the home, or to our children, or to the community, must be watched, carefully watched. It must never again be allowed to get the ascendancy. And, therefore, there must be the constant effort, through education and otherwise to so strengthen the temperance sentiment in every community as to insure the continued victory of the temperance forces. As parents we can't afford to allow this anti-temperance sentiment about us to grow, without doing everything in our power to destroy it. We have to be eternally on our guard for the sake of our children. I heard a father say not very long ago, speaking of his little boy, only a little over a year old, a boy that is as the apple of his eye, What he said was this: "How thankful I am, that my boy will never know anything about the curse of strong drink." We had been speaking of the great improvement the enforcement of the 18th Amendment had already effected. I wondered, after hearing this father express himself in this way, whether he realized—it was one of the first things that I thought of,—whether he realized that the saving of that boy from the curse of alcohol depended upon the keeping back of this 18th Amendment a strong vigorous temperance sentiment, and that a part of his duty, as a fond parent, was to see that such a sentiment was constantly in the process of making. The only safety for his boy, notwithstanding the enactment of this Amendment, was for him, as a part of his religious duty, to see that a live, vigorous, aggressive temperance sentiment was kept up. And this is the way all parents ought to feel, and must feel and act, if they are to do by their children what they ought to do in protecting them against this curse of strong drink. However well our homes may be or-

ganized, there will always be this peril from without, which, in spite of all the good influences of the home, may get the mastery. Our only safety, therefore, is in keeping, not only the home-life pure, and sweet, and wholesome, but also in seeking to make the life on the outside of the same character, by encouraging all that is good in it, and by discouraging all that is bad in it. We cannot be indifferent, we ought not to be indifferent to anything that will lessen the perils that threaten our children, or that will increase the probabilities of their growing up to be upright, virtuous men and women. For their sakes, therefore, we ought to do all that we can to encourage churches and all good institutions; all we can to keep up a healthy moral sentiment on all matters affecting character and life; all we can to purge the community of all sinks of iniquity, all places and agencies which tend to demoralize.

During the yellow fever epidemic at Jacksonville, Florida some years ago, an order was issued by the city authorities, to give the city a thorough cleaning up,—destroy all trash and rubbish of every description. Accordingly bands were organized that went into every yard, under houses, into cellars, and gathered up everything of any description that might be the lurking place for germs, and piling them into heaps, applied the torch. Others were sent out with spades and pick axes to grade the streets and fill up all low places where there was standing water.

Why was this done? Why were these things destroyed and these places filled up? Because they were deemed dangerous to the health of the city, because they were likely to become hotbeds for breeding yellow fever germs, and thus help to increase the severity of the epidemic, as well as prolong it. Some years ago, as you will remember, Congress made an appropriation for filling up, or reclaiming the Potomac flats. Why was this done? Because they were deemed dangerous to the health of the city, a constant source of malarial poison.

What is true physically of a community, is also true morally of it. As there are things which affect unfavorably its physical well-being or healthfulness, so there are things which affect unfavorably its moral and spiritual well-being. There are places and conditions that breed moral disease, as there are places and conditions that breed physical disease. And the one is just as much to be dreaded as the other, in fact, more so; for as the soul is of more value than the body, so that which tends to injure it is more to be dreaded, and

should receive the greater consideration. As the people of Jacksonville were interested in ridding that city of all rubbish and filth, for the better protection of themselves and their children from the deadly yellow fever germs, so should we be interested in ridding the community in which we live of all sources of demoralization, as a means of protecting ourselves and our children from the still more deadly germs of moral corruption. And so also, as the people of Jacksonville are now interested in keeping that city in a good sanitary condition, so should we be interested in keeping this city in which we live and in which our children are being reared, in a sound moral condition. This work will devolve mainly upon those of us who are parents, and if we fail to do our part, and our children are injured in consequence, we shall have no one to blame but ourselves.

(4). Our duty is to be careful of the kind of books, papers, magazines that come into the hands of our children. These are not all desirable, as I endeavored to point out in my last discourse. Some of them are good, and some of them are bad. Hence the necessity of supervision,—of careful supervision. Our children will read, and it is right that they should. The reading habit is one that should be encouraged, and should be formed as early as possible. It is a habit that may be made a source of untold blessing to them, if properly directed, if a taste for reading is not only formed, but a taste for good books,—books that set before them noble ideals that fill them with worthy ambitions and desires. It is not wise therefore to leave them to select their own reading matter. As far as possible we should seek to direct them: and, especially is this important in the beginning, when the taste for reading is beginning to be formed. If possible we should never allow a child to read a book without first knowing something of its character, either from personal examination, or from others in whose judgment we have confidence. We should see that only the best books are allowed to come into their hands,—books that are pure in tone, and elevating in character. Some years ago a very thoughtful article was published in the *New York Independent* by Lilla M. Tenney of Cleveland, Ohio, entitled, "What shall our boys and girls read?" She had evidently given very great attention to the subject, and was profoundly interested in it. In this article were many valuable suggestions, and a list of many good books. Such helps we should all avail ourselves of, and, in every way possible, endeavor to save our children from the baleful effects of a corrupt literature, whether in the form of books,

papers, or magazines. A little care and attention here may be the means of guiding them aright, and in saving us from many a heart-ache in the future. This whole subject becomes of the greatest importance when we remember that it is more largely through the printed page than in any other way that the world is today being influenced. It is the great channel for the dissemination of ideas, for the spread of all kinds of knowledge, and for moulding sentiment, public as well as private. What we read becomes therefore a matter of prime importance, whether we think of the individual or of the community.

(5). One other thing I think I ought to speak of, and that is of the Movies. The motion picture show or theatre is now a fact in every community. It is one of the things therefore that parents will have to give some attention to, in the effort to rear properly their children. I am not condemning Motion Pictures, but what I am saying is that they will have to be carefully watched; and the people who are to do the watching are the fathers and mothers, the heads of families who are mainly responsible for the kind of outside influences that are allowed to touch their children. A very thoughtful article was published in the July number of the *North American* by Walter Richard Eaton, entitled "THE LATEST MENACE OF THE MOVIES." The menace referred to in the article, is their menace to the legitimate drama. His contention is that they are not only crowding out, but destroying a taste for the legitimate drama. With that I am not particularly concerned. The thing in this article that particularly interested me and to which I am calling attention is what Mr. Eaton has to say of the movies in general. I want to quote just a few sentences from the article. "Nine-tenths of all movies are bound automatically to be trash." "Any thoughtful person who has attended a half-dozen ordinary motion picture programmes knows the fatal restrictions of the medium, knows the complete absence from the average screen drama of intellectual body and balance, the complete absence, in fact, of everything which makes the spoken drama, at its best, so noble a thing, except the quick emotional appeal which can be roused by physical action, by pantomime and the expression of the human face. The vast majority are content with the trite, the obvious, the trashy and lurid, with slapstick farce, and ridiculous melodrama; they are false to life, turgid, sentimental, the twentieth century substitute for the dime novels and nickel shockers." "Any people

who can be content with the false and sentimental twaddle of the average movie drama, even if it is low-priced, who can find relaxation in an art so childish and crude and utterly devoid of mental stimulation, utterly lacking, as a rule, in any call to the powers of concentration or reflection, utterly without beauty or glamor, is a people deficient, certainly, in mentality and esthetic sensitiveness."

In these quotations, we have a pretty fair estimate of the character of the average movies, and their value as an agency for human betterment, for the development of a strong, sturdy, upright, virtuous manhood and womanhood,—for helping to fit people the better for the duties and responsibilities of life. It is clear, very little of them, is quite sufficient, and these must be carefully censored. Parents would do well to inform themselves as to the nature of the pictures that are exhibited in their neighborhood, and see that their children are seen less frequently at them, than they do. To allow them to be running day after day, night after night, to the movies, is to be sadly lacking in common sense, and in a proper regard for the best interest of their children. The children will want to go every night: yes, but parents are to be the judges as to whether it is wise for them to go every night. It can't be left to them; it ought not to be left with them. The movies, even though we admit that they may be made an agency for good, should be taken in moderation.

I am not going to detain you much longer; but in this connection I want to read you a short article that appeared in this month's issue of our little paper, *Moral Welfare*, published by our Board of Temperance and Moral Welfare:

THE MOVING PICTURE

Recently there appeared in one of the Pittsburgh papers the account of a reporter of a moving picture show which he had visited the night previous. He gave the name of the play, the name of the theater and described the exhibition in such detail that there could be no doubt that the whole performance was of a character which no young person or respectable older person should witness. It was said that the same show had been given in Chicago, where as much as \$11 per seat had been paid.

If this is true, or approximately so, as we believe it to be, we ask what is the matter with the censors who permit such pictures to circulate? What must be the character of the manufacturer of such films and of the "artists" whose shame is thus exhibited?

The moving picture has in it large possibilities of usefulness and equal possibilities of evil. It is here, no doubt, to stay, but because of this fact those who are interested in the business must not presume that good people will indefinitely tolerate iniquity. Other evils are here to stay, but they have learned that they must have respect to decency and order. No evil, perhaps, was ever more strongly entrenched than the liquor traffic, but it defied every law of man and God, had no respect for decency or humanity and was finally, and we believe permanently, banished.

We wonder how many parents really know the character of the places of amusement and recreation visited by their children. We wonder if there are not many parents who are unaware where their children are, not only at night, but at noon, after school or at other times of the day.

We have been informed on what we regard as reliable authority that many young women and girls who work in department stores are invited to lunch at noon by men whose only intentions are evil, that numbers of high school girls tell their mothers that they were at the library or that they went home with some other girl for the afternoon or night, when as a matter of fact they were in company and at places which they were both ashamed and afraid to have their parents know.

This is no general indictment against the moving picture or against young people or against anybody else, but it is a frank and friendly word of warning to those whom we desire to help.

If those who engage in the moving picture business intend to ally themselves with the forces of Sabbath desecration, prize fighting, immorality and general social disorder they will lose out in the long run.

An official recently informed us that the great majority of boys, some of tender years, who are brought before him for delinquency testify that they got the first suggestions for burglary, petty theft, crimes of violence, etc., in the moving picture shows.

Let all parents be on guard. Pastors, teachers and social workers can do much. Above all we cannot afford to be indifferent and let the forces of evil have unchecked sway until finally they have accomplished the ruin of promising young lives.

Such then are some of the obligations resting upon us as parents in regard to the influences outside of the home which may affect our children. We must endeavor to keep them from evil associates; we must avoid bad neighborhoods as homes; we must encourage everything that will help to make the community better, a fitter place for ourselves and our children to live in; and we must discourage everything of the opposite tendency; we must carefully supervise the reading matter that comes into the home, and, as far as possible,

that comes into their hands; and we must keep a vigilant eye on the movies, and on our children in relation to them.

To do all this, provided it is done properly, will require, I know, a great deal of time and much hard work. It is no easy task to rear children properly. The difficulty, in most cases is, that we do not realize how great a task it really is; and do not therefore try, as we ought, to measure up to its great responsibilities. Only those, who have addressed themselves earnestly to this work, who have taken it seriously know something of the anxiety, the care, the almost constant watchfulness which it requires. But it is well worth all the time, and thought, and labor which we bestow upon it. It is impossible to set before us a nobler task, or one that promises more of good, than the careful, prayerful, watchful oversight over our children in the formative periods of their lives, with a view of making them good men and women. Some things we may regret, as we look back upon life, but that we did everything in our power to show them the right way,—the way in which they ought to go, and to keep them in it, we shall never regret. Even though our labors should prove unsuccessful; even though, in spite of all that we may do, they should be drawn away from the path of rectitude, we can yet have the consolation of knowing, that it was not from any lack of effort on our part. And, it is a great thing to be able to feel that way: for, usually, it is the other way,—they go down, not in spite of our efforts, but from lack of effort on our part. In nine cases out of ten, where children have gone to the bad, if parents had been a little more careful and painstaking in training them, in putting into their hearts the great principles of uprightness, the result would have been different. Whether our labors are successful or not, our duty is to be faithful,—to be always on the job,—to leave nothing undone, within the home and out of it, that will help our children to develop right, to grow up to be good men and women. That is the measure of our responsibility and of all who are parents. It is a great responsibility, and my earnest prayer is, that not one of us may be found wanting; that not one of us may come at last into condemnation because of any failure on our part to do our full duty by our children.

7

Having already spoken to you on the influence upon which the future of our children will mainly depend, I desire this morning to go a step farther and to speak of the kind of boys and girls

that we should seek to develop in our homes. The exhortation of the text is: "Train up a child in the way he should go." This implies an ideal; it means, there is a way in which our children should go, ought to go. There is a life which they ought to live. There are qualities, dispositions, traits of character which they ought to possess, and which it is our duty to see that they do possess, so far as it lies within our power. We are, not only to train them up; to bestow upon them time and labor,—careful, painstaking labor; but we are to train them up in a certain way. Our labor is not to be random, haphazard, but intelligent labor, directed to the accomplishment of definite ends¹.

The wisdom of this is at once apparent. In no other way can we work effectively. It is not a mere matter of convenience; it is one of necessity. Years ago, when it was proposed to build a new Congressional Library Building, and the proposition was accepted by Congress, and the work ordered, the very first thing that was necessary was to consult an architect, and have him draw a plan. The building must be of a certain size, must be arranged in a certain way, must be built of some kind of material. Until these questions were settled, it is evident, that no work on it could be begun. Builders and contractors will understand this. When they are called upon to put up a building, to give estimates on it, the first thing they ask for are the plans and specifications. They want to know what kind of building it is to be: what its dimensions are, and of what materials it is to be constructed. This has been the history of every building, not only in this city, but throughout the world. They have all been built in accordance with plans that have been carefully drawn or held simply in the mind. This is true, not only of the most elaborate and magnificent specimens of architecture that adorn our cities but also of the smallest and most insignificant structures as well.

There must be, not only a plan, but it must have reference to the uses to which the building is to be put. If it is to be a private residence, a store, a public hall, a church, a hospital, a theatre, a school house, a municipal building, the plan will vary accordingly. To build a private residence just as you would a church, would be obviously out of place.

Another thought: All plans are not equally good, are not equally well adapted to meet the ends contemplated. Some are

¹ Delivered April 28, 1901, and May 15, 1921.

very much better than others. In the line of house architecture, e.g., we have the greatest possible variety. Some are very much more beautiful than others; some are very much more conveniently arranged than others; while others combine both beauty and convenience. The best within the limit of our means, is what we should always aim at.

Still another thought: All work is not equally good. There are good workmen and there are poor workmen. There are good shoe makers and there are poor shoe makers, good house painters and poor house painters, good carpenters and poor carpenters, good brick masons and poor brick masons. All shoes are not equally well made, all buildings are not equally well constructed, all bricks are not equally well laid. Two men will do a piece of work; the one will do it very much better than the other. Quality is the thing that we should aim at. It is not enough that we work; we should aim always to do good work, to turn out the best possible work.

Still one more thought. The man who undertakes to erect a building is under contract, not only to follow the plan with its specifications, but to execute it in a workmanlike manner, i.e., to put good work into it, skilled work. If he fails in either of these respects, he has violated the contract and will be held accountable. The thought which I desire, in this connection, especially to emphasize is, that one day his work will come into judgment. The party employing him will hold him to a strict account for the faithful performance of the terms of the contract.

With these thoughts before us, let us now revert to the one with which we began. There is work to be done in all of our homes where there are children; that work is the rearing and training them up. The home is the nursery of infancy and childhood. If it has any distinctive vocation at all, it is that, or it is nothing. The primary idea of the home is, it is an institution for the generation of life, and for the training of that life so as to realize its noblest possibilities, and thus make it a blessing to the world,—a fact that cannot be too strongly emphasized or kept too constantly before us.

The work of the home is a most important work. There is no work more important. In a sense, it is paramount to all others; for it conditions all others. Everything,—society, the church, the state, depends upon what is done in the home. In a word, the home is the fountain or source of life, moral and spiritual, to the whole community.

It follows, therefore, that the work of the home should be wisely, intelligently, skillfully done. Out of the home should come only such results as will be a credit to it. And to enable the father and mother to secure such results three things are necessary:

(1). They must have clearly before their minds exactly what the work is that is to be done. If, in the words of the text, they are to train their children up, then, in the very nature of the case, if the work is to be done intelligently, they ought to know, and know from the very beginning, what they are to train them up to be. If they are to make something out of them, then they ought to know exactly what that something is. In a word, they should have fixed definitely in their minds the qualities, the dispositions, the traits of character that they desire, and those that they do not desire to have formed in them, and thus be constantly working towards an ideal. This is true, however, I am afraid, of but very few parents. I do not mean by this to say, that they have no plans for their children, for, in many instances, they have. They want them to become doctors, lawyers, teachers, merchants, and, in some instances, to learn trades, which is all very well; but when it comes to the higher plane of life, the moral and spiritual, how many of them have clearly defined ideals before their minds as to the kind of boys and girls, the kind of men and women into which they would like to have their children develop? Apart from the wish, sometimes expressed merely with the lips, for often there is no heart in it, that their children might be good boys and girls, and grow up to be good men and women, there seems to be no serious and intelligent thought in this direction. If the question should be asked, what is meant by wanting them to become good boys and girls, what qualities must they possess, what kind of life must they live in order to realize their ideal of a good, upright life, how few would be able to give an intelligent answer to that question. And yet this is just what all parents ought to be able to do. They ought to know, not only in general, but in particular, exactly what they want their children to become in character and life.

(2). In addition to having clearly before them the work to be done, they need also to be earnestly desirous of excelling in it. It is not enough that they work, they should aim at quality in their work. Only as they catch this spirit can they hope for success. The man who starts out to manufacture watches, if he is wise, will aim,

not only to produce watches, but the very best watches. So with the manufacturer of sewing machines, his aim should be not simply to make a machine, but to put the best possible machine on the market. And so, in the homes of the land, parents should aim, not only to have their children develop into something, but into boys and girls of the very best type. All over our land and throughout the world are men and women who are ambitious in one way or another. One is ambitious to be the greatest lawyer, doctor, merchant, banker, or greatest in some other line of pursuit. There are men in the orange business in the state of Florida who are ambitious to have the best oranges come from their groves. There are men in other parts of the country who have stock farms who are ambitious to have the best stock come from their farms. And so on in many departments of labor. James Borden, the condensed milk man, aimed, and claimed that he had succeeded in putting the best brand of condensed milk on the market. So with the various brands of automobiles, each manufacturer aims to outstrip the other, to have his machine the best on the market. That is the spirit that runs all through the business world; and it is a laudable ambition and one that should be encouraged.

If we should make a canvass of the country, how many parents do you suppose would be found, who are ambitious to produce in their homes children of the very best type? The probabilities are, we would find comparatively few. Unfortunately, there is very little of that kind of ambition to be found anywhere. There are farmers who feel a great deal more interest in raising a good quality of fruits, vegetables, and grains, than they do in raising good children. There are butchers in our markets who exert themselves a great deal more to have good meats on their stalls for their customers, than they do to have good children in their homes. Sam Jones once caustically remarked, "We are now raising ten thousand dollar colts, and five dollar babies." And there is a good deal of truth in what he says. And the reason is because the men in the stock business are much more interested in producing a good quality of colts than most parents are in producing a good quality of children. It is not surprising, therefore, under such circumstances, that many of them turn out just as they do, anything but a credit to themselves or their parents. The marked difference in the children of many homes is to be found just here, in the differ-

ence in the interest taken in them, in the care bestowed upon them by parents.

I once knew a noble mother who had two girls, who were so different from the girls of their age that they attracted marked attention in the circle in which they moved. On all sides could be heard expressions like these: "What lovely girls they are. What beautiful manners they have." And the secret of the difference between them and most of the girls that grew up with them was in the special care which had been bestowed upon them at home. They had a dear, good mother who took special pride in them, whose ambition was to make them beautiful,—beautiful in soul. Her aim was not simply to make them passable, to have them versed in the little superficial accomplishments that pass current in society; but to have them stand in the very front rank of those who are rich in the gifts and graces of a true and noble womanhood. And this is the kind of ambition that is needed in all of our homes today, if the special work committed to the home is to be successfully prosecuted.

(3). We need also, as parents, to be impressed with the importance of our work,—the work of the home. We may have clearly before us the work to be done; our aim may be to do it well; and yet if we think lightly of it we shall be almost sure to slur it over, or to neglect it altogether. And this, I am afraid, is too largely the case. Judging from the little care, the little attention that is generally given to the proper training of children, in the majority of cases, one must conclude that no very great importance is attached to it. And yet, of all the work of life, of the many things that we are called upon to do, what is there that is so important as this work of guiding our children aright? To feel the truth of this, to feel it deeply, as it ought to be felt, is one of the greatest needs of the home today. Under the awful sense of responsibility resting upon him, as a minister of Jesus Christ to whom had been committed the unsearchable riches of grace for a perishing world, Paul said, as you will remember, "Woe is me, if I preach not the gospel." And some such feeling as this, all parents ought to feel, must feel, in regard to this important work which has been committed to them, if it is to be properly done. Woe is me, if I fail to do my best, if I leave anything undone that I ought to do, that I might do in molding them aright, in putting the right stamp upon them, the stamp of Jesus Christ.

Assuming now that we do feel the importance of training our children, and of training them in accordance with a plan clearly and distinctly apprehended from the beginning, let us see now exactly what that plan or ideal should be. In the text it is only broadly outlined. We are to train them up in the way they should go, i.e., in the RIGHT WAY, the way of righteousness. Under this general head many particulars are included, some of which I shall begin in the remaining part of this discourse to set before you. The question particularly that I desire to answer in what I shall say is this: What kind of boys and girls, as parents, should we endeavor to make of our children? What qualities, what traits of character, should we endeavor to form in them? what principles, what great truths should we endeavor to plant deep down in their souls upon which to feed, and out of which to develop a good, strong, sturdy, upright manhood and womanhood?

In the *Continent* for April 28th, this little paragraph occurs: "It is a well known truth that a child will be what you teach it to be, or what you expect it to be, unless prevented by some great influence." And that is true: hence the importance of the question: What are we to teach them? What are the elements that should enter into the ideal or programme which we are to carry out in our efforts to train them up, to make something of them? To this question I answer:

1. We should endeavor, as early as possible, to impress upon them the value and importance of being truthful. There is no element of character that is more essential, that is more fundamental. With this quality eliminated, there is nothing upon which to build for time or for eternity. It is this disposition to be truthful that lays the foundation for confidence between man and man, and that makes possible all business and other relations that exist and that binds men together in the home, in the state, in the church, in society at large. To be deficient here is to be wanting in that which is most essential to a true manhood and womanhood. This, as parents, we should feel deeply ourselves, and should make our children feel it. The duty, the imperative duty of always speaking the truth, and of never assuming or pretending to be what we are not, should be constantly held up before them until love of the truth, and the habit of being truthful, are fully formed in them, are deeply rooted in them. A falsehood should never be allowed to pass unnoticed. Even the slightest departure from the truth should be noted and at-

tention called to it. We cannot be too careful just here, for there is no sin, as all know who have had much to do with children, into which they so readily fall, especially where the telling of the truth is likely to be attended with any unpleasant consequences to themselves. George Washington, as a boy, refusing to tell a lie about cutting down his father's cherry tree, is the exception, and not the rule. Even in his case, it may be only a fiction, an invention of some admirer who wanted to make out that, even as a boy, President Washington was different from and superior to other boys. Even if we accept the story as true, the testimony of experience shows that there are not a great many George Washingtons. There are not many children who feel that they cannot tell a lie. And hence all the greater need for watchfulness on the part of parents in order that this evil tendency may be early arrested and rooted up.

In this connection it is important for us to remember, that among the most powerful aids to this end, will be our own example. We cannot hope to have any influence over our children in this direction unless we ourselves are truthful. No amount of mere talk about the necessity, the importance of being truthful, however eloquent, in the absence of perfect truthfulness on our part, will avail anything. Our first duty, therefore, as the Divinely appointed teachers of our children, in this respect, is to so conduct ourselves in all our relations and dealings with them, as to inspire them with confidence in our own sincerity, our own truthfulness, our own veracity. If we are not careful to be truthful, they will not be; if we do not set them a good example, they will be almost sure to grow up to be liars and deceivers. This is a lesson which not a few parents need to learn. In one way and another, in hundreds of homes, intentionally or unintentionally, children are being taught by the example of father, or mother, or both, to attach little or no value to truthfulness, and to practice various kinds of deception. Threats are often made, with no intention of carrying them out, or of any serious purpose back of them. Johnny, if you do this and so, I will punish you; and Johnny does the very thing he is told not to do, but no punishment follows. Or, Johnny, is beguiled into taking his medicine under the presentation that it is nice, when the fact is it isn't nice. Or, father and mother are members of the church, and, as such, have solemnly pledged themselves to be regular in their attendance upon the public ordinances of worship, but they are not regular in their attendance. Sunday comes, and they are not in their

places; at the weekly prayer meeting the same is true, and, often, simply from indisposition, or because of some outside attraction. In these and other ways, that might be mentioned, the example of the home is often decidedly bad and militates very strongly against developing in the children a high regard for truth. They are made to feel that the keeping of one's word is a matter of very little importance; that truthfulness is merely a matter of convenience or expediency.

It is related of a Persian mother, who, on giving her son forty pieces of silver as his portion, that she made him swear never to tell a lie, and said, "Go, my son, I consign thee to God; and we shall not meet here again till the day of judgment. The youth went away, and the party he traveled with was assaulted by robbers. One fellow asked the boy what he had, and he answered with a candor that surprised his questioner. Forty dinars are sewed up in my garments. The robber laughed, thinking the boy jested. Another asked him the same question and received the same answer. At last the chief called him and asked him what he had. The boy replied: I have told two of your people already that I have forty dinars sewed up in my clothes. The chief ordered his clothes to be ripped open, and the money was found. And how came you to tell this? Because, replied the boy, I would not be false to my mother, whom I solemnly promised never to tell a lie."

"Child, said the chief, art thou so mindful of thy duty to thy mother, while I am insensible, at my age, of the duty I owe to God? Give me thy hand that I may swear repentance on it. He did so, and his followers were struck with the same. You have been our leader in guilt, they said to the chief; be the same in the paths of virtue. And taking the boy's hand, they took the oath of repentance on it."

This little story or legend shows three things: (1). How much value this mother attached to truthfulness; (2). How anxious she was that her boy should be truthful; (3). how much parents may do to make their children truthful.

Here is a little poem that I wish every boy and girl would commit to memory, and that it might be printed and hung up in every home in the land: It sets forth very simply and clearly the sentiments that should pervade all of our homes and the noble ideal that we should be ever holding up before our children.

"Whatever you are, be brave boys;
The liar's a coward and a slave, boys;
Though clever at ruses
And sharp excuses,
He's a sneak and pitiful knave, boys.

Whatever you are, be frank, boys;
 'Tis better than money and rank, boys:
 Still cleave to the right,
 Be lovers of light,
 Be open, above board, and frank, boys.
 Whatever you are, be true, boys;
 Be visible through and through, boys;
 Leave to others the shamming,
 The greening and cramming,
 In fun and in earnest be true, boys.'

This is what every home, by example and precept, should be constantly saying to the boys and girls coming up in it. Boys only are mentioned in the poem, but girls are included as well: they too need to be true, to be open, above board, and frank. It is a quality that it is equally important for all to possess, boys and girls, men and women. And wherever it is preached in the home by father and mother, and enforced by parental example, it will not be in vain. It will be bound to bear fruit, to the good of the children, and to the credit of the parents. Here as elsewhere the reaping is as the sowing.

A great many things have been said by many writers, ancient as well as modern, on the value and importance of this quality of truthfulness, to a few of which I desire to call attention in closing, in order the more to impress upon us, as parents, the importance of this work of instilling into our children the disposition always to tell the truth and never tell a lie:

"Truth is the beginning of every good thing, both in heaven and on earth; and he who would be blessed and happy should be from the first a partaker of the truth, that he may live a true man as long as possible for then he can be trusted; but he is not to be trusted who loves voluntary falsehood, and he who loves involuntary falsehood is a fool."—Plato.

"Who dares think one thing, and another tell,
 My heart detests him as the gates of hell."—Homer.

"Every lie, great or small, is the brink of a precipice, the depth of which nothing but omniscience can fathom."—Reade.

"I have seldom known any one who deserted truth in trifles that could be trusted in matters of importance."—Paley.

"The first great requisite is absolute sincerity. Falsehood and disguise are miseries and misery-makers."—Coleridge.

"Every breach of veracity indicates some latent vice or some criminal intention, which the individual is ashamed to avow".—

Dugald Stewart.

“Dissimulation in youth is the forerunner of perfidy in old age: its first appearance is the fatal omen of growing depravity and future shame.”—Blair.

“Lie not, neither to thyself, nor men, nor God. Let thy mouth and heart be one—beat and speak together, and make both felt in action. It is for cowards to lie.”—George Herbert.

“A lie should be trampled on and extinguished wherever found. I am for fumigating the atmosphere when I suspect that falsehood, like pestilence, breathes around me.”—Carlyle.

“Whatever convenience may be thought to be in falsehood and dissimulation, it is soon over: but the inconvenience of it is perpetual, because it brings a man under everlasting jealousy and suspicion, so that he is not believed when he speaks the truth, nor trusted when perhaps honestly.”—Tillotson.

You will see from these citations how fundamental is the position which has been assigned to truthfulness by the best and noblest thinkers of the world. And it must occupy in our hearts and minds, as parents, no less fundamental a place, if we are to do our part in properly training our children to a like appreciation of its value and importance.

Some one has said, “Tell the truth, and shame the devil.” And another has said, “Dare to be true, nothing can need a lie.” That is the kind of food upon which the children should be fed in all of our homes. And it is for us as parents to see to it that they get that kind of food and no other, and get it every day,—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and get it week in and week out, month in and month out, throughout the whole year. We shall then have done all that we can do, all that we can be reasonably expected to do, in making them truthful. It is worth the effort and will richly repay us for all the trouble it may give us.

PRAYER

Let us pray:

Our Father, who art in heaven, sanctify to our good the words to which we have listened. May they not fall like seed by the wayside to be snatched away by the evil one; but may they sink deep into our hearts and spring up and bear fruit, making us more earnest and conscientious in the effort to rear our children properly. Help us, as parents, more and more to feel the greatness of the responsibility resting upon us and the blessedness of sending out from our homes children who will be a credit to us and a blessing to the world.

In the presence of so great and holy a task we feel our weakness, our inability to measure up fully to it; but we are encouraged by the assurance of heavenly wisdom and strength in the hour of our need. May thy blessing rest upon all the homes represented here and in all lands and countries. Bless the fathers and mothers, and bless the children; may they all grow up to be good men and women. And, at last, may all, parents with the children be gathered into the heavenly home. In Jesus name, we ask it all. AMEN.

8

In my last discourse, I began talking upon the importance of having definitely before us an ideal in accordance with which we should seek to train our children. In setting before you what some of the elements are that should enter into that ideal, I had time to speak of one only, namely, truthfulness, the disposition always and everywhere to tell the truth. I spoke of its fundamental character, of how indispensable it is; and of how important it is that, both by precept and example, it should be constantly enforced in the home.¹

(2). Continuing this enumeration, I shall mention another thing that the home should endeavor, as early as possible to beget in the children, a sense of justice, the recognition of the fact that other people have rights which we are bound to respect. This is also a most important element of character, and one that is called into almost constant exercise. Scarcely a day passes, but that questions affecting the rights of others come before us in one form or another. As a sentiment or principle justice is natural to the human heart. It is implanted in us by the Creator. It requires, however, to be strengthened and developed, to be carefully trained, otherwise its power over us will be weakened, or, at least, greatly impaired.

As human nature is at present constituted, there is a constant tendency to disregard its promptings. A failure to recognize, to be governed by this principle of justice, has been at the bottom of most of the troubles that have distracted mankind. It was a failure to recognize the right of every man to worship God according to the dictates of his own conscience, that led the Pilgrim Fathers to leave their home, and that inspired the bloody deeds of the Inquisition. It was a failure to recognize the right of every man to give free expression to his own thoughts, except as restricted by law, that led to the murder of Lovejoy; to the dragging of Garrison by a mob

¹ Delivered April 28, 1901; July 17, 1921, and September 18, 1921.

through the streets of Boston; to the assault upon Charles Sumner in the Senate chamber by Preston Brooks; and to the burning of Pennsylvania Hall in Philadelphia. It is a failure to recognize the civil and political rights of the colored people as American citizens in the South, that forces them today to ride in Jim Crow cars, and that has almost entirely eliminated them as a political factor in the South, except as a means of increasing Southern representation in Congress. And so underlying all the crimes that are committed, all the suits that are brought in our courts, from time to time, is a disregard of this same principle of justice. The questions involved are always questions of right, some right has been infringed, calling for redress.

The aspect of justice to which I desire at this time to call attention, however, is as it respects the property rights of others,—justice in the sense of honesty. The right of ownership is one that is universally recognized. There are things possessed by us which no one else has a right to dispossess us of without our consent. This is the great principle or law enunciated in the eighth commandment,—Thou shalt not steal, i.e., shall not appropriate to our own use that which belongs to another without his consent, or without giving him an equivalent in return. To get our children to understand this, and to be conscientiously guided by it at all times and under all circumstances, is of the utmost importance. And this we should begin just as soon as they are able to understand the difference between what belongs to them and what belongs to others. For the disposition to violate this principle begins very soon to manifest itself, which, if not checked, will strengthen with years, and will be likely to follow them all through life. The thefts committed by children, in the great majority of cases, are, it is true, of things of little or no value in themselves considered: and because this is so, the tendency is to allow them to pass unnoticed, reserving our censure or rebuke until some larger theft is committed. Such a course, to say the least, is unfortunate. Little as the things may be, in themselves considered, they are by no means little when viewed in regard to the habit or disposition which they are helping to form.

To pursue such a course is also misleading. It teaches them that honesty is important only in large matters; whereas the truth is, it is equally important, as a principle of action, in all matters, whatever may be the value of the thing in question. It is just as much a violation of the eighth commandment to take one cent, not belong-

ing to us as to take a hundred or a thousand dollars; to take a single apple, as it is to take a bushel or a barrel. It is not the value of the thing taken which makes it wrong, but the fact that it doesn't belong to us; that it is the property of another. Our duty, therefore, is not only to educate them into a clear conception of what the principle is, but to see to it that the habit is formed of acting upon it. No violation of this principle, in matters however small, should ever be allowed to pass unnoticed. In every possible way we should endeavor to make children feel that it is always, under all circumstances, not dictated by absolute necessity, which knows no law, wrong to appropriate to themselves that which belongs to another.

The importance of this subject is still farther emphasized by the records of our criminal courts, and the appalling revelations made to us, from time to time, through the columns of the daily press. There are thousands of men, whose fair names have been tarnished, and whose families have been made to hang their heads in shame, through dishonesty; there are thousands of boys, thousands of young men, and women too, who are behind prison bars for the same reason. We have only to visit the criminal courts of any of our cities in order to see how often this eighth commandment is being violated. How many, many cases of larceny, both grand and petty, are constantly coming up before the courts. You will find mothers there in tears, while their sons are waiting to be arraigned, or to be sentenced. It is a sad place to be, and sometimes you can't help pitying the weeping, sorrowing mothers; and yet, you can't help feeling also that somehow, if they had been, as parents, a little more faithful in instilling into their children, when they were little, this great principle of honesty, it might have been very different with them. You can't read in the papers, day after day, how people are being held up on the streets and robbed, how burglaries are committed, houses entered and valuable possessions carried away, banks entered and safes blown open, trains stopped and the mails robbed, arrests for shop-lifting and dishonesties in innumerable other ways, and not feel how tremendously important it is that the children and the young people who are growing up should be grounded early in this principle of honesty. The actual conditions that prevail in society, in this respect, clearly indicate that there has been a sad neglect somewhere; that somebody has failed to do his or her duty, or else this sad record would not be possible. When the homes, when the fathers and mothers are thoroughly alive to the importance of

upright and downright honesty, and will work faithfully towards that end, this sad record will be changed. There will be less burglaries, less highway robberies, less petty thieving, less everything that smacks of dishonesty. Let us say to our children, and begin early to say it to them, and keep on saying it to them, never take anything, however small, that doesn't belong to you. Always respect the property rights of others. Not to do so is to sin against God, is to violate one of his commandments, which says, Thou shalt not steal.

(3). Another thing which we, as parents, should early impress upon our children, is the importance of purity, of being chaste in thought and behaviour. It is wonderful how God has gathered up into the Ten Commandments which he gave to Moses from Sinai all the great and vital things affecting the welfare and happiness of humanity. Not one thing has he left out in outlining for us the course along which we must travel if we are to be happy, and if we are to go steadily forward towards the goal of a well-rounded manhood and womanhood. And one of the principles which he has incorporated in this great outline, is the principle of purity, of chastity, and which is embodied in the Seventh Commandment, which reads: "Thou shalt not commit adultery."

This commandment, as expounded by Jesus, is made to include, not only our acts, but also our thoughts, our desires. Hence the answer to the seventy-second question in our Shorter Catechism, "The seventh Commandment forbiddeth all unchaste thoughts, words and acts."

The subject matter of this seventh commandment, is the relation of the sexes, a relation that was designed to be only a source of good to man, but which, nevertheless, has been and now is one of the sources of greatest demoralization. The subject is a delicate one; but its delicacy is no reason why it should be passed over in silence. No system of training for the young would be complete from which this subject was excluded. We make a great mistake, in supposing that this is a matter only for men and women. The gospel of purity needs to be preached to children as well as to grown people, at least, so far as it respects purity of thought and speech. It is surprising how soon impure images fix themselves in the minds, even of children, and how readily they learn to use, not only profane, but obscene language. The sin of impurity is, perhaps, the greatest sin that curses the world today. There is no one sin that is more widely

prevalent, or that is followed by such utter degradation of soul. In the city of London, we are told, there are fifty thousand women of ill-repute who walk the streets night after night. And what is true of London, is true, in a measure, of all of our cities. There are also thousands of men who prowl about in society for no other purpose than to entrap innocent girls and lead them astray. And, as a result, thousands go down to ruin each year. The temptations from without are not only great, but the inward impulse towards impurity is among the most powerful of natural propensities. So that if our boys and girls are to grow up to be pure, virtuous men and women, it will require no little care and effort on our part. The seeds of purity must be early put into the soil of their hearts, and zealously cultivated, if they are to spring up and take firm root, and become a permanent part of their character. The terrible picture, painted by Solomon in the book of Proverbs, of the strange woman whose feet go down to death, and whose steps take hold on hell, cannot be too often held up before them as a warning; or too often pondered by ourselves as a means of stimulating us to greater faithfulness in the performance of this delicate and important duty.

Whatever tends to make them bold to destroy in them that delicate sense of modesty, which is so beautiful and attractive, especially, in the young, should be carefully guarded against. Care should be taken, especially, in this connection, to train them to dress modestly, to avoid all unnecessary exposure of their persons and to shun as they would a deadly serpent the indecent and disgusting manner in which many of our fashionable, society ladies appear at times in public. You see such exhibitions at weddings, at receptions, and along our streets. I remember once attending a wedding in one of our Northern cities, and I was very forcibly reminded, as I looked upon some of the women present, of what Billy Sunday once said: "The women now wear their collars around their waists." It wasn't quite as bad as that; but it came shockingly near it in the case of some who were present.

Many years ago this matter was brought to my attention in a way that I have never forgotten. It was in connection with a grand ball given in this city at one of the inaugurations to the strangers visiting our city. A gentleman who was present, a friend of mine, in giving me a description of the affair, criticized very severely the manner in which some of the women were dressed; and among the things that he said was this: "I do not know a single man in this

city, among my acquaintances, who makes any pretense to decency, or who has a particle of self-respect, who would strip himself as some of these women did and march boldly into a brilliantly lighted hall crowded with people. As I sat in the gallery and looked down upon some of those women, it was simply shocking. There, they were with bare arms and half naked bodies, their dresses, in some instances, being opened both back and front almost down to the waist, laughing and talking with men without the slightest apparent embarrassment."

If that kind of thing is to go on, is to be tolerated, if the young people are to have such examples set before them, how is this tendency to sensuality which is so widespread in society ever to be checked? How can we hope to raise a generation of pure minded men and women when such exhibitions of immodesty are tolerated? We reap as we sow. If we sow things which tend to breed lust and impurity, as such dressing surely does, we shall reap accordingly, whether in the family or the state. This mode of dressing is an evil. Its effect is bad. It is a corrupter of morals; it excites evil passions and desires. It puts bad thoughts into the minds of people. It ought therefore to be tabooed, to be driven out of respectable society. And the way to do this is to begin with the children. If they are properly trained, in the next generation there will be no low necks, greatly abbreviated skirts, and transparent stockings.

"Bear a lily in thy hand,
Gates of brass cannot withstand,
One touch of that magic wand,"

is the noble ideal set forth by Longfellow in his "Maidenhood," one of the most beautiful of all of his poems, the lily being the symbol of purity: and is the ideal that we should ever set before our children, and towards which we should ever point them.

(4). Another thing which, as parents, we should begin early to do for our children is to train them to be industrious. Work, in some form, is what everybody is expected to do, is what everybody is required to do. We can't begin too early to put that thought into the minds of our children, as one of the indispensable elements of their character. "In the sweat of thy face shalt thou eat bread" is God's great law, promulgated from Eden, in the inception of the race. And this they should be made to understand. We should teach them the necessity and the dignity of labor; and see that they are trained in habits of industry.

(a). We should teach them the necessity of labor. In the present order of things, labor is the divinely appointed means of providing for ourselves the necessities of life. Hence the rule laid down by the apostle Paul in his letter to the Thessalonians, "If a man will not work, neither shall he eat, i.e., if he can work, is able to work, but will not. Only one of three courses are opened to us. We must work for a living, or we must get it by begging, or stealing. To steal is wrong; to beg no self-respecting man will do unless compelled by absolute necessity. To live by honest toil is therefore, the only honorable thing that is opened to us. And this we should feel, and should labor very earnestly to impress upon our children. If they are to live, they must work.

The importance of this subject is very strongly emphasized in God's word. It sets before us in the most striking manner the blessings of being industrious, and the evil consequences which result from indolence, from slothfulness. The one, brings wealth, prosperity, plenty; the other brings poverty, want, hunger, bondage, disappointment, ruin. Thus in the book of Proverbs such passages as these occur:

"He becometh poor that worketh with a slack hand;
But the hand of the diligent maketh rich.
—Prov. 10:4

"The hand of the diligent shall bear rule;
But the slothful shall be put under taskwork.
—Prov. 12:24

"The soul of the sluggard desireth and hath nothing;
But the soul of the diligent shall be made fat.
—Prov. 13:4

"I went by the field of the sluggard,
And by the vineyard of the man void of understanding;
And, lo, it was all grown over with thorns,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.
Then I beheld, and considered well;
I saw, and received instruction:
Yet a little sleep, a little slumber,
A little folding of the hands to sleep;
So shall thy poverty come as a robber,
And thy want as an armed man."

—Prov. 24:30-34

There are those who have inherited large fortunes who may live without work, or who by their own exertions have amassed a compe-

tency: but the rule, as it respects the great majority of men is that they must live by work of some kind; and this fact must be deeply impressed upon the children as they grow up. Work of some kind they must do if they are to be respected, are to live honestly, honorably.

(b). We must teach them also the dignity of labor, must make them understand that no work, however humble, is to be despised, in which, to use the language of another, "We may serve God and our fellow men, and keep a clean conscience." This is a point that needs to be strongly emphasized; for there is, more or less, the disposition to disparage labor. We are so apt to feel that the man who lives on his income, who is exempt from the necessity of work, is, somehow, a little better than the man who has to toil for his daily bread: as if, there was, after all, in labor something to be ashamed of, something that belittles, that takes away from our worth, our respectability. Such a feeling was very widely prevalent among ancient pagan nations. Everywhere labor was regarded as dishonorable, as debasing.

In Greece, e.g., scores of men were found hanging around rich patrons, eating, as it were, the crumbs that fell from their tables, and suffering every kind of indignity: and yet, who preferred to live that kind of life, and who regarded themselves, and were regarded by others as occupying a more honorable position in the social scale than the toilers, those who worked for a living. The prevailing sentiment of the time was that labor was fit only for slaves, and the lowest stratum of society.

In our own country, before the Civil War, the same sentiment prevailed in the South. The white upper classes all looked down upon labor as a thing degrading, to be done by slaves and the poor white crackers, as they were called. It was thought a disgrace to be seen carrying even the smallest package along the streets, or to do the simplest thing for oneself that could be performed by another. The result was, when the War closed nearly all the mechanics in the South were found among the colored population. In a measure, this feeling is met with everywhere, and, in one form or another, is constantly cropping out. It is not a spirit to be encouraged, however, and finds no sanction in the word of God.

In the Scriptures, from the very beginning the dignity of labor is asserted. Our first parents were placed in the garden of Eden not to live in idleness, but to dress and keep it. And when they

were driven out it was with directions to till the ground from whence they were taken. The inspired record also shows that some of the most illustrious characters of which it speaks were sons of toil. Elisha was called of God while plowing in the field; David had to be sent for from tending the flock when he was anointed king in place of Saul; Amos was a herdsman in Tokeo. And in the New Testament, we find the same condition of things. The twelve apostles were all laboring men. Four of them, at least, Peter, James, John, Andrew, were fishermen. The apostle Paul was a tent-maker. In Corinth we find him working with Aquila. And in the epistle to the Thessalonians, he speaks of working day and night that he might not be chargeable to any one. His boast was that he ate no man's bread for nought. We know also that our blessed Lord Jesus earned his bread by the sweat of his face; he was the village carpenter, and until he was thirty years of age worked at his trade. According to the Bible representation, Labor is thus seen to be compatible with the highest official standing, and with the most exalted character. The men to be ashamed, and to be ashamed of, are the drones, the idlers, the sluggards, and not the sons of toil, however, humble their calling or occupation.

(c). We should train them also to habits of industry. I use the word habit purposely, it means begetting in them the disposition to work so that it will become a kind of second nature to them. It will become as natural for them to work as it is to breathe. And this habit of work, of being employed in some way, we should begin to form in them as early as it is practicable. There is no reason whatever why, even small children, should be allowed to grow up in idleness. There are many things about the home that even little children can do, and should be required to do. I do not mean, of course, that they are to be worked as if they were men and women, that they are to be taxed beyond their strength, or beyond what is reasonable to expect of them, or to exact of them at their tender age; but something suited to their age and strength should be assigned them, and assigned them regularly. For example, in the home where there are several children, let the work, such as they are capable of doing, be divided up and apportioned among them, and let each understand that he will be expected to do regularly the work assigned him; and then see that it is done. The value of this, is not in the work done, but in the habit which it is helping to form in the children. In the home, in which I was raised there were three boys, and we were all

trained to work. Mother was a hard working woman, and it was no part of her program, while she drudged, to have her boys grow up in idleness, as some very foolish mothers are guilty of doing to-day. We were all three trained to share in the work of the house. A task was assigned to each one of us. One had to look after the knives, forks, spoons, and see that they were kept well polished; another had to care for the fender, the brass andirons, tongs and shovel, and to rub the hearth up with brickdust and water, which gave it a fresh reddish appearance. Those were the days of large fireplaces, when the only fuel was wood. We had also to bring in the wood, to keep the yard swept up, and to supply the house with water, which was brought in buckets from a pump in the yard, and at other times when the pump went dry, from other yards sometimes a square or two off. We hadn't then, as we have now, great reservoirs maintained by the city, with water introduced into every home, and which requires only the turning of a spigot at the sink in order to get all the water you want. Then every drop of water had to be brought from somewhere by somebody. And that task fell to us boys. I used to feel then, and the other boys I know, felt just as I did, that mother was rather hard on us, that we had entirely too much to do; but I see now that she was right, that it was the very best thing for us; it was the best thing for us then, and it proved to be the best thing for us after we reached manhood. The principle upon which she acted was the correct one,—a principle that should be enforced in every home, the principle of assigning to every child some definite part in the work of the home.

There is a step, even beyond this, which I think, parents ought to take. After we have impressed our children with the necessity of work, the dignity of labor, and trained them to habits of industry, we ought to put them in possession of a trade of some kind, or of some means of making a living. This was the universal custom among the Jews of all classes, rich and poor, high and low. "He who does not bring up his son for a trade, brings up a boy for the devil," is one of their proverbs; and in the Talmud the same thought is expressed in the statement, "He who does not let his child learn a trade, paves his way to thievery." And there is a great deal of truth in what is said in these maxims or aphorisms. To be without a trade or some means of making a living, makes the temptation to dishonesty very much greater than where there is.

Mr. Wilbur F. Crafts, in his very helpful volume entitled, *Successful Men of Today*, says,

It is a proper subject for regret, that every son does not in youth, like the boys of the ancient Jews, the wealthiest as well as the poorest, learn some whole trade, which he can use, if necessary, in manhood, and which will, in every case, develop muscle and habits of industry. A boy's studies would be more effective, by combining with them, at least, an hour or two, of systematic manual work. If physical education were thus combined with mental and moral culture, we would not have so many sickly ministers, editors, and teachers, whose weak bodies stagger under the work that is put upon them, by their strong minds,—too heavy for the animal they ride. Nor should we have so many criminals. For, "no trade," is the open sesame of our jails. Some years ago, I found 90 per cent of the convicts in the Massachusetts State Prison at Charlestown, had come in by that password.

What Mr. Crafts found to be true of Massachusetts is true of the prisons, in a measure, of all of our states. The men who find their way into them are mostly without set employment, or regular means of making a living. And yet the importance of this matter is not sufficiently appreciated by many parents. Our children are too often allowed to grow up without having been fitted in some way, through some trade or profession to take care of themselves, which is wrong, and which, sooner or later, will be attended with serious consequences both to the children so allowed to grow up, and also to the parents; for whatever evils may befall our children will be sure also to react on us. The boys and the girls, beyond a certain age, should be made to feel that they must be responsible for their own support, and not be allowed to sit down on father and mother, as is sometimes the case. It is the duty of parents, therefore, to see to it that their children have some trade, calling, profession, or some means of making an honorable living. This is a matter of very great importance, and one to which, as parents, we should give most careful attention.

Here are three things, then in addition to the one mentioned in my last sermon that we should endeavor earnestly to impress upon our children,—the necessity of being honest, of being pure, of being industrious, of having some way of earning an honorable living. Without these, there can be no true manhood and womanhood. This we should feel deeply ourselves, and should do our utmost to make them feel it. Only as these ideas are firmly planted in their minds

and hearts, and as they acquire a controlling influence over them, can we be reasonably assured, that it will be well with them.

To this work, therefore, let us address ourselves earnestly; both by precept and example, let us be a constant reminder to them of the importance,—the transcendent importance of these qualities or traits of character. Without honesty, without purity, without the habit of industry, life is not worth living, life will be a curse and not a blessing. And it is in the home that these great lessons must be taught. The task is yours, fathers and mothers!

9

In my last sermon in speaking on THE PROPER TRAINING OF CHILDREN, I called attention to certain qualities that it should be the aim or purpose of the home to beget in them. I spoke particularly, of training them to be just, pure, and industrious.

This morning I want to resume where I left off¹.

(5). We should also endeavor to beget in our children a spirit of sympathy, of generosity, of benevolence. This may be properly included under unselfishness, but I feel that it is deserving of a special treatment, and this is why I am considering it under a separate head. We live in a hard, cold world; and if we are not careful we shall become hard and cold ourselves, and our children will follow in our footsteps. The picture of Lazarus, clothed in rags, hungry, and full of sores, at the rich man's gate unnoticed, uncared for, while he dressed in purple and fine linen and fared sumptuously every day, is too often the treatment which poverty receives from a cold and heartless world. "The poor ye have always with you," said Jesus: and they are with us for our good,—to keep our hearts tender, and to afford us the opportunity of going about doing good as he did.

To inspire our children with sentiments that will awaken in them interest in all who are suffering, who are in need of help and sympathy, as a most important work, and should receive our most careful attention. And, in this, as in all matters affecting character and life, example is always the best teacher. If we would keep their little hearts tender, we must ourselves be tender-hearted; if we would develop in them a kind, sympathetic spirit, we must ourselves be kind and sympathetic. If we would have them go out on missions of love, to the poor, the sick, the unfortunate, we must ourselves go out on

¹ Delivered May 19, 1901, and May 21, 1922.

such missions, and, in every possible way make them feel that all such objects have a warm place in our own hearts. The habit of discussing before the children, in the family circle, all cases of suffering, of destitution in which we may be personally interested, and in such a way as to excite their interest and enlist their sympathy, is also a good one. Let the children know that we are interested in the poor and suffering: let them know what we are doing for them: and when, under our fostering care, the divine life begins to stir within them, and their little feet are ready to run on errands of mercy, or their little hands to minister to the suffering, let us encourage them to do so. Never say no to them. If they want to give a beggar a piece of bread, let them do it: if they want a few pennies for some one in need, see that they get them. And as they go to the help of those in distress teach them to sing the noble song of sympathy and love:

“Beautiful feet are those that go,
On kindest ministries to and fro,
Down loneliest way, if God will it so.
Beautiful lives are those that bless—
Silent rivers of happiness
Whose hidden fountains but few may guess.”

Here is a little story that will illustrate the point which I am here seeking to impress:

“Helen was standing on the door-step with a very tiny basket in her hand, when her father drove up and said:

I am glad you are ready to go out, dear, I came to take you to Mrs. Lee’s park to see the new deer.

“Oh, thank you, papa: but I can’t go just this time. The deer will keep and we can go tomorrow. I have a very particular errand to do now,” said the little girl.

“What is it, dear? asked the father.

“Oh, it is to carry this somewhere;” and she held up a small basket.

Her father smiled and asked: “Who is the errand for, dear?”

“For my own self, papa; but, oh, no; I guess not—it’s a little errand for God, papa.” “Well, I will not hinder you, my little dear,” said the good father, tenderly. Can I help you any?”

“No, sir. I was going to carry to old Peter my big orange, that I saved from the dessert.”

“Is old Peter sick?” “No, I hope not, but he never has anything nice, and he’s good and thankful. Big folks give him only cold meat and broken bread; and I thought an orange would look so beautiful and make him so happy! Don’t you think poor well folks ought to be comfortable sometimes as well as poor sick folks, papa?”

"Yes, my dear, and I think we too often forget them until sickness or starvation comes. You are right; this is a little errand for God. Get in the buggy and I will drive you to old Peter's and wait till you have done the errand, and then show you the deer. Have you a pin Helen?"

"Yes, papa; here is one."

"Well, here is a five dollar bill for you to fix on the skin of the orange. This will pay old Peter's rent for four weeks, and perhaps, this will be a little errand for God too," said the father.

How beautiful it was in this child to think of this poor old man, and how beautiful it was in the father to encourage her in her desire to minister to his comfort. He might have pursued a very different course from what he did,—he might have insisted upon her going with him instead of going at that time on that errand, or might have tried to dissuade her from carrying out her intention at all: but no, he falls in with her plans, and shows his approval by, not only going with her, but by adding to her gift a five dollar bill to pay the old man's rent. And it is in this spirit that we, as parents, should meet every such impulse or desire on the part of the children. Not that we can all give five dollars, but we can, at least, encourage the children in all their generous impulses, yea, more, we ought to make opportunities for calling out such impulses. Wherever there is any movement on their part which grows out of kindliness of spirit, we should be quick to detect, and prompt to encourage.

(6). We should train our children also to be polite, respectful to others,—to be little ladies and gentlemen. The importance of this I need not dwell upon. It is so manifest as to need no special emphasis from me. I shall content myself, therefore, in what I shall say, with simply indicating more particularly, the exact nature of the work to be done:—

(a). We should endeavor to cultivate in them a refined taste, a delicate sense of the fitness of things. It is a great thing to be a lady,—to be a gentleman, to have the manner and bearing of a lady, of a gentleman, to know how to deport one's self. I am sorry to say, this cannot be said of some of our young people, and some of our young people who come out of what are called our best families. They are loud and boisterous along the streets, and often deport themselves in a way that reflects seriously upon them and their bringing up. They act more like rowdies oftener than anything else. And this is true, not only as we see them on the streets, but in public gatherings and at other times. I listened with very great interest,

not long ago, to one of the principals of our public schools, at a parents' meeting, give a most earnest talk on this very subject. The loudness of the young people, on the streets and in the cars, their lack of self-control, greatly distressed her; and she made a most earnest appeal to the parents present to take the matter up in their homes, and do what they can to remedy the evil. I hope that other principals are doing the same, and that all of the homes will take the matter up. The schools can help, but the place particularly to lay the foundation for good manners is the home: so that when the children are away from home, out of the sight of their parents, they will know how to behave themselves.

(b). We should train them, as children, to be polite among themselves, in the home circle and in their intercourse with other children whom they may meet on the outside. There is no reason why the rules of etiquette, so far as they embody the essentials of true politeness, should not be just as much enforced among children in their intercourse with each other, as among grown persons in their intercourse. In the manner of addressing each other, and in their general deportment towards each other, nothing should be allowed which violates the rules of good breeding. The fact that they are children is no reason for permitting an impropriety. The sooner we begin to train them in the right way, the better. There is no good reason why there shouldn't be little ladies and gentlemen as well as big ones. And, on the principle, "The child is father of the man," the only way to insure a crop of big ones is by planting the seeds in them while they are young.

(c). We should train them to be polite to those who are older than themselves, who are their seniors in age. There is a respect that is due to age that should be early implanted in the young. The Fifth Commandment is, "Honor thy father and mother," and the terms, father and mother there, are intended to include all who are our superiors in age, experience or position; and the injunction, "honor them", indicates the deference which is due them from those who are beneath them. In the present instance, it has reference to the respect, in general, which the young owe those who are older than themselves. This, instinctively, we feel to be right. It requires no argument to convince us that it is the proper thing for them to do. It is a dictate of nature, as well as revelation. In the Scriptures special pains are taken to direct attention to this duty and to enforce it. In addition to the fifth commandment, such passages as these

occur: "Thou shalt rise up before the hoary head, and honor the face of the old man. "Lev. 19:32. "Likewise ye younger submit yourselves to the elder." 1 Pet. 5:5. The same lesson is also enforced by the terrible judgment which befell the children who mocked the prophet Elisha, saying unto him, "Go up thou bald head; go up thou bald head!"

In nothing, perhaps, are the children of today more deficient than in a proper respect for grown people. The difference in age doesn't seem to weigh a feather's weight with them. That anything is due from them to their seniors doesn't seem to occur to them. There are some exceptions, of course. I met one the other day. I heard a voice saying, How do you do Dr. Grimké. I looked in the direction from which it came, and saw a bright little face, with hat lifted. For a moment it so surprised me that I hardly knew what to think. It seemed to me that the little fellow must have dropped down from the clouds, or that I must be mistaken. It was an experience that I do not often meet with. I have met boys, again and again, who would look you impertinently in the face without even nodding; and others who would grunt at you, or barely move the head a little, as if they felt that it was a condescension to do even that much. But here was one of the old time little gentleman who suddenly came across my pathway like a gleam of light after a prolonged season of cloudy weather.

That lifted hat set me thinking. I said to myself, Fifty years ago such occurrences were common. It was the rule. It was what was expected even among the rudest classes. Today it is the exception. And the questions arose in my mind: "How is this difference to be accounted for? Who is responsible for the change? How has it come about?" It cannot be that the children of today are any worse by nature than the children of fifty years ago; it cannot be that it is any more difficult now to train them to habits of politeness than then, for it is not. The same influences that were brought to bear upon them then, would secure the same results today; but the same influences are not brought to bear upon them. Whatever may be said of parents, fifty years ago,—ignorant as they may have been as compared to parents of today in book knowledge, and in general intelligence,—in good common sense, and, especially, in the care which they took to implant in their children a spirit of true politeness in their contact with others, and, especially, in their contact with older persons, they were very much superior to the great

majority of the parents of today. There were certain things that they believed thoroughly in, and that they succeeded in impressing upon their children, and this was one of them,—respect for people who were older.

There are some parents today, of course, who feel just as keenly on this matter, and who are just as earnest in their efforts to train their children properly in this respect; but they are the exceptions and not the rule. In olden times the boys were always taught to lift their hats on meeting, or in coming in the presence of grown persons, and the girls to drop a curtsy: they were taught, when spoken always to reply respectfully, saying, “Yes Sir, Yes Ma’am; No Sir, No Ma’am.” They were never allowed, to use a common expression, to answer old people back, or to be in any way impertinent or disrespectful to them. Nothing was more quickly or more surely followed with punishment than what was regarded as improper deportment on the part of the young towards older persons. The one thing which the parents of fifty years ago would not tolerate, was rudeness or impertinence on the part of children. It is not so today. The land is literally swarming with children who have no respect whatever for age: and who are often encouraged in their impertinence by those who are older.

I happened once to be spending my vacation with a family where there was a bright intelligent little girl of about seven years of age. She was the granddaughter of the gentleman who owned the house. One day as he was sitting in the parlor, she came in and going up to him, asked him to buy her a certain article that was quite expensive, though, of course, she did not know how expensive it was. Smiling, and taking her in his arms, the grandfather said to her, playfully, “You must be a fool, girl; you must think I am made of money.” Instantly came the reply. “You must be a fool yourself, man.” No parent, even in play, ought to apply the term, fool, to any child: but think of a child daring to make such a reply to a parent, and, especially, to a grand-parent.

On another occasion, fearing lest she might disturb me while I was reading, by her excessive singing, a habit which she had formed, her grandmother told her to stop. Her reply was, “I don’t want to be bothered” and kept right on. By and by her grandmother called to her again. “Laura, didn’t I tell you to stop!” Instantly the reply came back, and with a good deal of emphasis too, “Didn’t I tell you that I didn’t want to be bothered!”

She was severely reprimanded, of course, and made to feel how improper such conduct was? NOT AT ALL. The whole matter was dismissed with a laugh, as though she had said something very bright and witty, something for which she ought rather to have been commended. And that is the tendency today, to regard such things as evidences of smartness, and to chuckle over them. Fifty years ago they would have been regarded very differently, and would have been instantly rebuked, and in a way that would have made the offender think a long time before venturing upon a repetition.

And yet, I do not blame the children. I get a little provoked with them at times, but they are really to be pitied rather than blamed. The blame rests, not upon them, but upon their parents: they are the ones who are responsible. If they had done their duty, such things would not and could not occur. A painter may be excused who spoils a canvas, or a sculptor who ruins a piece of marble, or a mechanic who makes a botch of a job; but parents who allow their children, through carelessness or indifference, to grow up as many of the children are growing up today, ill-mannered, impolite, with little or no respect for age, and in many cases, none even for their own parents, are justly censurable, and ought to be heartily ashamed of themselves.

Here is a matter for serious consideration. Most of the children who are growing up today are sadly deficient in the principle of true politeness, in proper respect for persons who are older than themselves. And the place to remedy this serious defect is in the home. I am sorry to say, that all that I have said on this matter, is true, often of the children who come out of our so-called best homes, our so-called first families. It is an evil that is not limited to children who come out of the courts and alleys, who have had few advantages whose surroundings have been crude; but is to be found among children coming from homes from which you would expect better things. The alley children are often, so far as politeness is concerned, so far as respect for older people is concerned, no worse than those who live out of the alleys.

(7). We should also train our children to habits of neatness and cleanliness,—to be careful about their person, about their apparel, about their surroundings. Don't let us make a mistake here, and imagine that of their own accord they will develop habits of neatness and cleanliness. No one grows up naturally into such habits. It is

largely a matter of education, of careful training and supervision, on the part of those who feel the importance of such things. One function of the home is to beget, and beget early in the children, this habit of neatness, of cleanliness. They should be taught to keep their bodies clean. One of the first lessons that we should teach them is the value of the free and frequent use of soap and water, not only for the face and hands, but for every part of the body. The body is the temple of the Holy Spirit, we are told in the Scriptures, and as such ought to be kept scrupulously clean. It is necessary also to a proper self-respect. No self-respecting man can be happy in a filthy body; nor can any self-respecting man allow himself to remain in such a condition without conscious self degradation.

It is also necessary for sanitary reasons. The health of the body, in a measure, is dependent upon keeping it clean. The frequent application of water is necessary, for we learn from the study of physiology that much of the impurities of the system is thrown off through the pores of the skin. If the children are very small this work will fall upon the parents, mainly upon the mother. If they are large enough, however, or just as soon as they are, the responsibility ought to be thrown upon them. It will not do, however, to leave them entirely to themselves. The tendency on the part of children generally, is to be careless about such matters. Until the habit is formed, therefore, we should be careful to give the matter our personal supervision. When I was a boy I was required, among other things, to clean my teeth every morning, the necessity of which, however, I did not quite appreciate: and so, whenever I could get out of it, would do so. When this was discovered, I was required to go through this little, as it seemed to me, needless performance, in the presence of mother, or to present myself to her for examination. If I had performed my task faithfully, well; but if not, I was required to go over it again, or else it was performed by her for me, and in such a way as to make me dread ever afterwards a repetition. By and by the habit was formed, and then there was no more trouble. I was not satisfied if I didn't do it. . . .

A dirty body is just as much a sin as a dirty soul. It is a sin against ourselves; it is a sin against common decency; and it is a sin against God: for the injunction is, "Keep thy self pure," i.e., clean. To inspire our children with this sentiment,—with a detestation of

dirt, and a love for soap and water, for personal cleanliness, is among the greatest blessings that we can bestow upon them.

We should train them also to be careful about their personal attire, to be neat and clean in dress. Nothing is more disgusting than slovenliness of appearance, or a surer index of character. In some families the children are models of neatness, always sweet and clean : in others, they are never presentable, never in a condition to be seen, or if seen, not in a condition that you would feel like taking them up in your arms, or having them near you. Most children are careless in this respect. After you have washed and dressed them, in nine cases out of ten, they will get down in the dirt without the slightest compunction. It is necessary, therefore, not only to keep them clean, but also, at the same time, endeavor to excite in them a pride in keeping themselves clean, for, after all, it is not so much to keep them presentable by a force outside of themselves, as it is to foster in them a spirit that will keep up after the external pressure is withdrawn. The untidiness of some of the young people today, the fact that when young men call upon young women, in some cases, they dare not appear in the parlor until they have had the opportunity of arranging their toilet, is due largely to the fact that they were never trained when they were children to habits of neatness. The feeling, unfortunately, in many homes is, it doesn't matter how we look on the inside ; it is only when we are going out, or when we are expecting some one, that we need to concern ourselves about our appearance. There are women, e.g., who think they can appear anyhow before their husbands, and husbands who think the same thing about their wives. This, however, is a mistake. It entirely overlooks the true philosophy of the matter. The husband's own self-respect, as well as his respect for his wife ; and vice versa, the wife's own self-respect, as well as her respect for her husband, should lead them both to be just as careful of their appearance within the home, in the presence of each other, as out of it, or in the presence of others. And in this spirit we should train our children ; we should make them feel that neatness is a thing which they owe to themselves and to the other members of the family, as well as the outside circle of friends and acquaintances ; that untidiness is a thing to be ashamed of, not only when some one happens to see it, but is in itself a thing to be ashamed of : that they are to keep themselves neat and clean, not simply because some one may be coming in, or because

they may be expecting to go out: but because it is required by a dignified self-respect though they lived in the most absolute seclusion. Many a man marrying a girl, trained in the ordinary way, to be careful only when she is going out, or when she is expecting company, has had his happiness materially affected after marriage, by finding in place of the woman whom he supposed to be a model of neatness, the very opposite,—careless and indifferent about her personal appearance. In this way, the foundation of many of the unpleasantnesses of families, is laid, especially where the husband himself is particular about such things,—unpleasantness that might have been avoided if greater care had been exercised in training the wives, when they were children, to habits of neatness, to the necessity of making themselves presentable for those on the inside of the home as well as for those on the outside. It is a great mistake ever to allow children to present a slovenly appearance. Unless it is checked when they are young, it will follow them all through life.

(3). We should train them also to be tidy about the house,—to keep everything in and about the home, neat and clean; to have a place for everything, and everything in its place. In every part of the house, order, neatness should be insisted upon. If they make a litter anywhere they should always be made to clear it up. They should not be allowed to throw things carelessly about. If they remove a book or any other article about a room, they should be made to replace it when they are through with it. In this way, by care, attention, watchfulness, line upon line, precept upon precept, the habit will be formed,—our children will become models of neatness and order, qualities which are indispensable to every well regulated home.

And here I must stop. What I have said is quite sufficient to occupy our thoughts for the present. The task of developing in our children a spirit of sympathy, of generosity, of benevolence; of training them to be polite, respectful to others, especially to those who are older than themselves; of begetting in them a pride that will keep them neat and clean, in person, in dress, in their surroundings, is well worthy of our best efforts.

Habits like these, formed in our children, will go far towards making them desirable citizens, and materials out of which to build the homes of the future. Whether our children possess these qualities or not, will make a very great difference, both to themselves and to those with whom they may come into contact. They will be sadly

deficient if they are deficient in these respects, and whether they are or are not, will depend largely upon the parents, upon the care and attention which they receive within the home. It is the task of the home to develop within them these great qualities,—to see that they grow up to be men and women of whom these things will be true.

10

In my last sermon, I spoke of the duty of training our children to be sympathetic, generous, benevolent; to be polite, respectful, especially to older people; to be neat and clean, in person, in dress, in their surroundings. This morning I want to continue that enumeration. There are some other things that ought to be included in the catalogue of virtues that we should seek to develop in our children.¹

(8) We should train them to habits of punctuality, to be prompt in meeting engagements,—to be always on time. Whatever may be the nature of the engagement, whether it be going to Sabbath School, to church, to the day school, or to meet any other appointment previously made, at the time specified they ought to be there, and we ought to so train them as to impress that fact upon them. Most people are careless about this matter of punctuality, attach little or no importance to it; but it is by no means a little matter. We often lose much ourselves by being tardy, and it often proves a great inconvenience and annoyance to others. The old adage, "Punctuality is a cardinal virtue," expresses a great truth, and one which cannot be too strongly commended to our children. It is not only a virtue, mark you, but a cardinal virtue,—a virtue that no one can afford to be without, or should be without.

The regular monthly meeting of the Executive Committee of Howard University was called for 3:30 o'clock at the Second National Bank Building. The meetings are usually held in the office of Mr. Coxe on the third floor. Getting there a little before time, I went up to Mr. Coxe's office and found him there. He told me that the meeting that afternoon would be held on the first floor in the Board Room as there was to be another meeting in his room. And down we both went. He instructed the elevator boy to send the Howard University people down to the Board Room and direct another group up to his room where he would meet

¹ Delivered May 19, 1901, and September 17, 1922.

them at 4:45 o'clock. The first to arrive was President Durkee, and being directed by the elevator boy where to go, came in where Mr. Coxe and myself were. Half past three o'clock came and nobody else turned up. We waited until a quarter of four before the other members of the Committee put in their appearance. They had reached the building in time, but the elevator boy had failed to instruct them properly, and so went to Mr. Coxe's office as usual, and waited and wondered why we did not turn up. They finally were told where the meeting was to be held, and came down.

The point that I want to call attention to particularly is, that when they came into the room down stairs the first thing that Dr. Scott said, was: "While we were waiting upstairs, we all said, Where is Dr. Grimké? He, evidently, is not coming, as he is always on time." I confess, it was very gratifying to me to have him say what he did. It was a compliment which I greatly appreciated. Punctuality has been a principle with me now for many years; and everybody I have to deal with knows it, and it hasn't lowered me in their estimation, but has rather increased their respect for me. It is a habit that we should begin early to form in our children. And one reason why I always insist on beginning all of our meetings in the church on time is because the church as well as the family should be constantly teaching the lesson of promptness, of punctuality. When the time comes to begin a meeting, let it begin.

I was invited sometime ago to attend a meeting of the District W. C. T. U. which met in one of our sister churches. It was called for 8 o'clock, so printed on the programme. I went because I wanted to hear the principal speaker of the evening. I got there ten minutes before 8. Eight o'clock came, but the meeting did not begin. I waited until 8:30 and still it did not begin, or show any signs of beginning. So I got up and walked out. And I did it purposely as a protest against the sin of unpunctuality, of lack of promptness. I felt it particularly, because the W. C. T. U. is a great educational organization and should, in a matter so important as punctuality, set a better example.

I attended also afterwards a meeting of one of the Parent-Teachers Associations held in one of the school buildings. When the time announced for beginning the exercises came, they did not begin: and, when considerable time had elapsed, and still they

did not begin, I asked what the trouble was, and I was told that they were waiting for the Assistant Superintendent. I said to one of the teachers: "If I had charge of these exercises I wouldn't wait for anybody. At the time for beginning they would begin. And they would have begun. It is a bad policy to wait for anybody."

(9) We should endeavour to beget in our children a spirit of unselfishness. This may have been included under what was said under the head of sympathy, of generosity, but it is of sufficient importance, it seems to me, to warrant a separate treatment of it. It is the quality that was possessed in such a preeminent degree by the Lord Jesus Christ. He himself tells us: "The Son of man came not to be ministered unto, but to minister and to give his life for others." There is nothing more lovely, more beautiful, more attractive than the quality that leads us to forget ourselves in thought of others. The apostle Paul possessed this quality also in a very large degree. He tells us that he became "all things unto all men that if by any means he might save some."

Beautiful and attractive as this quality is, it is not one, however, that is commonly found in the average man. At bottom human nature is selfish, intensely selfish. We are all, more or less, tainted with it. Selfishness is found in all of us, and runs into almost everything. I am speaking not of self-love which leads us to look out for our own interest, our own welfare and happiness, which is all right: but of selfishness which leads us to look out for ourselves regardless of how others may be affected. There is no principle of human nature that is more powerful and widespread in its operations, or that requires to be held more firmly in check. In childhood it is especially active, even in very little children it is largely developed and is constantly asserting itself.

From one of our papers some time ago I clipped the following:

"On a railway train the writer noticed the entrance of a mother and little son who were unexpectedly greeted by a friend of the mother. The friend was only going from one station to the next, while the others were on a long journey. There happened to be but one vacant double seat in the car and into this the boy slipped, taking the seat next to the window. His mother, eager to improve the ten minutes with her friend, asked her son to give up his seat and take another for that little time, so that she could sit with her friend. His reply was: 'No, I won't; because I want to sit by the window, and all the other seats have people already

at the windows." "But, darling, only for ten minutes, and then you can sit by the window all day." "No, I won't go. I want to sit by the window now." "But, dear, not to give mamma pleasure?" "No." "Not for just ten minutes, when mamma wants so much to talk with her friend, and you can sit by the window the whole day long?" "No!" with impatient emphasis. And in spite of humble entreaty from the mother and good-natured urging from the friend, that home-nurtured bit of selfishness kept his place, the mother never dreaming of insisting on the right and courteous thing, but murmuring gently that Bobbie did so enjoy looking out of the window."

Such a spirit may be perfectly natural to children, it is nevertheless, a very unlovely spirit: and our duty, as parents, is to endeavor, as early as possible to check it, to beget in them the better and nobler spirit of thoughtfulness, of consideration for others,—the willingness to deny themselves, to forego some pleasure in order that they may give pleasure to others.

If this boy in the railroad coach, of whom we have just read, had been trained differently, the mortifying spectacle which took place never would have occurred. The request from the mother to vacate the seat would have been acceded to at once. He had been badly trained. The fault was in the home.

How this spirit, this beautiful spirit of unselfishness is to be developed in our children each one will have to determine largely for himself or herself. One or two things may be said, in general, however, that may be helpful to us in addressing ourselves to the task.

(a) We should never yield to this tendency in our children. Kindly, but firmly, it should always be resisted. At the table or elsewhere, where others are concerned, they should never be allowed to appropriate the best things to themselves,—to take the largest apple, or largest slice of cake, and so on: not because you do not want them to have the best, but because you do not wish to encourage them in this disposition to appropriate the best for themselves regardless of others. And yet, it is to be feared that this is just what is often done, especially, where there is only one child in the family, or with the youngest where there are more than one. We not only yield to the one we call the baby, ourselves, but we make the rest of the children do the same. And thus he comes to feel that he has a right to everybody and everything, and that his comfort and happiness are to be first considered. In this way,

by thus humoring him, his natural selfishness is increased, and the work of properly training him into consideration for others rendered all the more difficult. If unselfishness is to become a permanent trait of character, the effort to create the disposition must begin early.

(b) It will help, if we teach them to share whatever they have with others, and not selfishly keep it all to themselves. If it is something to eat, and there are other children around, instead of sneaking into a corner and devouring it alone or furtively pulling it out of one's pocket and taking a bite when others are not looking, teach them to share what they have with their playmates and companions. How different children are in this respect. One boy will go and buy a stick of candy and shove it hurriedly down in his pocket, and when he thinks no one is looking will pull it out and take a bite, and shove it back quickly again lest some other boy should see it and ask for a piece. You can't help despising such a boy; and the way he looks and the sneaking manner in which he seeks to conceal what he has, would seem, as if he really despised himself, and was ashamed to have others know how little and contemptible he is. Another boy will go and buy an apple, and instead of sneaking away in a corner to himself, will walk boldly out among his playmates and share it with them, giving each a bite and taking a bite himself. Such a boy you can't help admiring. He may have faults, but you can't help feeling drawn towards him.

So with their playthings, whether it be a pair of skates, a hobby-horse, a wagon, a bicycle, a doll, or what not, we should teach them to share the pleasure of such things with others and not want to have them all to themselves.

(c) In sharing what they have with others we should teach them always to offer the best and not keep the best back for themselves. It is just here that we may expect to have the greatest battle with selfishness. It is so natural to keep the best for ourselves, that unless we watch ourselves carefully and struggle hard against this tendency, it will be almost sure to get the victory over us. If a boy, e. g., has two apples, while he may be willing to give away one of them to a companion, it will require no little amount of argument or persuasion to convince him that the proper thing for him to do is to let the other fellow have the better of the two. He may do it, but it will not be without a very great effort. And

yet, unless this point is reached the spirit of selfishness can hardly be said to be conquered. The task of forming in our children an unselfish spirit is not, I admit, an easy one. It is full of difficulties; but if we begin sufficiently early, and if we ourselves have the unselfish spirit, so that our verbal teaching is enforced by example, it can be done, all difficulties may be overcome. And the result is well worth the effort. There is no other trait of character that is more beautiful, or that will render our children more attractive in the eyes of others or that will be a greater source of happiness to them, as well as make them a blessing to others.

(10) We should train our children to be thorough in whatever they do, or undertake to do. "What ever is worth doing at all, is worth doing well," is the spirit that we should possess ourselves and that we should inspire our children with. It is not enough that a thing is done; it should be well done. It is not enough that a room is swept; it should be well swept. It is not enough that the parlor is dusted; it should be well or thoroughly dusted. It is not enough that a dress is made or a bonnet trimmed: it should be well made, it should be well trimmed. And by well I mean two things: (a) In doing a thing we should aim to do our best, i. e., the best we know how; (b) To do it in the best possible way, i. e., our aim should be perfection. If a girl, e. g., starts out to learn the art of bread making, after her first lesson, the bread that she makes should embody all of the knowledge which she has acquired,—the bread ought to be as good as it is possible for her to produce under the circumstances, i. e., in view of her limited knowledge. But she should not be content with this, however creditable it may be,—her aim should be to go on increasing her knowledge and experience until her bread is as good as can be made anywhere, and by anybody. It was this principle of doing well whatever we undertake to do, that made it possible for Booker T. Washington to enter Hampton Institute, and which laid the foundation for his remarkable career. He was set, as you will remember, to sweep one of the recitation rooms, and did it so well, that on the strength of that swept room he was admitted. He spoke afterwards of the sweeping of that room as his examination for entrance into the institution. And it was as good a test as could possibly have been applied to him; it showed as well as anything else that might have been required of him the real stuff of which he was made. In admitting a boy who could sweep a

room well, and who took a pride in sweeping it well, they made no mistake; he was just the kind of boy that Hampton wanted to get hold of, and that the world wants.

The value of this principle, as a rule of action, lies in this:

(a) It elevates labor; it gives dignity to all work. Whatever is done well, not from external pressure,—not as the slave works from fear of punishment, or the laboring man from fear of being outstripped in the fierce competition of life; but from an inward sense of fitness, from an ideal within the soul itself, so that the whole plain of action is lifted. No labor performed, under such circumstances, can ever become mean, or servile, or a mere drudgery.

(b) It is the surest way to success. The boy who starts out to become a mechanic, to learn any of the trades, or to become a lawyer, doctor, merchant; or a girl who starts out to become a dress-maker, a teacher, artist, stenographer, typist, will not be likely to remain long without something to do, if this principle is adopted and conscientiously followed. If there is a job to be had, the man who can do it well is the one who will be likely to get it. People who have work to be done, want it done well. They are not likely to prefer an incompetent workman to one who is skilled in his calling or one, who, though he may understand how a thing ought to be done, is content with inferior work,—in doing it in a careless, slipshod manner. In this age of fierce competition, when the country is swarming with applicants for work in every department of life, it is thoroughness in our calling, skill, that is sure to win in the end. What Daniel Webster said about the legal profession, is true of every calling and profession: "There is always room at the top." Yes, there is always a demand for thoroughly competent, well equipped men and women, whether they be lawyers, doctors, merchants, teachers, or laborers.

Even in the humbler walks of life this is so. We hear, from time to time, a good deal about schools for the proper training of domestics. There is a reason for this: and it is to be found in the fact, that while there are hundreds who are seeking employment in domestic service, those who are really competent, thoroughly equipped, are so few as to fall far short of the demand. Many are without work, but why are they without work? Simply because no one will employ them. And why? Because of inefficiency, because of a lack of thoroughness in their calling. Those

who are competent are always in demand, are always at work, when they care to work.

And the same is true in the higher walks of life. The men, generally, who have nothing to do, and can find nothing to do, are those who have never learnt to do anything well, who are masters of no trade or calling. The tendency always is to prefer the competent to the incompetent. And it is right that it should be so. It would be bad for the world if it were not so. The principle is a good one to act upon; it is the only safe, the only wise one to follow. Never take a poor workman, if you can get a good one; never employ a poor lawyer, doctor, teacher, preacher, if you can get a good one. The man who understands his business, and whose aim is to do well whatever he undertakes to do, is the man that you want to take every time; and is the man who is bound to succeed.

If, therefore, we are to succeed; if our children are to succeed, it must be along this line,—we must be thorough ourselves, and we must train them to be thorough. And yet, what is there so rare as this spirit of doing well whatever our hands find to do.

Take our public schools, for example. How many pupils in them, will you find who thoroughly master the lessons assigned them, day by day, week by week, month by month, the year round? Many of them study but very little, never try to master their lessons. How many teachers will you find who bring to the teaching of every lesson the most thorough preparation. Take our Sabbath schools: how many scholars will you find who thoroughly master the lessons, week by week,—who can tell you without looking on their lesson papers where the lesson is found, the subject of it, the lesson plan, the date, place, the golden text, and the contents of the passage studied? How many teachers will you find, who, Sabbath after Sabbath, come to their classes thoroughly prepared to teach the lesson, having carefully studied it before hand, and having mapped out in their own minds their plan for teaching it, and the salient points which they wish particularly to have the pupils remember and take away with them?

Take our mechanics—our tailors, shoemakers, carpenters, blacksmiths, wheelwrights, bricklayers, plasterers, painters, dressmakers, milliners—how many will you find who understand their calling, and who are thorough in what they do. Only the other day I

heard a man speaking of a floor that was laid in a certain house, of how miserably it was done, of what a botch of a job it was.

Take our professional men and women,—the doctors, lawyers, dentists, ministers,—how many who are thoroughly competent will you find,—men and women who not only know how to do what they are expected to do, but who may be relied upon to do it well, in the most efficient and up-to-date way?

The tendency is to be satisfied with a mere smattering of knowledge, to slur over what is done; to get through with what we have to do as soon as possible, and with the least trouble to ourselves.

The boy who starts to learn a trade hardly wants to wait until he has qualified himself before he wants to get out and begin for himself. His aim is not to render himself proficient, to get all that is necessary to make him thorough in his calling, a master mechanic, but only so much as is barely necessary to render him passable. So, if a job is gotten: it isn't how well it shall be done, but how much of profit can be gotten out of it. If a dress is to be made, it isn't how well it shall be made, but how to get through with it with the least expenditure of time and labor. The main thought is, to get through with it: how it is gotten through with doesn't matter very much. There are some exceptions, of course—all are not careless and indifferent as to how they do things.

Some years ago, while in Jacksonville, Florida, I came, very unexpectedly, upon one of these exceptions. I was crossing the ferry to take the cars for St. Augustine. Just as the boat started a boy came up and wanted to black my shoes. As I desired to help him, I consented, and he began at once. The time was short, and so after he had worked on one shoe for a little while, I took it down from the shoe box and told him to begin on the other. It looked all right to me, at any rate I was satisfied; but the little fellow insisted on my replacing the foot: he was not through with it, he said. In other words, it didn't satisfy him; it was not up to his idea of what he thought it ought to be,—and so back it had to be put. Most boys would have yielded at once, and would have been glad to be saved the additional labor. If I were satisfied, that is all they would have cared about. But this little fellow was unwilling to have a job pass from under his hand which did not come up to his idea of what it ought to be. The earnestness of the little fellow, his persistency in having me put my foot back, the noble

spirit which he carried into his humble calling were such that I felt quite drawn towards him.

I don't know where he is now, or where his lot may be cast in the future, but wherever he may be, he will be sure to forge to the front,—to meet with success. With such a spirit, failure is impossible, is out of the question. Such boys are always in demand, and will always be.

I do not know where this little fellow learned this lesson; who his teacher was, or in what school he studied; but one thing I do know, fathers and mothers, it is a lesson that is well worth learning, and one that you will do well to impress and to impress as early as possible upon your children. In everything teach them to be thorough,—begin with them as soon as they are able to do anything, or to understand what is meant by thoroughness. Never allow them to slur over anything; to do anything in a careless, slipshod manner; always insist upon thoroughness. Make them feel that you expect this of them, and beget in them the habit of holding themselves up to the same high standard. This was the thought, evidently, that Longfellow had in mind and which he wished to impress in writing the "Builders."

"Our todays and yesterdays,
Are the blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not because no man sees,
Such things will remain unseen.

In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

Let us do our work as well,
Both the seen and the unseen."

It is a noble ideal and one which we should keep ever before our children.

As we go to our homes, let us remember the qualities of which I have been speaking,—promptness, punctuality, unselfishness, doing well whatever our hands find to do. We cannot, if we are true to our obligation as parents, allow our children to grow up

minus these qualities without seriously crippling them all through life. Life will mean a great deal more to them, and, through them, to others with whom they may be thrown, with these great principles firmly implanted in them, than it could possibly mean without them. It is our task, as parents, to endeavor so to raise them that all three of these qualities will become a part of their mental and spiritual make-up. It is in the home that we must teach promptness, unselfishness, and the doing well whatever is done. This is the task,—the holy task which God has laid upon us, and we cannot throw the responsibility upon anyone else: we are the ones that God will hold responsible if we allow them to grow up without these sterling qualities.

II

In my last discourse I spoke on the importance of training our children to be prompt in meeting engagements, to be unselfish, and to be thorough in whatever they do. This morning I want to continue this enumeration,—to mention some other things which we should also keep before us in the training of our children.¹

(11) We should see that our girls have a thorough knowledge of housekeeping. Some day they may have homes of their own, and should, therefore, be well versed in that art that will enable them to take care of a home properly. "In Germany special attention is given to this matter. All the girls alike, rich and poor, learn to cook, to sweep, and to keep house. After the training in books, this part of their education is begun. There are establishments where they are taken by the year, as in boarding schools. In one month they learn to wash dishes and polish glass and silver; in another, to cook meats; in another to bake; in the next lay down meats for winter use, or preserve fruits, make jellies and pickles, sweep and dust. Plain sewing, darning, and the care of linen are also taught, and taught thoroughly. The German betrothed is thus almost always a thorough housekeeper." And this is the kind of training that should be going on in all of our homes. Every girl ought to know how to make her own dress, trim her own bonnet, and do what sewing may be necessary to be done in clothing herself and in caring for the needs of a family. Every girl ought to know how to cook,—how to make good bread, and prepare plain

¹ Delivered November 19, 1922.

wholesome food, in the most approved style. Every girl ought to know how to wash and iron, how to sweep and dust, how to take care of silver, and whatever else may be necessary in a well kept, well ordered home.

Such is not always the case, however. There are scores upon scores of girls who know scarcely anything about such matters. If they want a dress made or a bonnet trimmed, they have to pay some one else to do it. If they are married and their husbands want a shirt or collar done up, or a pair of cuffs, they have to send them to the laundry, or have some one come in and do them. If they attempt to make bread or get a meal, they very soon show that they know little or nothing about. The public schools, I am glad to say, are helping somewhat in this respect, though, I have heard this criticism, so far as cooking is concerned, that too much attention is given to the preparation of what might be called fancy cooking,—the preparation of desserts, custards, puddings, cakes, etc., to the neglect of the more substantial things,—the making of bread, the cooking of meats, vegetables, cereals and the like. Whether a girl knows how to make a pudding or a cake is not, after all, a matter of any very great importance,—I am not quite sure but that all of our homes would be better off without pastries of every kind; but it is important that she should know how to prepare the substantial articles of food upon which we must depend for our daily strength to do the work of life. And this fact should be kept steadily in view in conducting such schools.

We are apt to attach little or no importance to this kind of training; to think lightly of it; to feel that it doesn't make very much difference whether the girls are proficient in these things or not; but it does make a difference, and a very great difference. It is the training of the head that we think most of. Our chief desire seems to have our girls educated in the knowledge of books. Where we can afford it, we send them to the best schools; we provide for them the best teachers. In music, in painting, in other accomplishments which tend to make them attractive in society, we spare ourselves no pains or labor: we take a pride in knowing that they are accomplished.

Against this I have not one word to say. No one can rejoice more than I do over the increased advantages which women now enjoy of improving their minds; no one can feel a greater pleasure in meeting women who are highly cultivated and accomplished;

no one can commend more heartily than I do the laudable ambition of parents in seeking to surround their daughters with the best educational advantages. But it is also well for us to remember, in training them for life's duties and responsibilities, that something more is needed in the home besides these. When a man marries a girl and takes her to his home, he wants some one who can be useful as well as ornamental, who can shine in the kitchen as well as in the parlor; who can, not only play on the piano, but who knows something of foods and their preparation.

"We need the lower life to stand on," as Mrs. Browning has expressed it. We have bodies as well as souls; we have physical necessities, as well as intellectual wants. And the girl who is educated to minister simply the higher needs of her husband,—to sympathize with him in his intellectual tastes and aspirations, to play on the piano and sing, and paint flowers and pictures to hang on the walls, while she remains ignorant of the art of caring for his bodily wants,—of properly preparing his food, and making his home in its physical surroundings, a comfort and blessing to him, will find her home, unless she happens to be wedded to an angel, which she is not likely to be, anything but a paradise. Men, even the best of men, can't live on poetry and music and intellectual companionship alone, however charming they may be. They may, in some other world, when they have shaken off this mortal coil, but in this, while they retain their bodies, in addition, they must have something more substantial. And, therefore, must have in their homes those who know how to meet these wants intelligently. George Eliot has well said: "It is better to know how to make home happy to your husband than to read Greek to him; and even music and singing, though very attractive to family visitors, cease to be a substitute for the commoner virtues after a time. Good cookery is a most valuable accomplishment in a wife's education after the first delusion of the honeymoon is over."

These are significant words, coming as they do from a writer like George Eliot, who, in intellectual endowments, certainly, so far as women are concerned, has never been surpassed. Even she, with all her wealth of learning, with her rare gifts of mind, felt the necessity of looking carefully at the needs of the physical man in order to preserve the happiness of the home. If we can't have both; if we must choose between training the head and the hand, in the rearing of our children; between fitting them to shine in the

parlor and making them thorough housekeepers with all that that implies, I have no hesitancy in saying, it is better, far better to choose the latter. In the average home, it will go farther, will add more to its comfort, to its peace and happiness.

It is better, of course, to combine both culture and a thorough knowledge of housekeeping and it is quite possible to do so. There is nothing in the nature of the highest culture, of the most varied intellectual attainments, that is at all incompatible with such knowledge. Some of the most highly cultivated women we have are among the finest housekeepers, the most accomplished cooks. Some of the best cook books are written, not by professional cooks, but by women who have enjoyed all the advantages of the best schools and of the finest social contact.

A classical education and other accomplishments may be beyond the reach of many of us; we may be obliged to bring up our children without such advantages; but there is not one of us so poor or in such straitened circumstances as to be placed beyond the reach of a thorough knowledge of housekeeping. And this, as parents, we should see that children possess. The happiness of the homes, which they will help to make in the future, will depend largely, and I emphasize that word largely, upon their proficiency here. And this we should fully appreciate, and do all that we can to qualify them for this very important part of their life's work.

(12) We should also train our children to be economical, to be saving, to husband their resources, to make the most of what they have, to avoid all needless waste or extravagance. "In France a girl begins at twelve years of age to take part in the household interests. Being her mother's constant companion she learns the system of close, rigid economy which prevails in all French families. If there be but two sticks of wood burning on the hearth, they are pulled apart when the family leaves the room, even for half an hour, and the brands are saved. The nourishing soup, the exquisite entrées, and dainty desserts are made out of fragments, which in many an American kitchen would be thrown away. The French girl thus inhales economy and skill with the air she breathes and the habit she acquires lasts her through life."

And so should it be in all of our homes: the entire household should be so conducted, in every department of it, as to be a grand object lesson to the children in this most important principle.

Everything should be made to go just as far as possible. The children should be trained to be careful of what they have,—careful of their clothing, not to tear them or wear them out by rough usage; to be careful of their shoes, not to kick them out, as is the case with most boys; to be careful of their eating, not to leave things on their plate to be afterwards thrown away.

They should be trained also to be saving of their earnings, not to use up all the pennies that come into their possession. It is a good thing to get them a little bank, and encourage them to save part of their pennies; or open an account for them at some banking house. In most of our cities there are penny-saving banks, where amounts from one cent up, may be deposited. In Philadelphia, some years ago, in the Sabbath school of the church of which Mr. John Wanamaker was a member, such an institution was started, as a means of encouraging the Sabbath school children to be saving. And it is still in operation, and hundreds of young people are enrolled among its depositors. Besides we have now the Postal Saving system which is intended to encourage or foster the same spirit. Whether your boy or girl acquires this habit or not will make a great difference with them when they come to be men and women. When sickness comes, or old age begins to creep on, if they have been consuming less than they earned, they will not be likely to become objects of charity, or be forced to end their days in the poor house, or be unable to extend a helping hand to others in need, as is sometimes the case.

It was this habit of economy, early learned in life, which enabled John Wesley, when his income was only thirty pounds to live on twenty-eight, and give away two; and when it was sixty, still to live on twenty-eight, and give away thirty-two; and when it was 120, still to live on 28 and give away 92. It was this same lesson which enabled Andrew Ferguson of Louisville, Ky., though born a slave and emancipated only by the war, to save out of his hard earnings, after taking care of himself, sufficient to enable him to purchase before he died, a church building which he deeded to the Knox Presbyterian Church of that city. It was this habit, early learned in life, which enabled Benjamin Franklin while a poor apprentice boy to live on half the allowance made him by his master for his board while he devoted the other half to the purchase of books for the improvement of his mind. And it was the same valuable lesson which enabled the elder Agassiz, during his

early struggles, to continue his researches on the slenderest income. Without this habit Wesley never would have been the blessing he was to the poor and needy about him; Andrew Ferguson never would have become the noble benefactor he was; Franklin never would have left behind him the splendid record he has as a wise and enlightened statesman and philosopher; nor would Agassiz have been able to accomplish what he did in revealing to us the secrets of nature.

A failure to learn this lesson has stood in the way of many a man's success, and is the bane of thousands today. They are just where they were years ago, are no better off, are in no better condition materially. And all because they lived up fully to their income, because they persisted in spending all they earned. In every community may be found men who have been regularly employed, and at good salaries for years, who, if they should die tomorrow would leave their families without a dollar, without sufficient means even to give them a decent burial. There are men in every community who have been regularly employed, and at good salaries, who, if they were taken sick tomorrow would have to go in debt to tide themselves over, or become objects of charity. Such facts as these go to show how important is this principle, and how careful we should be to instill it into our children, not only for their own sake, but for the sake of those who may be dependent upon them.

This is a lesson which we, especially, as a people, should lay to heart, and should endeavor particularly to impress upon our children. With the difficult problem with which we are now grappling, the problem of our elevation, one of the most important factors in its solution, is the possession of wealth. And in order to do this, one of the things that we must learn and lay to heart, is this lesson of economy. By living on less than we earn is one of the ways by which we are to forge to the front; one of the ways by which we are to lift ourselves out of our present condition of poverty. This fact our children should be made to feel; everything should be done to root and ground them in this principle. From the very beginning they should be trained to habits of economy, to avoid all extravagant and expensive habits; to be content to dress simply, and to subsist on plain nutritious food. There is reason to believe, however, that in multitudes of cases, such is not the standard under which we are training them. Econ-

omy is the very last thing that is thought of, as a general thing. We indulge ourselves, and we indulge our children; we are not content with the necessities, we want the luxuries; we are not content to be plainly and comfortably clad, we want the fineries, the best that the market can afford; we are not content with plain wholesome food, we want the delicacies. We train our children to feel, that, never mind what their circumstances may be, they are to live just as well,—eat the same quality of food, wear the same quality of clothing as our neighbor's children across the street or around the corner, who may be very much better off than ourselves. The result is, it is impossible to tell from the clothes that are worn, or the food that is eaten, who are in comfortable circumstances and who are not,—all seem to eat about the same, and dress about the same. The man who works for two dollars a day and the man who works for five, try to eat the same kind of food and wear the same kind of clothes. So that in going into our churches and Sabbath schools it is impossible to pick out, from looking at those present, the families and children who represent these different conditions. So far as appearances go, they all seem to be equally well off, to be in equally comfortable circumstances. The man who lives in a rented house, who barely manages to make ends meet looks as well and fares as well as the man who owns his own home, who has a bank account and something laid up for a rainy day. And in some cases, makes even a better appearance.

Under such circumstances, with this kind of training going on, what hope is there that our children will be any better off than we are? What hope is there that the next generation will be any better off than the present one? We have got to learn, hard as the lesson may be, to live within our means,—to live on less than we earn, if this tremendous weight of poverty that now rests upon us as a race, is ever to be lifted. And the place to lay the foundation for lifting it, is in the home, by training the boys and girls who are coming up, and who are to take our places when we are gone, to habits of rigid economy, to a life of self-denial—to be saving.

The boys and girls who have acquired the habit of industry, of which I have already spoken, and the habit of economy,—who know how to save a dollar, how to get along with less than they earn, are the boys and girls who will do most towards solving this race problem from a material standpoint. They are the ones who will have something, and having something will have the power

that goes along with material possessions. Knowledge is power; so is wealth. And if we are ever to get hold of this power, which wealth gives, as a race, we have got to make our homes, schools for the inculcation of those principles and qualities which lead up to it. The future of the race in this country does not depend so much upon the attitude of the white man towards it, as upon the character of the education or training that is going on in our homes—upon the nature of the impressions that are being made upon the children that are coming up within them. And this is a point which we, as parents, should not lose sight of for a moment. It is in the home that the work mainly is to be done.

Before leaving this part of the subject, I want to add a word by way of warning. By training our children to be economical, to be saving, is not meant that we are to train them to be mean, close-fisted, penurious. Economy and liberality are not antagonistic qualities; they may both coexist in the same person. There is no incompatibility between the two. Wesley's economy did not interfere with his liberality. In fact, it was in order that he might be liberal that he adhered all through life to the strictest economy. I speak of this particularly, because the danger is, unless we are careful, of allowing our economy to degenerate into meanness, or to become only a cover for our selfishness. When economy reaches the point where we are unwilling to provide ourselves and those who are dependent upon us, with such things as are necessary to make us and them comfortable,—I do not say such things as may minister to our pride and love of display, but as to make us comfortable, or to aid any worthy object or cause,—it is no longer economy but meanness, which we should be just as careful to guard our children against. Economy simply means, the lopping off of all unnecessary expenses, the guarding against all needless waste.

The two things to which I have called attention, the importance of training our girls in a thorough knowledge of housekeeping, and all of our children to be economical, saving, are quite enough for us to think about at one time. The more we think about them, the more seriously we think about them in relation to the happiness of the home and the future of the race, the more will we feel the importance of them, and the more earnestly will we endeavour, in these respects, to do our full duty by the children committed to our care. It will be a great victory for us, if out of these homes,

we can send forth men and women who will measure up in these two important respects. It will depend, of course, upon the estimate which we ourselves place upon these qualities, as to how much time and attention we give to them in the training of our children. If they mean little to us, they will mean little to them; and, vice versa, if they mean much to us, they will mean much to them. It will depend very largely upon ourselves, upon the interest that we take in the matter. And that is the point that I want us particularly to remember. Our children will not be likely to be either good housekeepers, or economical, saving, unless we ourselves are. In these respects, as in almost every other: Like parents, like children.

12

In my last discourse I spoke on the importance of giving our children a thorough knowledge of house-keeping, and of training them to habits of economy. This morning I want to continue the list, to add a few things more.¹

(13). We should train them to be self-reliant. In a sense, we are all dependent creatures, are all dependent upon God. In him we live, and move, and have our being. We are not only dependent upon him for life, but for all the conditions necessary to its continuance,—for light, heat, water, food, air,—these things all rest ultimately upon a power outside of ourselves, other than ourselves. In another sense, however, and within certain limits, we may be independent, ought to be independent, i.e., ought to rely upon ourselves, upon our own powers and resources in meeting life's duties and responsibilities.

And the same is true of our children. In a sense they are dependent upon us. At first they are absolutely so. Physically they are utterly helpless; they can do nothing for themselves. They have to be lifted, carried about, fed, clothed, dressed and undressed, and every want looked after. But, by and by, as they begin to grow, they become less and less dependent. Instead of being fed, they can feed themselves; instead of being carried about, they can move about themselves; instead of being dressed, they can dress themselves: until finally, with advancing years they can look out for themselves: they no longer need our care and supervision.

Intellectually, the same is true. At first, they are dependent.

¹ Delivered November 18, 1923.

they have to be taught everything,—have to look to father and mother for instruction and direction. They have faculties just as grown people have, but they are only in embryo, yet to be developed. And so, naturally, must look beyond themselves, must depend upon the knowledge and experience of others. But, by and by, if they are to amount to anything, this dependence must cease; they must learn to rely upon themselves, upon their own powers and resources. Here is a clipping which I cut from one of our papers, which will illustrate the point which I am trying here to enforce. It is entitled, **DIG YOUR OWN WELL.**

In the early days, when every log cabin was surrounded by thousands of acres of the primeval wilderness, it was not difficult for a young man to establish an independent home. He had but to build another cabin, make a new clearing, drive over the calves and colts he had raised, put seeds into the ground among the stumps, and there he was, a farmer and a householder.

There was only one difficulty, however, particularly in regions where water lay deep in the earth. In some of the best parts of Illinois and Indiana, it was a hard and troublesome job to dig a good well, and still harder to keep it dug, as stone was often scarce and far away. Hence, young people, on leaving the paternal abode, were too apt to put off digging a well for themselves, and to depend upon the familiar well of 'the old man.' Abraham Lincoln spent many weary hours of his boyhood in carrying water from a source half a mile distant, his father being a specimen of the kind of man who puts off hard jobs until he can get some one else to do them.

The well of the old man, in a dry time, was likely to give out, and then there was trouble in the family. Hence it became a point of honor, among young men of spirit and ambition, not to set up housekeeping until they had dug a well of their own. Not to comply with this preliminary condition of domestic peace was justly regarded as a mark of shiftlessness and incompetency.

This disposition to dig one's own well, to depend upon oneself, is just what is needed in the case of thousands of our young men and women today if they are ever to amount to anything. There are so many of them who are willing to draw water out of somebody else's well; so willing to have others do for them what they ought to be doing for themselves. Such a spirit is to be despised; it is an unmanly, an unwomanly spirit; and ought not to be encouraged to find comfort or succor anywhere. And yet I am afraid, it is an evil, that is to be traced largely to the home. The children are not trained to be self-reliant, to do for themselves what they can do. We make babies of them all their lives by the manner in which we bring them

up. Most of the evils that trouble us today most of the defects of our children are to be traced to the home. When that fact is recognized; when parents come to realize what the home means as an educator; when fathers and mothers, under the sense of solemn responsibility resting upon them, are themselves living examples of what their children ought to be, there will be no trouble, or very little, in swinging them in line. The way therefore to get into our children this spirit of manly, of womanly independence, of self-reliance, is to possess it ourselves. It is impossible to develop a race of children that will go forth to meet life's duties and responsibilities, standing erect, looking every man squarely in the face, asking no favor, but only for an opportunity of making for themselves an honest living, unless this spirit is first in us.

Years ago, when the organization known as the True Reformers, was in existence, before it went to pieces, one of the cards issued by it had represented on it a Negro child in a canoe, in the midst of the breakers, pulling with all his might for the shore, and over it was the inscription, "PADDLE YOUR OWN CANOE." And that is what we want to learn, as a race, to depend upon ourselves, to allow others to do for us only what we cannot do for ourselves. It is the spirit also that we want to beget in our children; and thus help to build up theirs as well as our own self-respect: for there can be no true self-respect in the absence of this spirit.

More particularly, possessing this spirit ourselves, how shall we beget it in our children; how shall we train them so that they too shall come under its power and influence? I answer: We should throw them, as far as possible, from the very beginning, upon their own resources. The principle that I would lay down is this: "Never do for a child what he can do for himself." Abundant opportunities for the exercise of this principle, and for the development of this spirit will be found in every home, and should be embraced as soon as it is practicable to do so. At first, everything will have to be done for children:—they must be fed, bathed, dressed, etc. As soon as they are able to do these things for themselves, however, they ought to be made to do them. If a child, e.g., can dress himself, can put on his own shoes and stockings, the parents ought not to do it for him: nor should any of the older children be allowed to do it for him. What he can do for himself, he ought to be made to do. If he slips and falls down and begins crying, don't rush and pick him up, as most parents are apt to do, leave him alone,—let

him get up himself, if he can, don't help him, certainly not at the first. When he falls down he must not be made to feel that somebody must pick him up; rather make him feel that he must pick himself up. If he is going to school and the lessons are hard, a little difficult, he ought to be assisted only after he has shown, by careful, painstaking effort that it is beyond his power. If he can read, and wants to know the definition of a word, or wants to get information on some subject, instead of telling him, let him go to the dictionary or encyclopedia and look it up for himself. And so in everything. Whenever he can be thrown upon his own resources, can be made to do for himself, it ought to be done.

The boys and girls who are brought up in this way, who are not only indoctrinated in the principles of self-reliance in the abstract, but who are forced all along to depend upon themselves whenever it is possible to do so, will not be found, when they come to be men and women, begging their way through the world, or depending upon others, but always rendering an equivalent for whatever they receive. Those are the kind of boys and girls upon whom the future of this race, in a very important sense, will depend; and it is in the home that they must be bred and reared.

(14). We should also train our children to be conscientious,—to be influenced in all things by a sense of right, of duty. Dr. William Ellery Channing, has well said: "The first question to be propounded by a rational being is, not what is profitable, but what is right. Duty must be primary, prominent, most conspicuous among the objects of human thought and pursuit. If we cast down from its supremacy, if we inquire first for our interests, and then for our duties we shall certainly err. We can never see the right clearly and fully but by making it our first concern. No judgment can be just or wise, but that which is built on the conviction of the paramount worth and importance of duty. This is the fundamental truth, the supreme law of reason, and the mind which does not start with this in its inquiries into human affairs is doomed to great, perhaps fatal errors."

We have all read or heard the story of the boy who was about to take something which did not belong to him, and who heard, or thought he heard a voice speaking to him, and saying: "Better not: better not." That voice is heard, at times, in the breast of every child. We call it by various names. It matters not, whether we call it conscience, the voice of God, or the moral sense, it is the same and

always points in the same direction, towards the path of duty. In the constitution of the human mind God intended that this principle should be supreme among the governing forces; that every man should be influenced, first, last, and always by a sense of right. To seek to develop, to strengthen this principle in our children, to train them to listen at all times to this still small voice within the soul, and to follow only where it leads, is of the utmost importance.

One of the very rarest of all qualities is CONSCIENTIOUSNESS. You can almost number on your fingers the men and women of your acquaintance who are conscientious, in whom the thought of duty is paramount, who, under all circumstances are anxious to know only what is the right thing for them to do, and who, having found out, go steadily forward, regardless of personal consequences. It is self-interest that rules, not duty; lust and passion, not conscience. Duty is the very last thing that most people think of, and the thing for which they care least. The man who sees an opportunity of swindling his neighbor, of enriching himself at the expense of somebody else, what does he care about the right or wrong of it? The men who used to spend their hard earnings over the counter of the saloon while wife and children were at home in rags and suffering for the necessities of life, what did they care about duty, about their obligations to their families? The man who joins the church, and in so doing, solemnly pledges himself to a certain course of conduct, how much is he influenced by a sense of duty? What does he care about the pledges he has made? When Sabbath comes when the night for prayer-meeting comes, the question with him is not, what ought I to do, not what I have pledged myself to do; but what do I feel like doing. If he feels like attending those services he will do it, but not otherwise, his pledge to the contrary notwithstanding. And so with the owners of railroads in the South who charge colored people first class fare, and put them in second and third class cars, what do they care about duty, about the right or wrong of it? It is a sad thing to say, but it is nevertheless true, duty is not paramount, is not the controlling motive with the great majority of the men and women that we meet. And in this fact, we have the explanation of the many acts of dishonesty, of fraud, of violence, of bloodshed, that enter so largely into the record of the world's experience.

How important it is then, that we train our children to be conscientious, to love the right supremely, to make duty their first concern. We cannot confer upon them a greater boon than to root and

ground them in this great principle. You will recall Wordsworth's noble lines,

Stern Daughter of the voice of God,
O Duty! if that name thou love
Who art a light to guide, a rod
To check the erring, and reprove;
Thou who art victory and law
When empty terrors overawe;
From vain temptations dost set free;
And calm'st the weary strife of frail humanity.

Stern Lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their beds
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through Thee,
are fresh and strong.

To humbler functions, awful Power!
I call thee: I myself commend
Unto thy guidance from this hour;
Oh, let my weakness have an end!
Give me, made lowly wise
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth thy
bondman let me live!

Such bondmen should we seek to make of our children.

(15). We should train our children to feel that the honor or good name of the race, with which they are identified, is in their keeping. I am including this in the list of enumerated things to be impressed upon our children, which would not be necessary, if we were differently circumstanced from what we are in this country. We cannot shut our eyes to the fact that we are living in the midst of a hostile atmosphere. The people about us are not friendly to us; are not kindly disposed towards us. They are quick to see the evil, and slow to see the good in us. The tendency is to magnify, to exaggerate our faults, our shortcomings, our defects, to misrepresent us, and, at times, even to invent things that tend to discredit us, or set us forth in a bad light. That is true of white people generally, and it is true of the white press, with only here and there an honor-

able exception. Such being the case, it is very necessary for us, as colored people to be exceedingly careful ourselves of our conduct, not only for our sake as individuals, but as a race. For while the white man is thought of as an individual and is judged as an individual, it is not so when it comes to the colored man. Every thing that he does is ascribed to the race, is looked upon as a race trait or characteristic. If a white man robs a bank, or absconds with trust funds, no one thinks of the white race as a race of thieves. If a white man debauches a woman, forcibly robs her of her virtue, gives way to his baser passions, no one thinks of characterising the white people as a race of moral lepers, a race of rapists. But that is just what is done in case of the colored man. What the individual does is ascribed to the race, is predicated of the race. And, therefore in this kind of atmosphere in which we find ourselves, the responsibility of the individual Negro, in this respect, is greater than that of the individual white man. The white man, in regulating his personal conduct, needn't think of his race at all; but the colored man must, for the good name of his race is bound up with his own good name. The attitude of the white man towards the colored man in this respect is two-fold.

It is one of indifference to his excellences. There is not only no effort on his part to find out the good things about the Negro, but when he does find it out, when it is so plain that it cannot be overlooked, he seeks to make as little of it as possible. It is never given any prominence: no special attention is ever called to it. If it is noticed in the papers at all it is in small print or tucked away in some obscure corner where it will not be likely to be seen. The good things about colored people have very little interest for the average white man. It is not a thing that makes him happy, that fills him with joy. When Jack Johnson, by his superior skill, knocked out his opponent, you remember how it was received by the whites all over the country. In this city it almost brought on a riot. They didn't want to hear of a colored man outstripping or outclassing a white man. While that is true, with respect to our good qualities, when it comes to the things which tend to discredit the Negro, which show up his weaknesses and failings, the white man is most keenly interested, leaves no stone unturned to uncover, to bring to the light every particle of evidence of a damaging nature against our race. He will not only see that it gets in the papers, but on the front page, with great glaring headlines, and in the strongest language he can

command in characterizing it so as to produce or arouse the greatest indignation. Often these representations, when sifted down are found to be nothing but lies, or so exaggerated as to amount to the same thing. Even if we were disposed to overlook, to shut our eyes to this condition of things in the midst of which we are living, it would not be wise for us to do so. We need to note it, to keep it steadily in mind, as a check upon our own conduct, as a constant reminder to us that we must be careful not to aid or abet our enemies in their efforts to discredit us, by doing things that we ought not to do. We must be always and everywhere on our good behaviour, not only because it is right to be always and everywhere on our good behaviour, as individuals; but because if we are not, the good name of the race will suffer; people will think less of it than they would otherwise.

With this thought before us, and it is a thought that ought to be in all of our homes, in the minds of all parents, in the training of the children, we should endeavor to impress the same upon them. They must be made, and made early, to realize, not only that it is right for them as individuals to refrain from evil, from doing things that are bad, things that tend to reflect upon their good name, but that they must think also of the good name of the race with which they are identified, and see to it that it is never injured by any misconduct on their part.

To get our children to see this, and to enter into the spirit of it, so that it will exert a restraining influence over them, is a matter of very great importance, and is capable of yielding most salutary results in the proper development of the race itself away from the things that are evil, that are hurtful, that are degrading. It is largely a matter of education, but education that must be carried on mainly in the home through parental instruction. We sometimes speak of race pride and of instilling it into the children. What exactly is meant by race pride, when it is spoken of in that connection, I am not quite sure that I understand. Sometimes, those who use the term, I apprehend, have only a confused idea in mind, which they do not themselves quite understand. If by race pride is meant the thing that I have in mind here and which I have been endeavoring to set forth, then it is a good thing, and a thing well worth cultivating, and well worth instilling into our children.

By race pride, what do I mean? I mean, that sense of the value of the good name of the race that keeps each one of us, as members

of it, from doing anything that would reflect upon it, that would discredit it in the eyes of other races. The only race pride that I attach any importance to, is the pride that keeps the good name of the race unsullied, as far as my personal character and conduct may help to keep it unsullied. Race pride that permits some members of our race, who preach the doctrine of race pride, to live as they do, is not the race pride that I have in mind, that I am urging that we cultivate and beget in our children. The race pride that I am referring to is the pride that goes along with high character; that spurns to do a mean or base thing; that demands on the part of every member of the race, a character and life that the race might justly be proud of. Race pride, disassociated from high character, from a straightforward, upright moral life is of no value as an asset in the development of any race. The individual has nothing in it to be proud of, and the race has nothing to be proud of in such individuals. It will be a great day for our race, when the boys and girls coming up in our homes, are trained to feel, that, as members of it, for the sake of the good name of the race, they must be careful of their conduct, must see that they behave themselves in a way to reflect credit upon it, to make people think well of it and not ill of it. And this is what I am urging here under this third head of my discourse.

The task of training our children to be self-reliant, conscientious, alive to the importance of keeping the good name of the race unsullied by eschewing what is evil, is a most worthy one. And my earnest prayer is, that God will help us as parents to realize the importance of it and to address ourselves earnestly to it. The more self-reliant, the more conscientious, the more of the proper kind of race pride we can instill into our children the better it will be for them as individuals, and the better it will be for the race. If we are self-reliant; if we are conscientious; if we are too proud to do a mean or base thing, we have nothing to fear: we shall never have anything to be ashamed of.

II. MARRIAGE AND KINDRED SUBJECTS—

I

And God said, it is not good for man to be alone; I will make him a helpmeet for him.—GENESIS 2:18.

With these words as a basis I desire to enter upon the consideration of the subject of MARRIAGE,—upon the relation existing between husband and wife, and the obligations growing out of that relation¹. It is a subject that is worthy of the most serious consideration of both old and young, married and unmarried; and I am taking it up for consideration in the hope of being able to render some assistance to those who are unmarried, and yet who may be thinking of it, as well as to those who have already entered upon its realities. Much of the trouble that is experienced in many homes today arises, I am convinced, from the fact that marriage was entered upon without due consideration,—without fully understanding and appreciating the nature of it and the things which necessarily go along with it. This, like every other relation in life, if it is to accomplish the purpose for which it was instituted by God,—if it is to be a blessing and not a curse, must be entered upon intelligently, with a full understanding of its nature and requirements, and the conditions that must be observed if it is to be a harmonious and helpful union.

The laws governing this relation can no more be disregarded with impunity than the laws governing any other relation. Here as elsewhere, we need to be guided by knowledge,—knowledge which is the result of careful observation and experience. The sooner we recognize the fact that all relations are under law, and that only as these laws are known and observed can we hope to be benefitted, the better it will be. We often hear people say, “O if I had only known what I know now, I never would have done so and so.” Or, “If I had to live my life over again, I would do very differently.” If I had known! But why didn’t they know? Whose fault was it? Who is to blame for this fatal ignorance out of which so much evil has come? The blame is clearly their own. If they had cared to know; if they had given the matter the consideration which it deserved, and which they were morally bound to give it, they would

¹ Delivered April 25, 1897.

have had all the light necessary for their guidance. But this they did not do: and the result is, they are simply paying the penalty of their own folly, in tears and vain regrets.

In preaching this, and other sermons which may follow, I have a double purpose in view, as has already been intimated: (1) To help those who have not yet entered into the marriage relation, but who hope some day to do so, to avoid the errors and mistakes of those who entered it blindly. (2) To help those who are already in, and who are grappling with some of the serious problems growing out of that blindness, to a partial solution, at least, of some of their difficulties.

With these preliminary remarks, let us now turn directly to the subject in hand. Marriage may be defined, in general, as the union between individuals of opposite sex, by mutual consent, according to Divine appointment. More particularly it is:

(1) A union instituted by God. By which is meant, it is a part of the Divine plan for humanity that men and women should be so united. Hence shortly after the creation of Adam, Eve was formed and brought to him, and they became one. The first man and the first woman were united by God himself in the holy bonds of matrimony.

(2) It is a union between one man and one woman. Polygamy and polyandry in every shape and form, are contrary to the word of God. There are some cases, it is true, of polygamy mentioned in the Bible, but nowhere is it sanctioned or approved. This is clear from the words recorded in Gen. 2:24. "Therefore shall a man leave his father and mother and shall cleave unto his wife." Not unto his wives. And also in 1 Cor. 7:2, we read: "Let every man have his own wife," not wives. Also from the fact that God made for Adam but one woman, not many, which he might have done, and would have done had it been his plan to have for him a plurality of wives. The proportion between the birth rate of males and females is also positive proof of the same. The sexes are nearly equally balanced. In some localities, owing to some special reason women are a little in excess of the men, but that is the exception and not the rule. Nature, uninterfered with, keeps the sexes pretty nearly balanced. That marriage is a union between one man and one woman is the view that prevails in all Christian lands. A plurality of wives is not only contrary to public sentiment, but is made a crime punishable

under the law. Hence the vigorous protest that was made in this country some years ago against the practices of the Mormons in this respect, and which continued until that sentiment was crystallized into law, and the State of Utah was compelled to conform to the sentiment of the rest of the country in this respect.

(3) Marriage is a union of the affections. That which cements, which binds the parties together should be a strong, pure love. And by love is meant, not that sickly sentimentality which passes now-a-day for love among our young people,—that elation of feeling which like the morning mist is soon dissipated, and, which, while it lasts, pleasant as it may be, unfits them for the stern duties and responsibilities of life, by keeping them in a kind of half dreamy state in which they seem to be moving in mid-air somewhere between the heavens and the earth. That is the kind of love you find in sensational and trashy novels, and among the gay, giddy, thoughtless, but it is not the love by which hearts are cemented together in the bonds of a happy and indissoluble union. It is not the love that should form the basis of that relationship we call marriage.

What then is this *sine que non*, this indispensable prerequisite without which no one should dare to solicit, to proffer his hand in marriage to another, or to accept the same when proffered? It may not be possible to give a formal definition of this term love, as here employed, for as Byron has said,

There are ten thousand tones and signs
We hear and see, but none defines.
Involuntary sparks of thought,
Which strike from out the heart o'erwrought,
And from a strange intelligence,
Alike mysterious and intense,
Which link the burning chain that binds
Without their will young hearts and souls,
Conveying as the electric wire,
We know not how the absorbing fire.

Still there are a few things that may be said that will enable us, at least, to make clear what is here meant. By saying that marriage is a union of the affections, that without love it should not be entered into, is meant: (1) That no man should marry a woman, or woman a man unless they are very strongly bound to each other. It is not enough that they simply care for each other, that they are agreeable to each other, that they are close friends, that they find a certain

amount of pleasure in each others society, there should be a very decided attachment. Personally I believe that even more than this is necessary. It is not enough even that they are strongly attached to each other. This attachment should be greater than that felt for anyone else.

The woman who is to become the wife of a man should be dearer to him than any other woman in the world; and vice versa, the man who is to become the husband of a woman should be dearer to her than any other man in the world. Hence the words of inspired writ, "Therefore shall a man leave his father and mother, and shall cleave unto his wife." The wife is to take precedence of even father and mother, and so also the husband. The closeness and sacredness of the relation that exists between husband and wife, and the strength of the feeling that should bind them together, are strikingly set forth by the apostle Paul in his epistle to the Ephesians. In the fifth chapter, beginning at the twenty-fifth verse, this is what he says, "Husbands, love your wives even as Christ also loved the church and gave himself for it. * * * So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth it and cherisheth it, even as the Lord the church."

The love of the Lord Jesus for the church is, perhaps, the very highest form of love that has ever been manifested on our planet. And yet husbands and wives are exhorted to have for each other a love akin to Christ's love for the church. The Bible idea of this relation, you will perceive, is a very exalted one, and makes it clear that it should be entered into only by those who are bound together by the strongest ties of affection.

But, some one may say, If this rule were followed there would be very few marriages. Grant it. What then? Are we to conclude that it is an unwise rule to follow, and that we are justified in disregarding it? Not at all. Better, infinitely better it is to have fewer marriages, than such marriages as we see, in so many instances now-a-days. In multitudes of cases, judged by the revelations that are made to us almost daily through the newspapers, and from other sources which lie within the range of our own observation, marriage is but the beginning of sorrows, heart-aches, misunderstandings, strifes, contentions, bickerings of one kind or another,—a kind of Pandora box out of which innumerable evils spring to curse the

union, and to make life, in many cases, almost unendurable. Many homes are the best possible types of perdition,—are veritable pandemoniums. The honeymoon is scarcely over, in many cases, or not a long while after it is over, before we hear of a separation, the husband and the wife living apart, each going his way or her way with little or no thought of the other except to hate each other and to heap abuse upon each other.

The difficulty, in most cases of this character, is to be found in the fact that the basis upon which the union was formed was not true, genuine love. And hence the importance of laying to heart the warning that is here given of carefully considering this element in every such transaction. It is impossible to disregard the principle here enunciated and hope to escape the evils from which so many homes are suffering today. Unless the man you are to marry, unless the woman who is to become your wife occupies a warm place in your heart,—a warmer place than anybody else does there is sure to be trouble. It is only a matter of time,—and, often, only a very short time. The penalty of disobedience we are bound to pay, sooner or later.

(2) The next thing involved in love, as a basis for marriage, is respect. No man should marry a woman,—no woman should marry a man unless his or her character is such as to inspire in each the truest respect for each other. Every man should be able to feel that his wife is a woman of real worth,—of true nobility of character; and every woman ought to be able to feel the same about her husband. A union between parties where this is not the case, however strongly they may think they are attached to each other, is sure to end in misery. If there is no real true respect for each other before marriage, be assured there will be less afterwards, until it will end in positive contempt.

And yet, it is not an uncommon thing to find marriages contracted between parties where, in the nature of the case, there can be no such thing as respect, in any true sense of the term. What respect, e.g., can a woman have for a man whom she knows to be a drunkard, or a libertine, or who is engaged in some disreputable business,—running some rum shop or gambling den; or what real respect can a man have for women who form alliances with men under such circumstances? And yet such marriages are often formed. Indeed, so far as many of our young women are concerned,

a man's character seems to be the very last thing they think of, if they ever think of it, or, at least, it doesn't seem to weigh much with them, especially, when it stands in the way of matrimonial alliances. They act, often, in the most reckless manner, in defiance of the advice of parents and the earnest entreaty of friends.

In this respect, I am bound to say that men do not so often err as women. They lay very much more stress upon character, in seeking a partner, as a general thing, than women do. However bad they may be themselves, they always demand on the part of those with whom they seek to ally themselves in marriage, that they be irreproachable in character. There isn't one man out of a thousand who would marry a woman if she were of the same character or reputation as many of the men are who are married by women with a full knowledge of what they are. I can hardly conceive of a man, of average respectability, marrying a woman who was known to be addicted to strong drink, or who was known to be loose in morals, and yet in the face of such facts women have been known, again and again, to marry such men. They simply act as if they do not care what the man's character is. Whatever the explanation may be, the fact is a deplorable one, and should receive more serious consideration by the women, than it has received heretofore. The woman who accepts the hand of a man whose character does not command her respect, degrades herself, compromises her dignity, and is sure in the end to lose his respect, and so prepares the way for her own wretchedness and misery. The marriage between people who are not self-respecting, and who have no real, true respect for each other, is sure to be a failure.

(3). Another element that enters into love as the basis of the marriage tie, is mutual confidence. In a sense, this is involved in the aforementioned characteristics. The man or woman who commands our respect will be almost sure to win our confidence. And yet, by way of emphasis, I have placed it here under a separate head. A woman should marry no man whom she cannot thoroughly trust, in whom she hasn't the most implicit faith. And no man should marry a woman unless he feels the same in regard to her. Tennyson says:

In love, if love be love, if love be ours,
Faith and unfaith can ne'er be equal powers:
Unfaith in aught is want of faith in all.

It is the little rift within the lute,
That by and by will make the music mute,
And ever widening slowly silence all.

The little rift within the lover's lute,
Or little pitted speck in garnered fruit,
That rotting inward slowly moulders all.

It is not worth the keeping : let it go :
But shall it ? answer, darling, answer, no.
And trust me not at all, or all in all.

It is the absence of this quality which is the secret of much of the unhappiness in many families. There is a lack of perfect confidence, of simple, unquestioning faith on the part of the wife in the husband, or of the husband in the wife. Under such conditions, it is very easy to become suspicious of each other and to welcome and entertain unfavorable reports from others. It is always a bad sign when a husband will listen to unfavorable reports about his wife, or the wife about her husband. Happiness, if there ever was any in that home, will be sure to go out of it, and, a shadow, more appalling than the shadow of death, will settle down upon it. From the bottom of my heart I pity the man and woman who are bound together for life, and yet who no longer trust each other ! Only where these conditions are found,—where the parties are bound together by a true affection,—where they care for each other more than they do for anybody else, and where each thoroughly commands the respect and confidence of the other, ought marriage to be contracted.

This being true, it follows :

(1) That marriage should never be hastily contracted. In a matter of so much importance, upon which so much depends, both to the individual and to the community at large, there should be careful thought and reflection. We should consider well what we are about, and be assured that there is, at least, a reasonable prospect of happiness and usefulness in the step we are about to take. That is the dictate of common sense ; that is what any man would do in an ordinary business venture ; much more should we act upon this principle in a matter of so much importance as this. Young, in his *Night Thoughts*, has a passage on friendship which is equally applicable in the choice of a companion for life, he says :

First on thy friend deliberate with thyself ;
Pause, ponder, sift : not eager of the choice
Nor jealous of the chosen : *fixing fix* ;—
Judge before friendship, then confide till death.

The wisdom of pursuing this course in the matter of the selection of a husband or wife is evident. The man or woman one is to marry should, as has already been said, command confidence and respect. This implies the possession of certain qualities which it will take time to discover and verify, for all that glitters is not gold. We cannot always judge by appearances. The character, the disposition, the habits, the personal traits of the individual who is to be associated with us through life in a union so close and intimate as this should be made the subject of the most careful and painstaking investigation before a decision is reached.

Here, if anywhere, it is important for us to learn the lesson of making haste slowly. There is never any need for haste. Whatever time is necessary for us to fully satisfy ourselves on the points in question, it is our duty to take, be it long or short. A young man who seeks the hand of a young woman who is not willing to be thus investigated—not willing to allow her the time needed to go all around him and look at him from all sides, in a word, to make a careful study of him as a man, with a view of determining the question as to his fitness to make her a suitable companion for life, shows thereby his unfitness, and should be dismissed at once. The man who advertises for a coachman doesn't take the first one who applies. He is very careful into whose hands he entrusts his own life and the lives of his family. There are certain qualifications that a coachman should possess, and he is careful to see that the qualifications are possessed by the person before he engages him. And the same ought to be true in the selection of a husband or wife. Sufficient time ought to be taken to make sure, or as near sure as possible, that the woman possesses the qualities that go to make a good wife, or the man the qualities that go to make a good husband. Until we are fully satisfied on these points, it is unwise to marry.

(2) It also follows that marriage between persons who are but slightly acquainted with each other or who have but recently become acquainted is unwise. As a general thing, it is best for a young man to select his wife from the girls with whom he is well acquainted—that he has known all his life, with whom he has played in childhood and has been associated in youth and young manhood. And the same is true of a young woman. It is always more or less a venture to accept the hand of a stranger or

one with whom we are but slightly acquainted. I am not saying this in the interest of what might be called home consumption, or what, in politics, is now called home rule—in the interest of the young men and women at home, because I think sometimes they are unduly passed by or overlooked; but because I believe, as a general thing, it is the wisest thing to do. It may not be out of place, however, in this connection for me to say to the young men, “Give the girls at home a chance.” Don’t imagine because they are home folk they are not as desirable as those who live elsewhere. Distance sometimes lends enchantment to the view, but not always.

(3) It also follows that marriage based upon looks or upon pecuniary considerations or upon position is manifestly unwise, and should never be allowed to become the determining factor. Beauty is not to be despised; far be it from me to disparage it or to seek in any way to undervalue it. I love to see beautiful things—a beautiful vase, flower, picture, and especially a beautiful face or form. I am not disposed to blame a young man for desiring to have a beautiful wife, or a young woman for desiring to have a fine-looking husband. It is blameworthy only when it becomes the sole or the principal consideration in selecting a companion for life. Physical beauty is too ephemeral, too uncertain a factor upon which to institute so important a relation. If we marry for looks, when these take wings and fly away, as they so often do, the charm will be broken and then misery will set in.

Besides, looks are not always indicative of character—of real worth, of true nobility of soul, which should never be lost sight of in a matter so important as this. If a beautiful face or form always implied a soul of corresponding beauty, it would be different, but such is not the case. Sometimes the noblest qualities, the finest traits of character are found where there is no physical beauty, where the features are not exquisitely carved or the form gracefully moulded. Mrs. Welby, in one of her poems, says:

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 metal grace,
Has stamp’d the angel in thy sweet young face.

Beauty is a valuable possession, but the highest form of beauty is soul beauty. Most fortunate is the man or woman who gets a

husband or wife who is beautiful in this sense! beautiful in soul. If I have any advice to give to our young people in regard to this matter, it would be this: Try to make yourselves beautiful in this truest and best sense, beautiful in soul. It is the only beauty that will last, that time has no power to efface or mar.

Nor is wealth a thing to be despised. It may be made a great blessing, may add much to one's comfort and happiness and usefulness, and therefore there is no harm in getting all we can in every honorable way and by every honorable means. To marry for money, however, is not honorable. It is a species of deception, a kind of fraud. No woman, no true woman, it may be safely asserted, would marry a man if she felt that his sole or principal reason for seeking her hand was her money, unless it be some of our American fools who go to Europe in search of titles. No man would marry a woman if he felt that her sole or principal object in accepting his hand was because of what he had. This part of the transaction has therefore to be carefully concealed. The morality of such marriages is therefore wrong. People drawn together from such considerations cannot, in the nature of the case, be happy. Sooner or later they must come to despise each other, and in the end reap what they deserve—the contempt of each other and of all right-thinking people.

So with position, high social standing. There can be no objection to aspiring to ally ourselves in marriage with people of distinction in order to get into what we call good families; but if that is the sole reason or the principal reason for desiring a union, it will not be likely to be a happy one. It is better to marry a woman in the humblest walks of life, if we love her and she commands our respect and confidence, than to marry a princess simply because she is a princess.

To sum up, then, marriage is not a union based on external beauty, wealth or position. It is a heart-union from first to last, from beginning to end. The poet has fittingly expressed it in the lines:

Two minds with but a single thought,
Two hearts that beat as one.

Two hearts blended into one is the true conception. To shut out this idea or to subordinate it to some other—to give it only a secondary place is to degrade the family relation, and to open the

way for innumerable evils. Marriage will never be what it ought to be until the divine idea is carried out—until love in the threefold sense in which it has been explained alone becomes the connecting link, or at least the foundation principle upon which the union is made to rest. Some one has said, "Marriage is the strictest tie of perpetual friendship, and there can be no friendship without confidence, and no confidence without integrity; and he must expect to be wretched who pays to beauty, riches or position that regard which only virtue and piety can claim." Or as another has said:

There have been wedlock's joys of swift decay,
Like lightning, seen at once, and shot away;
But theirs were hopes, which all unfit to pair,
Like fire and powder, kiss'd, and flash'd to air.
Thy soul and mine, by mutual courtship won,
Meet like two mingling flames, and make but one.
Union of hearts, not hands, does marriage make,
And sympathy of mind keeps love awake.

Where LOVE is absent there is sure to be trouble; where the heart does not enter into it, it is sure to end in bitterness of soul. In Dante's *Inferno* we find inscribed over the portals of hell the inscription: "Abandon all hope, ye who enter here." And the same may also be said of the marriage state where there is no true love. "Abandon all hope of happiness, ye who enter here."

Some years ago I received a letter from a friend in which, among other things, she said that she had received three offers of marriage, and that she was then considering which to accept. In reply I wrote her a very earnest letter, in which I urged upon her, as she valued her happiness and future usefulness, to select the one only of the three that she really loved and not the one who might be the most attractive in appearance or who might offer her the best worldly prospects. I also suggested to her that upon examination it was possible that she might find that she did not really love any of them, in which case it was her duty to refuse them all. I did not receive any reply from her for months afterwards, but when she did reply she was still unmarried and thanked me for my letter, and continued unmarried until her death. I presume she discovered that she had no real love for any of her suitors, and so concluded to take my advice, which showed her good sense. It is a great deal better to go through life alone, in single blessedness, than to be yoked up with someone that you do not really love.

2

On last Sabbath morning I spoke to you on the nature of the marriage relation. I spoke of it, first, as a divinely instituted relation, a relation ordained of God in paradise. Second, as a union between one man and one woman. And third, as a union of the affections, to be entered into only where both parties are bound together by the strongest ties, and where they heartily respect and trust each other.¹ Only where these conditions are fulfilled should marriage be contracted. This morning, before leaving this part of the subject, I desire to add a few more qualifications.

(1) Even where these conditions are met, marriage should never be contracted between parties until they are sufficiently advanced in age to warrant such a step. This implies that there is an age at which people ought not to marry. What is that age? Are there any data for determining this question? Or is it merely a matter of conjecture, making very little difference which way it is answered, or whether it is answered at all? No, it is not a matter of mere conjecture. The question which it raises is a vitally important one, and touches the interest of every individual upon the planet, and has been given careful consideration by men of science, so that there is abundant material for forming a judgment on the matter. The age at which marriage may be contracted, as fixed by law, differs in different countries. Among the Romans the age was 14 for males and 12 for females. In England it is the same, except that the consent of parents or guardians is necessary. In France, the *Code Napoleon* made the ages for males 18 and for females 15, with the same restriction as to the consent of parents or guardians as in England. In our own country it is the same, in general, as under the Roman law. It is now generally admitted, certainly by all who are competent to speak with authority on the matter, that the legal age at which marriage may be contracted is entirely at variance with sound physiological principles.

Dr. George Combe, in his *Moral Philosophy*, says: "The civil law of Scotland allows females to marry at 12, and males at 14; but the law of nature is widely different. The female frame does not, in general, arrive at full vigor and perfection in this climate earlier than 22, nor the males earlier than 24 or 26. Before these ages maturity of physical strength and mental vigor is not, in general,

¹ Delivered January 29, 1888; May 2, 1897; April 22, 1917.

attained ; and the individual, with particular exceptions, are neither corporeally nor mentally prepared to become parents, or to discharge with advantage the duties of heads of a domestic establishment. The corporeal frames are not yet sufficiently matured and consolidated ; their animal propensities are strong ; and their moral and intellectual organs have not yet reached their full development. Children born of such parents are inferior in the quality and size of their brains, to children born of the same parents after they have arrived at maturity, and from this defect they are inferior in disposition and capacity."

In the same line Dr. Cowan, in his valuable work entitled, *The Science of a New Life*, says,—"No man or woman should be married until the body has acquired all the development necessary to its full growth. There are many bones of the body that are not completely ossified or full grown until the 25th year of age. The clavicle or collar bone, appearing before any other in the body, does not attain its full growth until the 18th year. The scapular or shoulder-blade is not completely formed until the 25th year, as also the bones of the pelvis and legs. Careful investigation shows that the women of temperate climates do not get their growth until the 24th year. They may get their height at, perhaps, sixteen or eighteen years of age, but until 24, if a right mode of life is allowed them, they grow broader, more solid and robust. In man, the period of perfect growth does not arrive until the 28th or 30th year. Children born of early marriages are feeble, liable to disease, and generally die young ; and though they may have an appearance of perfect health and robustness, they seldom reach the age of manhood or womanhood, and old age is out of the question."

Continuing the subject, he says, "The time required for the full growth of the body, owing to climate, temperament, and other influences, differs in almost all individuals, the difference not amounting to any great degree, yet not sufficient to fix an age for marrying that would be equally applicable to all. Nevertheless it is safe to say, that no man, having a just desire for the acquiring and retaining of health and happiness, should marry under 25 years of age, and it would be better that he waited until the 30th year before marrying. Women with greater risks and more arduous duties to undergo, and who for these reasons require the full amount of health and strength that comes from perfect growth, should under no consideration marry under 21 years of age, and it would be much to-

wards her after welfare if she did not marry until she arrived at the age of twenty-four."

Dr. S. A. K. Strahn, a member of many learned societies, has also a word to say on the subject of marriage in his book on; *Marriage and Disease*. He says, "The children of parents who have not themselves reached maturity are markedly inferior to those born under like circumstances, of mature parents. Aristotle remarked that in those cities of Greece where it was the custom for young people to marry before maturity, the children were puny and of small stature. Montesquieu observed the same fact when in France. The fear of conscription induced great numbers of young people to marry long before the proper period. The unions were fruitful, but the children were small, wretched and unhealthy. Authorities are unanimous in agreeing that the children of mothers under 20, and of fathers under 24 are, as a class, less robust mentally, morally, and physically, than the children of parents in their prime. Joseph Korosi, of Buda-Pesth Statistical Bureau, has made more extensive inquiries upon this subject than any other investigator, and his conclusions agree closely with those of Marro and others, namely, that immature parents bring forth a degenerate stock, in which the percentage of idiots, cripples, insane, consumptives, criminals, etc., is immensely larger than the children of mature parents. The most perfect, robust, and longlived children are those of fathers between twenty-five and forty, and mothers between twenty and thirty years."

These citations and references are sufficient to show the importance of the subject from a physiological point of view. There are other reasons, however, that will, also suggest themselves to your minds, which are equally worthy of careful consideration. Persons who are scarcely more than children themselves, are not intellectually and morally qualified to assume the duties and responsibilities involved in the marriage relation. They are not sufficiently matured in character and judgment to become the heads of homes. They haven't the discretion, prudence, wisdom, to enable them to govern a household, rear children, and properly train them. No wonder things go awry in many homes, the children poorly trained, and everything, more or less, mismanaged, when the helm is entrusted to unskillful and inexperienced hands, as is often the case.

This point is well worthy of serious consideration, especially on the part of parents who ought to be interested in the future welfare

of their children. Our children should be made to understand, and should be educated with the thought before them,—that marriage is not to be thought of until after they have reached the proper age. And we should so instruct them that they will understand the philosophy of it, the reasons why a step so important should not be taken too early, and thus secure their intelligent cooperation.

(2) Marriage should not be contracted between near relatives. According to the Mosaic or Levitical law, marriage is prohibited between relations within three degrees of kinship, computing the generations through the common ancestor, and accounting affinity the same as consanguinity. According to the 18th chapter of Leviticus, a man might not marry his mother or step-mother, his sister or half-sister, his granddaughter or the daughter of his step-mother, his aunt or his daughter-in-law, or sister-in-law, the wife of his brother. Among the Athenians, brothers and sisters of the half blood, if related by the father's side, might marry; if by the mother's side they were prohibited from marrying. The same custom, in all probability, prevailed in Chaldea, for Sarah was Abraham's half sister. His reply to Abimelech was, "She is the daughter of my father, but not the daughter of my mother, and she became my wife." Gen. 20: 12. The Roman law continued the prohibition without limits, to the descendants of brothers and sisters.

Nearly all states have legislated on this matter. In this country and in England, as well as on the continent, there are laws against consanguineous marriages within certain degrees. These laws are framed, partly, in deference to the Scriptural prohibition, and partly because it is very widely believed that such marriages are injurious. Careful investigation, however, has shown, that such an opinion, so far as it assumes that consanguineous marriages are always and necessarily attended with evil consequences, is not borne out by the facts. Many years ago (1896) the New York State Medical Society appointed a committee of its members to investigate and report upon the influence of consanguineous marriages upon the offspring, and the results of their labors, as Published in the *American Journal of Insanity* (1870) shows clearly, that if the family be free from degenerative taints, marriage among its members in no way diminishes the chances of healthy offspring. While this is true, it is also true, however, that such marriages, in the great majority of cases, are injurious, owing to the fact that most families have some degenerative taint, which, by intermarriage, is always transmitted

in an accentuated form. If, for example, there is a tendency in the family to insanity, or consumption, or to any other disease or weakness, the effect of intermarriage will be to greatly increase that tendency, and thus render the offspring more liable to these diseases even than the parents. Statistics show that a majority of deaf, dumb, and blind, a limited number of lunatics, and a much larger number of feeble minded or idiotic children, are the offspring of the marriage of cousins.

Dr. Carpenter in his *Principles of Human Physiology*, says, "Out of 359 idiots, the condition of whose progenitors could be ascertained, 17 were known to have been the children of parents nearly related by blood, and this relationship was suspected to have existed in several other cases, in which positive information could not be obtained. On examination into the history of the 17 families to which these individuals belonged, it was found that they consisted in all of 95 children; that of those no fewer than 44 were idiots, 12 others were scrofulous and puny, 1 was deaf, and 1 was a dwarf. In some of these families all the children were either idiotic, or very scrofulous and puny; in one family of 8 children, 5 were idiotic."

Dr. Cowan, while not agreeing entirely with Dr. Carpenter as to the nature of the effects produced by such marriages, yet strongly counsels against consanguineous marriages. "I counsel you," he says, "not to marry your cousin, or any other woman closely or distantly related to you, unless there happens to be not one other marriageable woman within one thousand miles of you, and, even then, I would not advise you other than to remain single, until the arrival of some emigrant train, when a choice could be secured. The adoption of this plan will insure you against all doubts, of consanguineous results, and their attendant miseries."

Another high authority takes the position that consanguineous marriages are to be discountenanced even in healthy families, as such unions may wake up some pathological character which has been latent for one or two generations. And, especially, that such marriages should never be thought of in families in which idiocy, insanity, suicide, epilepsy, scrofula, Phthisis, gout, cancer, deaf-muteism, club-foot, cleft-palate, hare-lip, rheumatism, heart disease, chorea, neuralgia, or crime, is known to be hereditarily transmitted, or where they have appeared in one or more generations, no matter how far back.

The line of the thought that I have been pursuing here belongs properly to the new science of *Eugenhics*, which has been attracting very wide attention, and which is bound, sooner or later, to have a very decided influence in regard to this whole subject of marriage, upon which the future quality of the human race will largely depend.

(3) No woman should marry a man, nor should a man offer himself to a woman, unless he has some visible means of support, or a reasonable prospect of being able to take care of a family. In Wurtemberg Baden and in some other German states there are two excellent laws on marriage calculated to improve the moral and physical condition of the people. The first makes it illegal for a young man to marry before he is 25, or a young woman before she is 18. And the second requires of every man desiring to contract marriage, to show to the police and priest of the community where he resides, before this step is taken, that he is able and has the prospect of providing for a wife and family. That is a most excellent law, and it would be well if there was such a law in every community. In entering the marriage relation there is, on the part of the man, the implied obligation to care for his family,—to see that his wife and children, in case there are any, are properly cared for,—to see that they are clothed, fed, sheltered, and their wants, in general looked after. Unless he has the ability to do this, or there is a reasonable prospect of his doing so, he is clearly not in a condition to enter into the marriage relation. And no woman who values her happiness, should consent to be joined in marriage to such a man.

By this I do not mean, of course, that women are to marry only rich men, men of property, as is evident from what was said when the subject of wealth, as a basis of marriage was considered; but what I do mean to say is, that a woman has the right, and it is her duty to exercise that right,—if she is a sensible woman she will exercise it—to know before hand what prospect there is that she will be properly cared for by the man who seeks her hand in marriage. She would be very foolish if she consented to become any man's wife without having very definite information in regard to this matter. In the marriage ceremony, it is true, we say, "For better, for worse," but I cannot bring myself to believe that it is the duty of any woman to form an alliance where the prospects are that her condition will be made worse by such an alliance; nor do I believe that this is what the marriage ceremony means. The worse may come,—

and if it comes,—comes through no fault of her husband, it is her duty to accept it, but no woman starts out expecting things to be worse, nor is she required to begin her married life with any such depressing outlook before her.

That there might be no misapprehension as to what is meant by a reasonable prospect of support, it might be well for me to say a word more in regard to the matter. By a reasonable prospect of support, I mean that before marriage is entered into, the man should have some trade, profession, or occupation that yields a sufficient income to meet the expenses incident to the new relation upon which he proposes to enter. If a man, e.g. is a carpenter, or blacksmith, or painter, or tailor, and he is industrious, willing to work, and there is work to be had, or in case of a profession, if there is a sufficient clientele, that gives a reasonable prospect of being able to support a family, no girl should hesitate to marry a man under such circumstances, if she loves him. But where there is no trade or profession, or occupation which gives a reasonable prospect of support, however strongly the parties may be attached to each other, they ought not to marry, or, at least, it ought to be deferred until such time as this impediment is moved out of the way. It is better, far better, to wait, than to marry under such circumstances. No man has a right to marry, and beget children and expect others to bear the burden of their support, or to expect the poor wife to shoulder the responsibility, as is sometimes the case.

It is even worse than this, at times. There are some men who even expect their wives to support them, and there are some women who have been foolish enough to do it. It is the duty of the wife, of course, to assist her husband as much as possible,—to do what she can to lighten his burdens, and, by economy and the wise use of his means to make his earnings go as far as possible. And also, where it is possible, without interfering with her household duties, to earn a dollar that together they might get a home over their heads, or lay up a little something for a rainy day; but it is not her duty to allow him to throw his responsibility upon her, for him to live a life of idleness while she applies herself from morning to night. If he is sick, of course, if ill health overtakes him, or he finds it impossible to get any work, as is sometimes the case, it is the duty of the wife, and if she is a true woman, it will be her pleasure as well, to carry the burden as far as she is able. This, some women have been compelled to do, owing to invalid husbands, and they

have done it cheerfully, without a word of complaint. Ordinarily, however, this is not what she is required to do, nor should she do it. It is her duty to look after the household; it is the duty of the husband to furnish the means to enable her to do so. And this she should insist upon, not only for her own sake, but also for the moral effect which it will have upon her children. For a boy to come up in a home where the burden of support falls mainly on the mother, while the father does little or nothing, is simply to train him to go out and inflict a similar burden upon some other woman. The man who is inclined to be lazy, who is looking out for a soft easy place where he won't have to exert himself, who wants to be carried; the man who is not industrious, who works only when he can't help himself, or who has no visible means of earning a living is a man that every sensible girl ought to boycott, that every decent, self-respecting woman, not only ought to refuse to marry, but will refuse to marry. Such men are not fit to be husbands and fathers; and parents should warn their daughters to beware of forming matrimonial alliances with men of this stamp.

This is one reason why I am opposed to allowing women to teach after they are married. The man who wants a wife ought to be able to take care of her; and, if he is not, then he ought not to marry. If he is able to take care of her, then she ought to give way to single girls who have no one to take care of them, and who, often have parents to look after, or who must be dependent upon parents. If girls who marry do not voluntarily, of their own accord, give up teaching, then there ought to be a law which will compel them to.

In connection with this matter of support, there is still another thing that ought to be said, and said with considerable emphasis. The support which the husband brings to the wife should, not only be adequate, but by means that are honorable. It is not enough to know that the man has a business or vocation that yields a sum sufficient to meet all necessary expenses, incident to the marriage relation. We ought to go a step farther, and inquire into the character of his business or vocation. Is it an honorable business or vocation? Is it such as you could ask the blessing of God upon? Is it such as good men could approve of? Or, is it a disreputable business,—a business upon which decent, respectable people must frown, and which every man, in his calmer, sober moments, when he is under the influence of his better self, must condemn?

I say honorable, because there are some ways of making money of earning a living, and a very good living to be looked at from the stand-point of dollars, that are not honorable. Gambling is one of those ways. What is gambling but a species of robbery. There is no difference morally, between the pick-pocket that relieves me of my pocket book along the street, or the rogue that breaks into my house at night, and the gambler. In both cases I have been deprived of that which belongs to me without receiving an equivalent in return. The deprivation, in the one case as well as in the other, is unjustifiable. It cannot be defended on any principle of right. The man who is caught breaking into your house at night, is branded as a felon, and the man who takes my money, as the gambler takes it, is also a felon. The one way of making a living is no more respectable than the other. There are some callings that cannot be made respectable,—and this is one of them. The professional gambler may be permitted to circulate in decent society, but that doesn't make gambling respectable. It simply reflects upon those who make up society. It shows one of two things,—either they are deficient in moral perception, the standard which they set up is a low one, or else they are deficient in moral courage and afraid to live up to their own convictions of right. And, let me say, in passing, this is one reason why society is becoming so corrupt, because there are so many moral cowards in it,—people who are upright themselves, and who inwardly condemn what is wrong, but who are afraid to take a public stand against iniquity. The result is, evils creep in, and go on increasing and multiplying, while the good people, who ought to speak out, remain silent. This passive acquiescence in wrong doing, by good people in the community, is one of the great damning sins of society today. If the good people were a little more aggressive and outspoken in condemnation of evil, things would be very different from what they are. Believing, as I do, that gambling is a dishonorable business,—that it is a way of making a living that every decent, self-respecting man should spurn, I say to our young women, in making matrimonial alliances, beware of men who live by gambling.

To this head of callings or vocations that are dishonorable, should be added also that of rum selling. The man who earns a living by running a saloon is even worse, in my judgment, than the man who lives by gambling: for it is in and about the saloon that the vilest influences take their rise. It is from such places that the most deadly

moral contagion flows out on society, poisoning all the streams of life. It is in such places that old and young, of both sexes, are debauched, are robbed, not only of their hard earnings, but of character, reputation, of all that is worth having. It is from such places that hundreds and thousands are passing to prisons, to insane asylums, to poverty, wretchedness, misery, to untimely graves. If I were a woman I would just as soon think of putting a knife to my throat, as to think of accepting the hand of a man engaged in such a business. I would just as soon think of putting the most deadly poison to my lips, as to allow one cent of money, earned in that way, to go to my support, or the support of my children. I would starve, or work my fingers off, rather than eat bread, or wear clothes earned by the murder of the bodies and souls of my fellow men. The saloon keeper lives only because others are being robbed and murdered, in soul and body, by this infamous traffic.

I was reading only on last Thursday what Billy Sunday said the day before in his sermon in New York about the liquor business. "But the whiskey gang—that dirty, rotten, stinking bunch of moral assassins," is the way he characterized them. That sounds very much like Billy, and it sounds a little harsh, perhaps, but it is true. There is no set of men any where that is engaged in a more utterly disreputable business.

In marrying, it is not enough, therefore, to be assured of adequate support. Every woman ought to make sure also that it is an honorable support, that it is by money earned in a way that her conscience can approve, in a way that is in harmony with sound moral principles and the requirements of the word of God. Beware then, of gamblers,—of saloon keepers, of all men who are engaged in other than honorable vocations, in selecting a companion for life.

3

On last Sabbath when I closed my sermon, I was speaking of some of the things that ought to be taken into consideration before marriage is entered into. I spoke of the age at which marriage ought to be contracted; of the unwisdom of marriage between near relatives; and of the matter of support, which should be both adequate and honorable.¹

There is still another word of caution that ought to be given before leaving this part of the subject. It is not well for persons of

¹ Delivered May 9, 1897, and April 29, 1917.

widely different religious faiths to marry. This may seem a small matter, but it isn't. It has a most important bearing upon the future happiness of the home. It is not wise, e. g., for Protestants and Catholics to intermarry. In saying this I do not enter into the merits of the two religious systems. I am not here commending Protestantism and condemning Catholicism, or commending Catholicism and condemning Protestantism. The only point which I am seeking to emphasize is the essential difference between the two systems. They are widely apart,—differing as to the books that go to make up the scriptures, as to tradition, as to the office and authority of the church, as to the priesthood, the sacraments, and the mode in which grace is communicated. The one arose as a protest against the other, and they are at variance at so many points that it is impossible ever to harmonize them. Such being the case, it is not wise, I say, for persons of such widely divergent faiths to intermarry.

The unwisdom of such marriages will be apparent, especially, where there are children. If each one is but slightly attached to the faith which is professed; or, if one is strongly attached, and the other is only nominally so, it will make very little difference. But where each is thoroughly in earnest, where one is a zealous Catholic, and the other a zealous Protestant, there is likely to be trouble. The Catholic, by the very terms of the marriage contract, pledges himself to rear his children in the Catholic faith, and the Protestant, while he makes no pledge as to the faith in which his children shall be reared, the presumption is that he will wish to rear them in his own faith. And there is just where the rub is going to come, and where discord is likely to arise.

This is what we see, is likely to take place, in the abstract, simply from what we theoretically know of the two systems. Experience and observation also, however, lift up their warning voices and counsel equally against such marriages. It is not wise for Protestants and Catholics to intermarry unless the one or the other is going to come over to the other. I say this to Protestants; and I say this to Catholics. And I say it without pronouncing any judgment as to the comparative merits of the two faiths, or, of a bias in favor of the one or the other: I say it simply in the interest of peace, concord, harmony in the home. Either Protestant or Catholic will make a very serious mistake who disregards this warning. In the great majority of cases, not in all, there are a few exceptions, such mar-

riages have not turned out very well, have not been a source of happiness to either party.

Among the various Protestant denominations,—Baptist, Methodist, Congregational, Episcopalian, Presbyterian, Lutheran, there is really little or no difference. In the great essentials, they are one. And yet, even here, I do not say it is unwise, but it would be better, to find a partner of your own distinctive faith if possible. There need be no trouble, however, even where this is not the case. The husband can go alone to his church, and the wife alone to hers, or together they can go one Sunday to the husband's church and the next Sunday to the wife's church which is a very good arrangement, and which is followed by some couples that I know.

One thing more, in this connection, ought to be said: It is not wise for people who are Christians to marry those who are not. I am speaking here not of church members but of Christians,—of those who have really made up their minds to follow Jesus Christ, and who are earnest in their desire and efforts to advance in Christian character and godly living. A Christian woman who marries an irreligious man, will, in consequence of such a union, find many obstacles thrown in the way of her spiritual development, unless he is an exceptional man. There are some exceptional men in this respect, I am glad to say, who, though they are not religious themselves, yet respect religion and the religious conviction of their wives, and interpose no objections or obstacles in the way of the performance of their religious duties, but, in thousands of cases, the very opposite of this is true. The poor woman finds herself hampered at every step, afraid to do what she would be only too glad to do for her church, but the husband objects, and so she has, for the sake of peace, to limit her activities, absent herself oftener than she would otherwise do from the public ordinances of worship, and give less than she would otherwise give.

And the same is sometimes true of the man who is a Christian, who fears God and is trying to live a Christian life, but who has made the mistake of marrying a giddy, thoughtless, irreligious woman. He will find progress very much more difficult than if he had selected a partner whose face was also turned heavenward. Religion is a very delicate plant, and depends largely upon favorable environment in order to promote its vigorous growth and development. If we put any value upon it, therefore, and, it ought to be to us the most valuable of all possessions, we ought to be very careful to

avoid those influences which are inimical to it. It is very unwise, therefore, to say the least, for one who has begun a religious life to enter into a union, which means daily, almost hourly contact and association with another who is not committed to the same life. The probabilities are, in the great majority of cases, that all religious fervor and aspiration will die out, or, if the struggle is kept up, it will be not only without encouragement, but often in the face of open opposition. It is our duty in marrying to weigh carefully the question as to what is likely to be the effect of the union we are about to form, upon our spiritual welfare,—will it help our spiritual development, or will it hinder it? Will it draw us nearer to God, or will it drive us farther away from him? In the light of this question we should act, and, if we are sensible, we will act. Marriage was intended to be a help to both the contracting parties, especially, in all those things which make for our highest welfare and happiness, and only where there is a reasonable prospect of its doing so should it be entered into.

There is still another thing that ought to be said in this connection, and said particularly for the information of those who are professing Christians. According to the Word of God, it would seem Christians are not permitted to marry those who are not Christians. It is but recently that I have had this fact brought to my attention. There are two passages bearing directly on the subject. In 2 Cor. 6:14 we read, “Be ye not unequally yoked together with unbelievers.” Marriage is not particularly mentioned here, but it is evidently included under the general prohibition. Marriage is a yoke, and a yoke that binds us together in the closest of all unions; and, if believers are not to be yoked together with unbelievers, certainly a believer and an unbeliever ought not to be yoked together in marriage. The apostle, had, it seems to me, among other things, this relation particularly in view.

The other passage is found in his first Epistle 7:39. “The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.” This removes, it seems to me, all doubt as to the meaning of the apostle in the previous passage. The woman who is a Christian, whose husband dies, may marry again, but with this restriction, it must be in the Lord: that is, she must marry a Christian, —not one who is not, not an unbeliever. God is careful with whom

his followers yoke themselves in marriage. And we, who are Christians, should remember this, and govern ourselves accordingly.

Having spoken of the nature of marriage and the conditions without which it should never be entered into, we are brought next to the consideration of the objects and advantages of such a union. In instituting the marriage relation God had a purpose in view. In the Divine economy great and important ends were to be subserved by this union of hearts, and my purpose, at this point in the discussion is to endeavor to discover and point out what these ends are, in order that we may have a just and intelligent appreciation of marriage, as a divine institution. In Gen. 1:27, 28, we read: "And God created man in his own image, in the image of God created he him, male and female created he them. And God blessed them. And God said unto them, Be fruitful and multiply and replenish the earth."

In the ninth chapter, (9:1) after the flood, we also read, "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." In the seventh verse of the same chapter, the injunction is again repeated, "And be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." In the light of these passages, it is evident, that one object, and the primary object which God had in view in instituting the marriage relation was to keep alive in the earth, in a legitimate way, a posterity. In other words, marriage is the divinely constituted relation out of which are to come those who are to take our places when we are gone. It involves, therefore, among other things the burdens and responsibilities of parenthood. Those who marry are almost always likely to become parents; and with parenthood there are always associated burdens and great responsibilities, which should always be thought of in connection with the marriage relationship. Viewing marriage in this light, as the legitimate source of life to the world, and life in its most wonderful form on our globe, human life, physical, intellectual, moral, spiritual, gives dignity to it, and stamps it with a seriousness and sacredness that ought to be felt by all who enter upon it. It is no light or trivial matter, this getting married, with the possibility before us of becoming parents, of bringing into the world children, bone of our bone and flesh of our flesh, and endowed with the glorious but fearful gift of immortality. No man can take in this thought, can rise to this high conception of marriage with all that it involves of solemn

duties and great responsibilities, and enter upon it lightly, or in the thoughtless manner in which it is often done.

There is something in the very nature of this relation that should sober a man and cause him to think. Marriage is not a mere physical affinity entered into simply for the purpose of gratifying our animal propensities; but a highly spiritual affinity, with great spiritual ends in view. Unless we get this idea of marriage, which is the only true and divinely inspired one, firmly fixed in our minds at the beginning, the outcome can only be evil. I know of no institution that has in it the possibilities of so much that is good, and, at the same time the possibilities of so much that is evil. In it there is the making of a heaven, or a hell. God intended it to be the school of virtue, the abode of all that is pure and beautiful, and good. These precious fruits, however, can be gathered in it only as it is kept from sinking to the low level of mere animalism, and as it is thought of in the light of its high mission as the channel through which the life stream, physical, intellectual, moral, spiritual, is transmitted from generation to generation.

Looking at marriage then as the divinely appointed means of keeping alive, in a legitimate way, a posterity in the earth, it follows, among other things:—

(1). That to every woman entering it, it means, or, at least, carries with it the possibility of motherhood. I wonder sometimes if the young women who are thinking of marriage ever stop and seriously reflect upon what is involved in motherhood, what it connotes, what its great and solemn responsibilities are! To be a mother is no little thing. It involves much, very much in every way. Only those who have been mothers, true mothers, know how much of care and anxiety, of trials and perplexities, and a thousand and one things are involved in such a position. Children are a great comfort,—they add much to the home in every way, but, as some one has said, they are troublesome comforts. And the trouble, the care, the worry will fall very largely to the lot of the mother. The mother's position is a very trying one. Her hands are always full. She has no leisure moments. While others are at ease, she must be at work; while others are out, she must be at home; while others are asleep at night, she often must be awake. She is expected to answer every call of the children, and, when sickness comes, as it often does, she must be ever at the bedside to meet every want and to respond to every call. Here is a little poem called "Saturday Night" which

gives us a very good insight into some of the burdens and responsibilities that are incident to motherhood :

Placing the little hats all in a row,
Ready for church on the morrow, you know :
Washing wee faces and little black fists,
Getting them ready and fit to be kissed :
Putting them into clean garments and white,
That is what mothers are doing tonight.

Spying out holes in the little worn hose,
Laying by shoes that are worn thro' the toes :
Looking o'er garments so faded and thin—
Who but a mother knows where to begin?
Changing a button to make it look right,—
That is what mothers are doing tonight.

Calling the little ones all round her chair,
Hearing them lisp forth their soft evening prayer :
Telling them stories of Jesus of old,
Who loves to gather the sheep to his fold :
Watching, they listen with childish delight,—
That is what mothers are doing tonight.

Creeping up softly to take a last peep,
After the little ones all are asleep :
Anxious to know if the children are warm,
Tucking the blankets round each little form :
Kissing each little face, rosy and bright,—
That is what mothers are doing tonight.

Kneeling down gently beside the white bed,
Lowly and meekly she bowed down her head,
Praying as only a mother can pray,
God guide and keep them from going astray.

How beautiful are these words, and how true! Yes, it is no little thing to be a mother! I know of no position that involves so many cares, that so taxes the time and attention, and that requires such constant, daily, almost hourly sacrifices as that of a mother.

(2) It follows, that a woman who is not willing to assume all these duties and responsibilities, and to assume them with the full intention of performing them,—of giving the time and attention and whatever else may be required, in the rearing of a family, has no right to marry. If she enters the marriage relation it ought to be with the distinct understanding that there are certain duties and

responsibilities which she cannot escape, and which it is not her intention to seek to escape.

Under this general head there are three classes of women who ought not to marry :

(1) Those who do not want to become mothers, who are unwilling to bear children. The time was when women gloried in motherhood, when a marriage without children was regarded as a misfortune. This was the way Rachel felt; this was the way Hannah felt. Hannah is described as a "woman of sorrowful spirit," and the reason why she was sorrowful was because her marriage was not blessed with children. The narrative goes on and tells us, that "she vowed a vow, and said, O Jehovah of hosts, if thou wilt indeed look upon the affliction of thy handmaid, and remember me, and forget not thy handmaid, but wilt give unto thy handmaid a man child, then I will give him unto Jehovah all the days of his life." Notice particularly what is said here: "She regarded it as a great affliction," as a great misfortune not to be a mother. Unfortunately that is not the way a great many women feel today, especially is this true among, what are called, society women, but it is not confined to them, others also are among those who, in one way or another, are seeking to avoid becoming mothers. There is a growing indisposition in this direction, which, to say the least, is to be greatly deplored, and is often attended with very serious consequences. Women who are unwilling to have the burden incident to bearing children have no right to marry; they ought to remain single.

(2) Women who are unwilling to give the time and attention, to expend the labor and make the sacrifices which are necessary to the proper rearing and training of children, ought not to marry. One of the most serious defects of many of the homes of today is the neglect of the children,—a failure to look carefully after them, to see that they are properly trained and cared for. If the roll could be called of the children who are neglected, in body and soul, in the homes of our land, what vast multitudes would respond, what a mighty army they would make! There are some women, unfortunately, who have no true sense of maternal responsibility, and no proper appreciation of the meaning of the term, home. The result is the home duties are neglected, the children are left to care for themselves, to do as they please, while they are found parading the streets, or gossiping from house to house, or engaged in, what they call, public duties, in connection with organizations of one kind or

another. Such women are not fit to be wives and mothers, and should never think of marrying. There is no place that should be as dear to a woman as her own home, or that should receive so much of her care and attention. There is where she ought to be found, where her influence should be most strongly felt, and where faithfulness on her part should be at a premium.

By this, I do not mean, that a woman should forget that there is a world outside of her home, having claims upon her. She owes something to society, to the community in which she lives, and to the church of which she is a member. The home ought not to be allowed to absorb the whole of her time and attention. Marriage does not mean, and it ought not to mean, the abandonment of old friends, the separation of ourselves from all social relations. Once in a while we ought to be seen in social gatherings, and in the homes of friends and relatives. So also, marriage ought not to be allowed to interfere with our religious duties. If we are Christians, we ought to be seen in our places in the house of God on the Sabbath day, and at the weekly prayer-meetings after marriage just as before it, unless, of course, circumstances render it impossible. There ought to be no letting down of the standard of religious obligations simply because we are married.

People make a great mistake who allow marriage to make them less faithful in meeting their religious obligations. There is, if possible even greater need after marriage that we be faithful in all matters religious, for the home will stand particularly in need of religion. There is no conflict between our religious and domestic obligations. The one need not interfere with the other. On the contrary, I believe that the home would be greatly helped by the faithful and conscientious performance of our religious duties. While the home is not to be neglected, we must also avoid the other extreme, of allowing it to so engross us as to crowd out everything else. What is needed, in all of our homes, is the presence of women who find their chief attraction in the domestic circle, who are untiring in their efforts to make the home what it ought to be,—the resort of love, of joy, of peace,—to see that the children are kept clean in person, and pure in heart and mind, and, at the same time, who are useful members of society and of the church.

(3) Women who are not in good health, or whose health is seriously impaired, ought not to marry. The wisdom of this is apparent on the very face of it. To marry under such circumstances is

likely still farther to impair the health. We are morally bound not to shorten our days, or needlessly to increase our miseries, and, therefore, where the probabilities are, that marriage will have this effect, it ought not to be contracted.

There is also, in addition, another reason, and one that should have great weight with us, namely, the effect which it is almost sure to have upon the offspring of such marriages. Parents, who are themselves sickly, weak in constitution, cannot, in the nature of the case, beget healthy children. Upon their offspring they are sure to entail their own weaknesses and disabilities, which is a very serious matter and which should never be lost sight of in contracting marriage. Parents have no right to handicap thus seriously their children. God never intended that we should propagate a race of invalids. And yet, this is just what we are doing in thousands of cases, in spite of the solemn warnings of this great law of inherited tendencies. Every year, yea, almost every day, marriages are being contracted between persons, either one or both of whom are physically unfit to become parents. What right, e. g., has a woman who has the taint of scrofula in her blood, or a man whose blood is innoculated with alcoholic poison, or syphilis, to marry, and transmit to their offspring the sad consequences which are almost sure to follow?

In this connection there are some facts that ought to be brought to our attention in order that we might the better appreciate the importance of the matter about which I am here speaking. The mortality of children is known to be very great. As we run down the long lists of statistical reports of boards of health, we read: So many died from scarlet fever, so many from cholera infantum, etc., whereas, to borrow the language of another, the simple fact is, in many of these cases, the primary cause is to be found in enfeebled constitutions, inherited from parents who were themselves weak and sickly. Such deaths are not accidental, they are simply the penalty which God himself has attached to the disregard of this law which requires soundness of body on the part of parents in order to further the propagation of healthy offsprings. A distinguished medical authority, speaking on the subject, says: "The punishment for neglecting this law is, that the transgressors suffer pain and misery in their own persons from bad health, perhaps, become disagreeable companions to each other, and transmit feeble constitutions to their children. They are also exposed to premature death; and hence their children are liable to all the melancholy consequences of being left un-

protected and unguarded by parental experience and affection, at a time when these are most needed. The natural law is, that a weak and imperfectly organized frame transmits one of similar description to offspring; and the children inheriting weakness are prone to fall into disease and die. Indeed the transmission of various diseases, founded in physical imperfection, from parents to children, is a matter of universal notoriety: thus consumption, gout, scrofula, hydrocephalus, rheumatism, and insanity, are all known to descend from generation to generation. Strictly speaking, it is not disease that is transmitted, but organs of such imperfect structure that they are incapable of adequately performing their functions, and so weak that they are drawn into a morbid condition by causes which sound organs can easily resist."

In the same line, another medical expert says, "There are certain families which I attend, where the constitutions of both parents are bad, and where, when anything happens to the children, it is almost impossible to cure them. An inflamed gland, a common cold hangs about them for months, and almost defies removal. In other families, where the parents are strong and healthy, the children are easily cured of almost any complaint. I know a gentleman aged about fifty, the only survivor of a family of six sons and three daughters, all of whom, with the exception of himself, died young of pulmonary consumption. He is a little man with a narrow chest; and married a lady of delicate constitution and bad lungs. She is a tall spare woman, with a chest still more deficient than his own. They have had a large family, all of whom died off regularly as they reached manhood and womanhood, in consequence of affection of the lungs. In the year 1833, two sons and a daughter died within a period of ten months. Two still survive, and there can be no doubt, that as they arrive at maturity they will follow the rest."

The value of a statement like this lies in the fact that it is a record of the operation of laws that are as inflexible as the laws of the Medes and Persians. And should be carefully noted by all who may be contemplating marriage. The lessons which such a record conveys is one which we cannot afford to disregard.

Some years ago a bill was introduced in the Legislature of Kentucky prohibiting "all marriages with idiots, lunatics, paralytics, paupers, vagrants, tramps, drunkards, gamblers, felons, feeble-minded persons, or any one rendered physically helpless and unfit for the marriage relation." I do not remember now whether it

passed or not, or, whether if passed, it could have been enforced, but that such a measure is warranted by sound financial, economical and physiological reasons there can be no doubt. Some day such a law as that may be enacted in all the states of the Union. If people are not themselves sufficiently considerate, if knowing that they have the seeds of disease in them, strong predispositions to certain dangerous maladies, yet persist in contracting matrimonial alliances under such circumstances, there ought to be some power somewhere to restrain them. The old adage, "A sound mind in a sound body," is no where entitled to greater consideration than in connection with the subject of which we are speaking. Until it is recognized and conscientiously acted upon,—until health of body enters as one of the determining factors in instituting the marriage relation, we may expect to see the same sad spectacles which confront us on all sides,—children, weak in constitution, a burden often to themselves, the victims of disease, in one form or another, due to no fault of their own, but to inherited, constitutional weaknesses.

In selecting a wife, therefore, if we are wise, if we allow ourselves to be guided by reason and common sense, we will look out for a woman who has a reasonable amount of health, who is free from any constitutional, hereditary tendency to disease; who is domestically inclined, a lover of home, and who is willing to undergo the burdens and to assume the responsibilities of motherhood. If motherhood meant only the bearing of children it would be different; but, inasmuch as it involves also the subsequent rearing of them, the daily, almost hourly care and supervision of them; and, as this will fall largely upon the mother, before marriage it is important that we should have a reasonable assurance that these high and solemn duties and responsibilities will not be neglected, or be but slightly performed by the woman who may be associated with us in making the home.

And so in selecting a husband, it becomes the duty of the woman to satisfy herself that the man is possessed of a reasonable amount of health, that he is free from any serious constitutional tendency to disease, that he is domestically inclined, and is likely to do his part in helping to care properly for and train the children in the way they should go. On the part of both, the man and the woman, the utmost care should be exercised. Each, in selecting a partner for life, should keep in mind, the making of a happy home, the begetting of healthy children, and the surrounding of them with the best pos-

sible influences. Only as these ends are kept in mind, and are allowed to determine their choice, can they hope to be a blessing to each other, and to their children.

4

Having spoken on last sabbath on the first and most obvious design of marriage—the keeping alive, in a legitimate way a posterity in the earth, we come this morning to consider the second great design of this institution, as set forth in the word of God. In the verse just read in our hearing, the declaration is: “And the Lord God said, It is not good for man to be alone, I will make a help meet for him.” Thus, it is evident, in instituting this relation, God had in view not only the perpetuation of the race, but also the good of the race¹. “It is not good for man to be alone: It is not to his advantage to be alone: It is not to the advantage of anyone to remain outside of this relation, provided the conditions are favorable. It is a principle, well understood, that life in every form,—vegetable, animal, spiritual, is largely affected by environment. In the state of Florida, there are certain sections that are better adapted to the raising of oranges than others. There are some oranges, the Indian River, that are very much superior to others. And this, I am told, is due, not to the fact that they are intrinsically superior to other oranges, but purely to climatic influences. The same orange, transplanted to another section of the state, soon becomes like the ordinary orange; and the ordinary orange transplanted to the Indian River country soon develops into a genuine Indian River orange. And so here, carrying out the thought with reference to man, the thing asserted in the text is, that the environment most favorable to his highest welfare and happiness is to be found in the marriage state. It is the duty, therefore, of every man and woman, except where there are constitutional or other impediments in the way, to look forward to marriage, and to expect to be blessed in it. God instituted the marriage relation, and intended it to be a blessing, and only a blessing, from beginning to end.

It is not always so, I know. To many a man it has been anything but a blessing, and to thousands of poor, broken-hearted women, it has been little less than a living death. It is sad to think, that this relation which is the most precious of all earthly relations, has been

¹Delivered May 16, 1897, and May 6, 1917.

the source of so much wretchedness and misery to thousands. Everywhere, in every community, in all civilized lands the world over, are to be found scores upon scores of unhappy marriages,—homes in which, for years, there has been no light, or joy, or sunshine. To me there is nothing so sad, in all this wide world, as this fact. If there is any place where I could go and weep my very life away, it is in such a home! There is something about it that is more depressing and distressing than death itself! And when we remember that there are thousands of such homes on this planet, it is not surprising that some have been led to question the correctness of the statement of the text, in asserting, that it is not good for man to be alone. To many who have launched upon the sea of matrimony, and to many also who have looked on from without, marriage has seemed to be a failure, has seemed not to be a blessing. And, in view of much that is transpiring about us, superficially considered, such an inference is not unnatural.

It is not a correct inference, however. That some marriages have been attended with evils, and have been a curse rather than a blessing, is true; but that marriage, as such, is a failure,—is a curse rather than a blessing,—is not true. The evils complained of, while they exist in many cases, are not necessarily involved in the marriage relation, since there are many cases in which they do not exist. Where marriage does not prove a blessing,—where we are not helped by it, it is because there has been no true marriage,—because, as in the case of thousands, the coming together has been from considerations upon which the blessing of God could not rest, and ought not to rest. Only where the divinely inspired idea of marriage is clearly apprehended and conscientiously acted upon; only where the fire, burning on the altar of each heart, is the sacred fire of a pure love, kindled from above, and kept free from mere animalism: and where each thoroughly respects the other, and trusts the other, may they expect to reap the full benefits of this relationship.

Believing thoroughly in the truth of what the text asserts,—believing that marriage is good, that God intended it as a source of blessing to mankind, and that it may be made such, I wish to call attention, at this time, to some of the blessings which it is capable of bestowing, and which it was designed to confer.

(1) Marriage tends to the prolongation of life. Those who marry, as a general thing, live longer than those who are single. In the Fifth Commandment, God promises long life to those who honor their par-

ents. Here, however, though the Divine promise is not formulated in words, it is nevertheless as clearly, as legibly written out, as were the Ten Commandments in the cold facts of experience, offering as an inducement the prolongation of life to those who enter the marriage relation. Charles Darwin, the distinguished naturalist who was careful never to make a statement until he had first carefully verified it, in conjunction with a famous Scotch scientist, commended very strongly matrimony as one of the most important aids to longevity. He says, "From an enormous body of statistics, gathered in 1853, it was shown that the unmarried men throughout France, between the ages of twenty and thirty, died in much larger proportion than the married men. Of one thousand unmarried men, e.g., between twenty and thirty years of age, 11.3 per cent died annually, while of one thousand married men between the same ages, but 6.5 per cent died, a difference of nearly 5 per cent in favor of the married. In 1863 and 1864 similar statistics were gathered in Scotland. It was found in every one thousand unmarried men, between the ages of twenty and thirty, 19.47 per cent annually died, while of the married men only 7.24 per cent died,—more than twelve per cent in favor of the married. "Bachelorhood," says Dr. Stark, "is more destructive to life than the most unwholesome trade, or a residence in an unwholesome house or district where there never has been the most distant attempt at sanitary improvement. He found also in France, as well as in Scotland, that widows and widowers suffer, in comparison with the married, a heavy rate of mortality. This would seem to offer a strong argument in favor of second marriages and even third: and this may be one reason why some of our widows marry as often as they do: it is one way of prolonging life, of postponing the hour of their departure to other climes.

Why the married, as a general thing, live longer than the unmarried, than bachelors and old maids, or widows and widowers, is an interesting question, and is well worth looking into. Whether we are able to answer this question or not, however, is not material in this connection, as it is with the fact only that we are concerned, and to which alone I am directing attention. Experience shows that the average married life is longer than the average single life, And, therefore, those who are not over anxious to get out of this world, had better take warning, and, as soon as possible, get into this life-prolonging institution.

(2) Another blessing that is associated with marriage is, that of a loving companionship. We are all social beings. God made us such. We naturally seek the society of our fellows. We can't be happy alone. This feeling is so strong that where we are deprived of the society of our fellows, we will seek it in the companionship of inferior animals, and even in that of insects and plants. A touching illustration of this is to be found in the case of a man by the name of Silvio Pellico who was for a long time imprisoned. In a little volume in which he describes his experience, he says, "Being almost deprived of human society, I one day made acquaintance with some ants upon my window; I fed them; they went away and ere long the place was thronged with the little insects, as if come by invitation. A spider too had weaved a noble edifice upon the walls, and I often gave him a feast of gnats or flies, which were extremely annoying to me, and which he liked much better than I did. I got quite accustomed to the sight of him; he would run over my bed, and come and take the precious morsels out of my hand." In this way, in a measure, the tedium of his imprisonment was relieved. He was discovered one day in conversation with a fellow prisoner, and was not only reprimanded but was strictly forbidden ever afterwards to converse with anyone from the window of his cell. This was more than he could bear, and his reply shows the instinctive yearning of the human heart for companionship. He said, "I shall do no such thing. I shall speak as long as I have breath, and invite my neighbor to talk to me. If he refuses, I will talk to my window bars. I will talk to the hills before me. I will talk to the birds as they fly about,—I will talk."

On another occasion, after having been visited by some one who took a more than usual interest in his situation, he exclaimed, "How strange, how irresistible is the desire of the solitary prisoner to behold someone of his own species. It amounts to a sort of instinct, as if to prevent insanity. The mere aspect of man, his look of commiseration, his willingness, as it were, to share with you, and bear a part of your heavy burden, even when you know he cannot relieve you, has in it something that sweetens your bitter cup."

This desire for society is constitutional, and is felt, more or less, by every one, for, as Abercrombie has well said, "Even the misanthropic requires the presence of another to whom his spleen may be uttered." No, we cannot get along without society, without compan-

ionship in some shape or form, and be happy. And this, among other things, the marriage relation was intended to supply. It means, if it means anything, the union of two who are henceforth to walk no more apart, but side by side, through life. This is implied in the marriage ceremony, or, rather, is distinctly stated, where we promise to "live together till death us do part," which is a pledge to each other of mutual companionship. The wife ought always to be able to calculate on the society of her husband, and the husband on the society of his wife, though they may be deprived of the pleasure of the society of all others. This is not always the case, I know, but it is what should always be under ordinary circumstances, and what actually does exist in every true marriage. This is what God intended, in constituting the marriage relation, in thus permanently associating together two lives. There is no aspect of the marriage relation, perhaps, that is more delightful than this, or for which we should be more profoundly thankful. Every man, who has found a loving wife,—every woman, who has found a devoted husband, will bear witness to the truth of this. It is the companionship, the delightful fellowship with the one who is nearer and dearer to us than all others on earth, that makes home so attractive to us, and so hard for us to tear ourselves away from it, even for a little while.

Mid pleasures and palaces tho' we may roam,
Be it ever so humble there is no place like home.

Every man who has a happy home, when he is away from it, knows how he longs to get back to it. Never mind how pleasantly he may be situated,—never mind how many agreeable people he may meet, he still thinks of home and longs to get back to it. And the same is also true of every woman who is happily married. She too knows what it is to long for home. And by home here, is not meant the material habitation. It is not the house, nor the furniture, nor the books, nor the pictures, nor the hundred and one things that go to make up the earthly dwelling, but the loving companionship of the one left behind, without which all these things are as nothing. To the wife, home means the loving companionship of the husband; and to the husband, it means the loving companionship of the wife. This is what God intended marriage to mean to all who enter it; this is what it has meant, and still means to thousands of happy hearts.

This is beautifully expressed in the following poem, addressed by a wife to her absent husband :

Linger not long. Home is not home without thee ;
Its dearest tokens do but make me mourn.
O let its memory, like a chain about thee,
Gently compel and hasten thy return.

Linger not long. Though crowds should woo thy staying
Bethink thee, can the mirth of friends, though dear,
Compensate for the grief thy long delaying
Costs the fond heart that sighs to have thee here ?

Linger not long. How shall I watch thy coming,
As coming shadows stretch o'er moor and dell ;
When the wild bee has ceased her busy humming
And silence hangs on all things like a pall.

How shall I watch for thee when fears grow stronger
As night grows dark and darker on the hill.
How shall I weep, when I can watch no longer.
Ah, art thou absent, art thou absent still ?

Yet I should grieve not, though the eye that seeth me
Gazeth through tears that make its splendor dull
For O, I sometimes fear when thou art with me,
My cup of happiness is all too full.

Haste, haste thee home unto thy mountain dwelling.
Haste as a bird unto its peaceful nest,
Haste as a skiff, through tempest wide and swelling,
Flies to its haven of securest rest.

The sentiments expressed here are genuine sentiments,—true to experience. Is there a woman here this morning who has entered, at all into the blessedness of a true marriage, who has not felt the same ; or, is there a man here who has experienced a like blessing, whose heart has not throbbed with the same intense desire, or who has not felt the same yearning ? I am sure I speak the sentiments of some here, and of thousands of others, when I say, if there was nothing more that marriage gave,—if it did no more than give us a dear companion to walk side by side with us through life, it would be a boon for which we should never cease to be grateful. There is no companionship that is sweeter, dearer, more blessed.

(3) Another of the blessings associated with marriage is the ready sympathy and support which it offers in the work of life. The

husband is almost always sure of the hearty cooperation of his wife in whatever he undertakes. When Mohammed began to propagate his religious views, declaring that there was but one God and that Mohammed was his prophet, his wife was the first to believe in him,—to accept his views, and his success was largely due, certainly at first, to her earnest sympathy. When Macbeth became obsessed with the idea of becoming king, the person who entered most heartily into his plans, and did most to stimulate his ambition, was his wife, Lady Macbeth. When Audubon, the great naturalist, would wander off sometimes a thousand miles in search of birds' nests, the person who entered most lovingly into his labors, and who never got weary of following him, camping out in the woods, living in log huts and shanties and on the frontiers, was his wife. When Jane Carlyle died, the great Scotchman had this inscribed on her tomb: "For forty years she was the true and ever loving helpmate of her husband, and by acts and words unweariedly forwarded him as none else, in all of worth that he did or attempted." "His wild, weird words," as Robert Collyer says, "might puzzle her brain, but they were simple Saxon to her heart, and so while others were finding fault, she never once said to him, Thomas, pray do write so people can understand you." There are times when we all feel, more or less, discouraged, when everything seems to go wrong, when the props seem to be falling from under us, and our fondest hopes about to be extinguished. In such moments, what we need more than anything else is the strong sympathy of a warm and loving heart. And this husbands can always find in their wives, and wives in their husbands. Where all looks dark to the one, the other will see the silver lining, and hold on in faith and hope until the clouds have disappeared, and all is bright again. In this way success has often been achieved in the face of the most discouraging circumstances. Many a man has been saved from going under in business and other enterprises, through the support which he has found in the sympathy and courage of a loving wife. Hence in discussing the subject of success, Wilbur F. Crafts, in his book entitled, "*Successful Men of Today*," quotes the words of a wealthy New Yorker who in answering the question, "What do you consider essential elements of success for a young man?" mentions marriage as one of them. Of course, by marriage here is meant a happy marriage, for he also, in the same connection, speaks of ill-assorted marriages as among the causes of fail-

ure. God knew, before hand, of the difficulties and discouragements which, more or less, attend all work, how apt we are, if left to ourselves, to become discouraged, and so he has wisely ordained that we should go through life in pairs, in order that we might be mutually helpful to each other,—that what the one lacks, the other may be able to supply.

(4) Another blessing which marriage confers is the ready access which it gives us to a friendly counsellor in the hour of perplexity. In the course of life there are times when we all feel the need of conferring with someone. It is not always easy however, to find just the person in whom we care to confide or whose advice we care to seek. In marriage, however, this want is very happily provided for. Nowhere will a man find a more patient listener, a more loving counsellor, or one who can be more thoroughly trusted to keep inviolate the inmost secrets of his heart, than his wife: and the same may be said of the husband.

This aspect of the marriage relation, I am afraid, however, is not always sufficiently appreciated. Husbands and wives do not always, or, as often as they might, avail themselves of the help which one may render to the other in this respect. Husbands, especially, do not consult their wives, do not confer with them, do not take them into their confidence as often as they ought to. The wife often knows absolutely nothing about what the husband is doing,—nothing about his business affairs or other matters in which he is interested and, which, often, vitally concern her interests, in case he is suddenly taken away. She knows less, often, than those on the outside. He either acts on the principle, It is none of her business, or assumes that nothing is to be gained by confiding in her. This is a great mistake.

Every man owes it to his wife to take her into his confidence in all that he does. He ought to confide in her; he ought to keep nothing from her; there ought to be no secrets between the two; he ought to treat her as though he felt that her judgment was worth seeking, and not as if she were an idiot, or a mere nonentity. There are some men who never confide in their wives, or consult them anymore than if they were children, or servants. This is not only bad in its effects upon the woman, in that it is mortifying to her pride: (no woman likes to be treated as though she were nobody), and, in that it tends to degrade her in her own estimation, and thus to destroy in her the very qualities which are necessary to make her a fit com-

panion; but it is also bad in its effect upon the man.—(1). In that it tends to engender in him a spirit of contempt for women generally. A man who undervalues his wife, and treats her thus contemptuously, is not likely to place a very high estimate upon other women, or the judgment of other women. And, (2). in that it is also likely to make him overbearing and dictatorial in his dealings with her. Any suggestion on her part is likely to be regarded by him as an impertinence. In fact, some men act towards their wives as though they felt that it was presumptuous for them to think, or to have any ideas or opinions of their own. As a general thing, the husband will find it to his advantage to confide in his wife, and to take counsel with her. And the best men that I have known have acted upon this principle,—have been men who have respected their wives enough to take them into their confidence and to counsel with them. And, if we are wise, we will do the same. Where this is done, there will not only be greater unity, greater harmony in the home, but fewer mistakes will be made.

Only recently I have had this matter brought forcibly to my attention. The husband died suddenly, and the poor wife knew absolutely nothing about his affairs. She did not know what he possessed; in what direction he had investments, if any: nor did she know even whether he had left a will, and if so, where it was, or what the nature of it was, or whether there was an insurance policy, or not. A condition like that ought not to exist in any family. The wife ought to know something about her husband's affairs, and especially, in case anything should happen. She ought to know,—it is her right to know. If there are any men here this morning, therefore, whose wives are ignorant of their affairs, don't let the day pass before they are made acquainted with them. It will save a good deal of trouble and worry in case you drop off suddenly.

(5) In marriage also is to be found a powerful incentive to live an industrious and virtuous life. As a general thing, the best men in every community are those who have settled down in homes of their own. I do not say this is always so, but only, that, as a general thing, it is so. There are some bad, immoral men with families; but, usually, even where there has been some wildness before, after marriage the tendency is to settle down to a quiet, sober life. My respect for a young man always goes up when I find him taking to himself a wife and settling down in a home of his own. It speaks volumes in his favor. Take any evening, and go through the low

drinking places, the gambling dens and houses of ill-fame in any city, and the larger proportion of the persons collected in such places, will be found to be unmarried men. The same will be found to be true, if we consult the records of our courts, jails, penitentiaries. The large majority of our criminals are unmarried. In King's County Penitentiary, New York, during the year 1882, only 369 out of its one thousand inmates, had been married. And in Auburn State Prison in 1881, out of 897 prisoners 533 were unmarried. Thus showing conclusively that there is a very decided advantage in the marriage relation over the single state, in favor of uprightness of character.

The reason for this is not difficult to understand. Before marriage a man has no one to think of but himself. After marriage, however, it is different. He is forced to think of his wife and children who will be affected by his character and conduct. In this way many a man has been saved, who otherwise would have gone down. It is also true, I think, that in every community, as a general thing, the men who are most industrious and economical, who are most careful to husband their resources, are the men who have settled down into homes of their own. Take this community, or any other community, and, in nearly every case, you will find that the men of property, the men who have gotten ahead a little, are heads of families. Hence the wisdom of the advice often given to young men: "If you want to save what you earn, get married."

Thousands have verified the truth of this statement, and earnestly commend the same to others. Not until they were married, and felt the responsibility of a family resting upon them did they think of saving their earnings, and of getting a home. Of course, if a man is so unfortunate as to get the wrong kind of a wife,—a wife whose ambition is to see how fast she can spend what he earns, this good effect of marriage will be lost. But where the conditions are favorable, it will be found to be true in the future as in the past, that we are more apt in a state of marriage to take care of what we earn, and, therefore, in the end have more to show for our labors than if we remain single.

This will also account for another fact: The men and women who constitute the moral backbone and sinews of every community are those who have settled down into homes of their own. In other words, it is the homes that give character to every community. It

is to the heads of families that we look, and whose opinions are specially valued. It is not so much what the single people think that carries weight with it, but what is thought by those who are husbands and wives, fathers and mothers,—those who are the heads of families.

And if we go to our churches, and look them over, the people of greatest influence in them, the people who fill the places of trust and responsibility, who are the officers, who supervise and direct things,—the people who are in the forefront, as a general thing, not always, there are a few exceptions, are the married people, people of families. Take our own church, e.g., during the entire time that I have been serving it, all the men who have been elected to the eldership, with but a single exception, have been married; and the same has been largely true of the trustee board. As that board is at present constituted, out of the nine members, seven are married. Thus the advantage seems to be decidedly in favor of the married state rather than of the single state. The people as a general thing, of greatest weight in every community are those who are the heads of families. In other words, the man who is married has a standing in the community which the single man cannot have, because he does not represent as much in the life of the community of which he is a part. This doesn't mean that single people have no weight in the community; some time they have great weight and exert a large influence, but only, that, as a general thing, they do not weigh quite as much as they would if they were married, and settled down as heads of families.

5

On last sabbath when I closed my discourse, I was speaking of some of the blessings that flow from marriage,—some of the benefits which marriage confers. There is still one other, that I want to add to those already mentioned. I refer to the tender ministrations, the thoughtful care with which it surrounds us in the hour of sickness.¹

In the Good Book, we read, "Two are better than one, because they have a good reward for their labor. For if one fall, the other will lift up his fellow; but woe to him that is alone when he falleth for he hath no other to help him up. And if one prevail against him, two shall withstand him." Ec. 4:9.

¹ Delivered May 23, 1897, and May 20, 1917.

It is evident there are many advantages in having a partner, and many ways in which one may be helpful to the other. If one falls, as is supposed in the passage, stumbles, and so injures himself that he cannot get up, the other will help him up; or, if the one is assailed, is suddenly set upon by an enemy, the other will come to his rescue. But, in no particular, perhaps, is this blessing so keenly felt as in the hour of sickness, when disease has laid its heavy hand upon us and we are prostrated upon a bed of suffering. Some time or other we have all been there, and we know, under such circumstances, how necessary it is to have some one to look after us. What a difference it makes when the body is racked with pain, or scorched with fever, as to the kind of treatment that we get,—whether we are left to ourselves, or given over to indifferent hands, or whether love watches over us, cares for us, ministers to us. Yes, it does make a difference. And God intended, I believe, that it should make a difference in order, among other reasons, that he might force us into founding homes of our own, in which he has made the most perfect arrangement and provision for our care and comfort under such painful circumstances. If a man or woman has a mother living, and she can be near him, no pains will be spared to make things as comfortable as possible for him in the hour of sickness. But in the absence of a mother, there is no one into whose hands we can trust ourselves with such perfect assurance of being cared for, as into the hands of a loving wife, or devoted husband.

I remember some years ago meeting a man, who, with tears of gratitude in his eyes, and with great earnestness and tenderness in his voice, said to me, speaking of his wife, “I can never forget her. I feel that I owe my life to her.” While preaching in one of the Southern cities, it seems, he contracted the yellow fever, and it was only by the constant care and untiring devotion of his wife that he was enabled to pull through. She scarcely left his bed, by day or night, until she was assured that all danger was passed, never thinking, for a moment, of herself,—of the tax upon her strength, and the risk she was running of contracting the terrible disease herself. We may have friends, and very dear ones, but even the dearest friend cannot take the place of a devoted wife or husband. While friends may grow weary, as, where sickness is prolonged, or, where they are alarmed and are tempted to run away, as in the case of yellow fever, small-pox, and other contagious diseases, the dear wife or husband

clings to us only the closer. The very danger which surrounds us seems to give new courage, and to inspire greater devotion.

We may have money, but no amount of money can bring us that care and attention, or surround us with that tender solicitude which anticipates our every want, and is never weary of ministering to our comfort, which exists in the breast of every true wife for her husband, and every true husband for his wife. And when the shadows deepen, and the time comes for us to say farewell to all that is earthly, who, in all this broad world, will mourn our departure with such genuine grief, or see that all that is mortal of us is put away with such loving care? When I think of all the ills that flesh is heir to, and reflect, that at any moment we may be prostrated upon a bed of affliction, how those who are married ought to be thankful to God for giving them a helpmeet to whose loving care they can trust themselves in the full assurance that, come what will, they will always be surrounded by the sweet influences and ministrations of a true love. The man is to be pitied, and so too the woman who is traveling through life alone without the comfort which this thought brings with it.

And yet, I am afraid, even those who are married do not always sufficiently appreciate this blessing. I speak here, particularly, of men. Often, when we go home and lie down on a bed of sickness, and the good wife comes and tenderly cares for us until we are better, we get up and go out without realizing the fact, that we have enjoyed in such tender care and ministrations, a blessing which is to be found nowhere outside of the family relation, and which no amount of money could have purchased. How men should love their wives! I say men, because the advantage, in this respect, is largely on their side. It is the woman, generally, who is the ministering angel. The husband, if he is a true man,—a man who is at all worthy of the name, will not, of course, be found wanting, as far as he understands. But generally, his knowledge is so limited that what he is able to do is as nothing in comparison to what the wife is able to do, and what she actually does.

(7) One thing more may be put down to the credit of the marriage state. There is no relation in life in which there are so many springs of happiness. Cowper speaks of it as,

“the only bliss
Of Paradise that has survived the fall!”

And Thomson speaks of it, as, "the resort of love, of joy, of peace."

Cotton says:

Though fools spurn Hymen's gentle powers,
We, who improve his golden hours,
By sweet experience know
That marriage, rightly understood,
Gives to the tender and good
A Paradise below.

Tom Moore, who has written so many beautiful things, has also left this testimony behind:

There's a bliss beyond all that the minstrel has told,
When two, that are link'd in one heavenly tie,
With heart never changing, and brow never cold,
Love on thro' all ills, and love on till they die.
One hour of a passion so sacred is worth
Whole ages of heartless and wandering bliss;
And oh, if there be an Elysium on earth,
It is this—it is this.

The same thought is also brought out in the following lines:

We have lived and loved together,
Through many changing years.
We have shared each others' pleasures,
And wept each others tears.
I have never known a sorrow
That was long unsoothed by thee,
For thy smile could make a summer
Where darkness else would be.
Then let us hope the future
As the past hath been, may be,
I will share with thee thy sorrows,
And thou thy joys with me.

May I express the hope that such has been the experience of the husbands and wives here this morning; that marriage has brought to you all the delightful experiences that are here represented, and that it may continue so to be to the end of the earthly pilgrimage, and even into eternity, may its sweet memories go with you.

After what I have said about marriage,—of its advantages, of the blessings which it is capable of conferring and which it was designed to confer, I feel that I ought to urge very strongly upon the young men and women, the duty of marrying. I say duty, and by duty I mean, that they ought to marry, that there is a moral obligation resting upon them to marry, unless there are serious obstacles

in the way,—such as poor health, inability to earn a living. A man who is of age, who is free from any serious constitutional tendency to disease, and who is able to take care of a family, is not living up to his opportunities, nor is he doing what God and the community have a right to expect him to do, in living a single life. A man owes it to himself; he owes it to the community; and he owes it to the young women, to make a little ark of rest for himself and some one of them. The girls are not permitted, according to custom, except once in four years, to propose to the men, and they don't avail themselves of even their leap year privileges; so, that if there is ever to be any settling down into homes, the initial step must be taken by the men.

If it were in my power, I would subject all bachelors, who were free from disqualifying defects, and who were able to take care of a family, to a heavy penalty. I would lay such a heavy tax upon them that they would be only too glad to find a partner for life. I cannot say very much, in this connection, about the women, since, as I have already intimated, it is not always left with them to determine whether they shall marry or remain single. They do not all have the opportunity of a choice. Not because they wouldn't make good wives, but simply because the men often haven't sense enough to recognize a good thing when they see it: they are looking for beauty or something else, of a superficial nature, and so some of the best of our women never marry.

There are some women, however, who are disposed to look askance at marriage, and who say that they are making a good living, and prefer to support themselves than to become dependent upon any man. Others say, they are not going to give up a certainty for an uncertainty. And so, they settle down to a life of single blessedness. Of course, no sensible woman will give up a certainty for an uncertainty. What I object to, in the attitude of such women, is that they prefer a single life simply because they can have a little more money to spend, and be a little more independent. Neither of these reasons, in my judgment, is of sufficient weight to keep any woman from marrying. Men and women were made to be married. The highest glory of a woman is in having a home of her own; and, there is where she will find her noblest mission. It is a great mistake therefore, I am tempted to say an egregious blunder, for any woman to give up the idea of some day having a home of her own. That should be one of her ambitions. It may never be realized, but it

should remain firmly planted in her breast, all the same. In the home she will find scope for all her powers; she will find a theatre of action broad enough for all the resources at her command. It is in the home that the most lasting impressions are made upon the young, that the forces are generated that mould men and institutions, and determine the character of civilization itself. Into what utter insignificance do the paltry considerations of having a little more money to spend, and of being a little more independent, sink when placed by the side of these high prerogatives and privileges.

The Divine declaration is: "It is not good for man to be alone." And that fact ought to be emphasized more than it has been, and men and women everywhere should be stirred up to a sense of the importance of marrying, and of settling down into homes of their own, and not going through life, in what is sometimes foolishly called, a state of "single blessedness." Some day, let us hope, that men and women alike, everywhere, will wake up to the truth as expressed by Longfellow:

As unto the bow the cord is,
So unto the man is woman,
Useless each without the other.

Having spoken of the nature, conditions and design of marriage, assuming now that all is right, that there are no impediments in the way, physical or otherwise, and that the union has been consummated according to the forms prescribed by law, the question naturally arises, what are the reciprocal duties of husband and wife? What has the husband a right to expect of the wife, and the wife of the husband? In answering this question, we shall notice first what these duties are, as defined in the Word of God, and, second, what they are as defined in the vows we take upon ourselves in the marriage contract.

The passages of Scripture bearing on this important subject, as it respects the husband, are as follows, "Husbands love your wives even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church not having spot or wrinkle or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Eph. 5:25. "Husbands love your wives and be

not bitter against them." Col. 3:19. "Likewise ye husbands dwell with them according to knowledge, and give honor unto the wife, as unto the weaker vessel." I Pet. 3:7. "If any provide not for his own, and especially those of his own house, he hath denied the faith, and is worse than an infidel." I Tim. 5:8. "Drink waters out of thine own cistern and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the street. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed; and rejoice with the wife of thy youth. Let her be as the loving hind and the pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with thy love." Prov. 5:15-19.

From the foregoing passages, it is evident that there are certain things which are incumbent upon the husband, which he owes to the wife, and which she has a right to expect from him.

(1) It is his duty to love her. Love, as a duty, in the marriage relation, is especially emphasized in the Scriptures in speaking of the duties of the husband; and, it is not difficult for us to understand why this is done. It is because he stands most in need of the admonition. There are very few women, who, even where they have only apologies for husbands, if they are half decent, who will not be found loving them. It is wonderful, sometimes, how a woman clings to an unworthy husband, and, how she seems to love him in spite of his unworthiness. With most men, however, love very soon dies out after marriage, or, if it doesn't die out altogether, it loses that about it which is always so precious to a woman and is always to her such a source of happiness,—its tenderness, its thoughtfulness, its beautiful courtesies. And hence the Scriptures put the emphasis where it properly belongs, when it enjoins upon husbands, particularly, to love their wives. Let us understand exactly what this means. It means that the husband should be strongly attached to his wife; that she should occupy a warm place in his heart; that he should put a high estimate upon her. How high that estimate should be, the Bible leaves us in no doubt. It seems to speak with especial plainness on this matter, in order that there might be no misapprehension,—in order that the full force of this word love might be clearly apprehended. First, it says the husband must leave father and mother and cleave unto the wife. The wife is to take precedence of even father and mother. Strong as is the tie that binds us to those from whom we derive our very being, that which binds us to the

woman to whom we have been united in the bonds of matrimony should be stronger.

Second, it exhorts him to love her as he loves himself. "They twain shall be one flesh." And again, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it." Self-love is one of the most active and powerful principles of the human heart. It leads us to seek our own interest, welfare, happiness, and inclines us always towards those things which make for our own ease and comfort. And, in the Scriptures, the wife is put under the protection of this powerful principle. The husband is required to exercise the same care in seeking her welfare and happiness, her ease and comfort, as he would in his own case. He is to think of her, as he thinks of himself, and do for her, as he does for himself. What he would be unsatisfied with, he ought not to expect her to be satisfied with; what he would not like to have imposed upon him, he ought not to impose on her. In dealing with her, in all his relations with her, in whatever plans he may have in reference to her, he should be governed by the same principles that he would care to have observed in his own case, where his interests are involved.

Third, it exhorts him to love her as Christ loved the church. "Husbands, love your wives even as Christ also loved the church and gave himself for it." The meaning of this is, that the love which a man feels for his wife should be akin to the love which Christ felt for the church. And the measure of the love which Christ felt for the church, as set forth here, is, that he gave his life for it. The estimate which he placed upon the church was greater than the estimate which he placed upon his own life. He loved the church better than he did life. There is something in the analogy, suggested here between Christ and the church, and the husband and the wife, that gives a sacredness to the marriage relation, throwing a halo of glory about it, and exalting it above all earthly relations, which it would be well for all men,—those who are married, and those who may be thinking about it, to consider carefully.

As Christ hath loved the church, so ought men to love their wives. Nowhere is to be found such a beautiful, and, at the same time, such an exalted idea of what a husband should be. Even in the Bible itself, its wonderful statements on this subject, culminate here, as in a grand climax. First the wife is to be held above father

and mother, then to be loved as one's self, and then sweeping still higher, she is to be loved even as Christ hath loved the church. Beyond this we cannot go. It is the very highest conception of love. It is so high that none of us, perhaps, has ever attained to it, nevertheless, as an ideal it should be kept ever before us, and towards it we should be ever pressing. Instead of the dying out of love after marriage, as is often the case, the attachment of the husband to the wife according to the scriptural idea, should be ever increasing, growing stronger and stronger.

And this, I am sure, is always the case in every true marriage. The wife, at first, may be very dear to the husband, he may seem to love her with all the depth and strength of his affection, but he will find out, if she is the right kind of a woman, and he is the right kind of a man, after the lapse of a few years, that she has become very much more to him in every way, has gotten a stronger hold upon him, has become more necessary to him. It sometimes happens, that shortly after marriage death enters the home, and the beloved wife or husband is taken away, and we say: "How sad! how very sad!" meaning that there is something peculiarly distressing about it because they have been together such a short time. It is sad, but it isn't near so sad, as when death comes in and takes away a beloved companion with whom we have been associated for years in the most delightful fellowship. It is then that the sting of death is keenest, that we feel the blow most sensibly. It is only after we have lived together for years,—after love has had time to ripen into a true and intelligent appreciation of each other's worth, that its real value is most fully appreciated. It is Dr. Blair who says,

Friendship is not a plant of hasty growth,
Though rooted in esteem's deep fixed soil.
The gradual culture of kind intercourse
Must bring it to perfection.

And the same is true of love. It requires time to transmute that which, at first, is only an overpowering passion or emotion into a deep and abiding principle of the soul. Different is the love contemplated in the little poem quoted a few moments ago, beginning,

We have lived and loved together,
Through many changing years,
We have shared each others sorrows,
And wept each others tears.

It is a very different thing from the love with which we begin the married life. There is a depth and meaning in the one, which is not to be found in the other. There may be more passion, more emotion in the one, but in the other there is more of real appreciation and solid comfort. True love is always a thing of beauty. It is beautiful in its inception; and beautiful in every stage of its growth and development, and, especially is it beautiful when it has been mellowed, ripened, enriched by years of blessed experience in the home.

Only a few weeks ago I read an article in the *Continent* by Dr. J. H. Jowett, the noted preacher, on the "Coronation of the King," and was deeply impressed with some of the things that he said, especially, with what he said about love. He had been talking about the coronal power of the will. And continues thus: "Let us now turn to another of the biggest things which are among our most royal possessions. The second thing that I want to mention is the coronal power of love. Who will doubt that love is among our most brilliant coronets, one of the most radiant distinctions? Let us gaze upon it for a moment in reverent contemplation. Think of love when it is just new born between two shy and reticent lovers. Spectators are apt to be a little amused, but it is delightful amusement. And unless we have become sour, shriveled old cynics we look upon this love as we look upon the coming of the spring, and the peeping out of the flowers, and the early piping of the newly awakened birds. It is an altogether winsome and beautiful thing, and it harmonizes with every other lovely thing that God has ever made."

"Or take love as you find it in the mellowing seasons of a happy wedded life. Do you know anything more radiant, anything that can compare with it in its superlative worth? Love that is ever deepening in quiet confidence, love that grows richer in nutritious satisfactions, love that becomes ampler and more spiritual in its communion. Love that puts on ever lovelier colors as the eventide draws near,—the eventide which is only the forecast of a brighter and larger day!"

That is very beautiful, I think, and very beautifully expressed. And best of all, it is a true representation of love,—of true love, as we find it in a happy wedded life. It has always been so, and will always be so as long as anything that is worthy of the name of love survives, as long as men and women are drawn together in a true heart union.

6

On last sabbath, when I closed I was talking of the duties of the husband as laid down in the Word of God, and of the first of those duties, namely, the duty of loving the wife. I said the husband needed, particularly, to be reminded of this duty, as he was more apt to forget it after marriage than the wife. I spoke of what a beautiful thing love was in the home, and how, where it is genuine, it mellows and deepens and sweetens with age. And it is of this love that I want to speak a little more this morning¹.

Where it exists,—where the husband really loves the wife he will show it. I have very little faith in any love that doesn't reveal itself in loving acts. The man who loves his wife will show it,—he can't help showing it. And this brings me to the second thing involved in love as a duty incumbent upon all men who enter the marriage relation. It is the duty, not only of feeling kindly towards the wife, of giving her the first place in his affections, but of so conducting himself in all his dealings with her, as to make her aware of that fact. In other words, he ought to be interested in whatever will minister to her happiness; his every word, act, and look should be characterized by love: so that she will be made conscious of the fact that he loves her.

Some one has said, "What a wonderful thing love is to a woman. How it helps her to know that some one is always fond of her and rejoices when she rejoices, and sorrows when she grieves; to be sure that her faults are loved, or, rather, that she is loved in spite of her faults, and that her face is fairer, to one, at least, than faces that are far more beautiful; that one great heart holds her sacred in its innermost recesses above all other women. She can do anything, be anything, suffer anything thus upheld. She grows prettier under its sweet influence, brighter, kinder, stronger, and life seems but a foretaste of heaven, and all her dreams are golden."

This is a lesson which most men need to learn. If they love their wives they don't show it, or, if they do, they don't show it often enough. There are some men who seem to think when they have occasionally bestowed a kiss upon their wives, or, if during their absence from home they send back a letter or two that they have done all that can be reasonably expected of them. And the letters which they send back, often contain not one endearing term: they write,

¹ Delivered May 30, 1897, and May 27, 1917.

but they are not love letters,—such letters as they used to write before marriage. No one would suspect that they were lovers from reading their letters. It is perfectly natural for people who love, to show it by kissing, though now, I believe the habit of kissing is generally condemned for sanitary reasons. They say it is not safe, to do so,—disease is often communicated in that way, nevertheless, within the home circle, I can see no objection to it. I pity the man who never kisses his wife, or but rarely; and I pity the poor woman who rarely or ever gets a kiss from her husband. And yet, I am afraid there are men who very rarely or never kiss their wives, and wives who rarely or never get a kiss from their husbands, unless they simply force them to. When they were courting every time they met, they kissed, and often, during the evening, kisses were exchanged, and every time they parted, they kissed: but how soon, after marriage, this way of expressing love is given up, in many homes. They meet and part, and part and meet, but the loving expression is no longer thought of. The woman that was so dearly loved that she was kissed, perhaps, over much, and whose very photograph, in her absence, was kissed, and letters addressed to her filled with kisses, now rarely ever gets a kiss. The miserable hypocrite of a husband! I was about to say, but, perhaps, it is not hypocrisy,—it may be only thoughtlessness. It is a thoughtlessness, however, that is utterly inexcusable. If the dear good woman was worthy of being kissed and made much of before marriage, much more is she worthy now; if she needed that gentle and pleasant reminder of the fact that she was loved before marriage, much more does she need it after marriage under the greater burdens and responsibilities resting upon her. There is nothing that is so acceptable to a woman, that is so helpful to her, that will so lighten the household cares, as these little expressions of love on the part of her husband. And therefore, a man ought to be ashamed of himself to be so thoughtless, if it be thoughtlessness, to allow himself to fall into the habit of omitting them.

If there are any men here this morning who have fallen into the bad habit of not kissing their wives, I hope they will begin from to-day and go back to the old way that used to be so delightful to them when they were courting, or, when they were passing through the honeymoon. When you go out in the morning to your work give her the parting kiss, and when you come home in the afternoon or evening, or, whenever you come, greet her in the same sweet and lov-

ing way. It may seem a little matter to you, but it is not a little matter to her. It means far more to her than you imagine. In the midst of all the trials and vexations of the day, the thought of your smiling face, and the pleasant greeting that you will bring with you at the end of the day, will do much to brace her up. It will be like a tonic to her soul.

The kiss is one way of saying, Dear, I love you, but it is not the only way,—nor is it the most convincing proof of one's love. Let a man not forget to kiss his wife, but neither let him forget to treat her with uniform kindness,—to be thoughtful and considerate of her,—and to be thoughtful and considerate of her at all times. If the kiss is all that is given, if with it is not associated the spirit of which I am speaking, it is not worth having,—it is a mere mockery.

If a man loves his wife, he will be careful of her feelings. He will avoid all harsh or unkind expressions,—the saying of things that will be likely to give her pain, or wound her in anyway. And this he will be careful to avoid, not only in the presence of others,—it is always especially mortifying to a woman to be spoken to roughly or discourteously before strangers, but even in the privacy of the home, when they are alone, the same care will be exercised. He will remember that his wife is a lady, and is always and everywhere entitled to be treated as such, especially by her own husband.

If a man loves his wife, and comes home and finds dinner a little late, or, on sabbath morning, once in a while, a button off his shirt, or his socks undarned, or some other little trifle out of the way, he will not fly into a passion, and bluster around, and utter threats, and make himself generally disagreeable,—a kind of nuisance, for that is what, for the time being, he really becomes. No: he would conclude, at once, as a thoughtful and loving husband would, that there was some good, or sufficient reason for the failure. He would know, or ought to know, that his wife would not intentionally delay his dinner, or neglect to darn his socks, or put a button on his shirt. Or even if he felt that her conduct was blameworthy, that she might have exerted herself a little more without doing herself any special harm, he would show it in a very different way. My dear, I know that you have been busy, and that you have had a great deal on you, but I would be greatly obliged to you if you would try to have dinner on time after this, and please don't forget my socks this week. This way of dealing with such matters would be very much more kindly received, and would be very much more effective. Love

can accomplish a great deal more than harshness. You have only to try it, in order to be convinced. It is by far the better way.

If a man loves his wife, and there are many household cares, and he is unable to hire any one to assist her, he will endeavor in every possible way to lighten her burdens. He will get up a little earlier in the morning, if necessary, and do whatever he can to assist before leaving, in order to relieve her as much as possible. If there are children, as is generally the case, he will, as far as he is able, share the care of them with her. When he comes home at night he will do whatever he can to assist. It is true, he has been working all day, and, some men, because of that fact, are inclined to fold their arms and do nothing, assuming that they have done their part in working on the outside to maintain the home. But what has the poor wife been doing all day? Has she been doing nothing? She too has been hard at work, and her work has been very much more taxing, very much more exacting than his; the drain upon her strength has been very much more exhausting than upon his, for he is supposed to be the stronger of the two. And yet, how many men entirely overlook this fact, and the poor wife is left to struggle on as best she may,—left to shoulder the entire burden of caring for the home and the children.

If a man loves his wife, and she happens to be sick—and, women are oftener sick than men, having many aches and pains that men know nothing of—he will at such times be especially attentive to her. She may be nervous, irritable, impatient, unreasonable,—most people are not the most angelic when they are sick, and as our moods are often the result of purely physical conditions, he will overlook any exhibition of temper or impatience on her part, and will try to be just as tender and loving as he can be to her. Not infrequently, however, the very opposite of this is true. The poor woman who commits the unpardonable sin of getting sick, and, especially if she happens to be often on the sick list, becomes a source of irritation to the husband. It seems to bring out all the worse elements in his character. He becomes cross and irritable, and soon begins to chide her for being always sick, as if she purposely got sick. It is safe to say, there is not a woman on the sick list today who would not be off it tomorrow if it were in her power. Sickness itself is a very great burden. It is very unkind, therefore, to say the least, for husbands to add to this burden by one word of complaint, or by one ungracious or ungenerous act. I am speaking as I am, not because

I think all men are inconsiderate, for such is not the case: some are just as kind and good as they can be,—it is when the poor wife is suffering from any ailment that they are most tender and thoughtful, that their finest qualities shine forth—but because I feel that there are many who might be a great deal more so than they are. There is room for improvement here in many homes. When sickness comes, if there is any time more than another, when we should be sweet and gentle and kind, it is at such times. When the head is aching, or the temples throbbing, or the prostrate form is quivering with pain it is then, especially, that the poor wife needs to be surrounded by the most tender and loving ministrations.

By saying then, that a man should love his wife; that he should love her as himself; that he should love her as Christ loves the church, is meant that he should do everything in his power to make life pleasant for her; that he should be just as thoughtful for her comfort as he is for his own; and that no sacrifice should be deemed too great to be made for her. Before she became his wife he loved her, and was constantly, in one way or another, manifesting his love. And the Bible insists that now that she has become his wife, the same thing shall go on, and continue to go on, to the end of life.

(2) The Bible makes it the duty of the husband to honor his wife. "Likewise ye husbands dwell with them according to knowledge, giving honor unto the wife," I Pet. 3:7. Honor here means respect,—then, public or outward mark of respect, token of regard. The duty enjoined here is that of respectful, of courteous treatment. There are some men who seem to forget this entirely after marriage. They are polite enough to other ladies, and are always very gallant in their intercourse with other ladies, but in their own homes, in contact with their own wives, they seem to feel that it is not necessary to observe the ordinary rules of politeness. The result is their wives often fail to receive from them courteous treatment. There are men who are very careful to lift their hats to other ladies when they meet them on the street, or when they are about to part from them who never think of lifting them to their own wives, either when they meet them, or when they part from them. There are men who speak to their wives in a way,—use language in addressing them that they would not think of doing, if they were addressing other ladies. I once heard a conversation between two women. The one said to the other, "People think Mr. Blank, referring to her husband, is a perfect gentleman; but if they could hear how he damns and curses at

home, they would think very differently of him." And how true that is in the case of many men.

On the outside of their homes, in contact with other ladies, they are as gentlemanly in their bearing and deportment as could be desired, while in their homes they are just as rude and uncivil as bears. The politeness which they seem to have on the outside, is mere veneer, is only on the surface, is only skin deep. I have heard men, practically give their wives the lie, by contradicting something which they had said,—a discourtesy which they would not have been guilty of, had it been some other lady. I have seen men leap to their feet, in response to the call of some lady friend or acquaintance, who would not have risen at all, or, who would have given only a tardy response, had it been their wives. I have seen men carefully assist other ladies up a flight of steps, or over some obstacle, who, if it had been their wives would have been left to get up and over the best way they could. I have heard it sometimes said, and there is a good deal of truth in it: "If you see a married man specially attentive and polite to a lady, you may be sure she is not his wife." The very opposite of that ought to be true. It is important for all husbands to understand, that it is their duty not only to love their wives, but also to respect them, to honor them. There is no woman in all the world that a man should so delight or more delight to honor than wife, or that he should treat with greater courtesy and respect. To her he should always be the courteous gentleman.

A very touching story is told of Oberlin, the great philanthropist, which beautifully illustrates the very point to which I am here directing attention. "When eighty years of age, and very infirm, climbing one of his native mountains one day, he was obliged to lean on the arm of a young man, while his wife who was still strong walked by herself. Meeting one of his parishioners, the old man felt so awkward at his seeming lack of gallantry that he should leave his wife to climb the mountain alone, that he insisted on stopping and telling just how it was: she could not lean on his arm, but she leaned on his heart all the same; they had grown aged together, but he had shot a little ahead; he must not think there was any other reason; it was as it had always been, only he was the weaker vessel now, and would his friend please to say so when he happened to mention what he had seen." How fine it was in the old man, with the snows of 80 winters on his head, but still mindful of the courtesy which he felt was due from him to his wife, and which he would

have been only too glad to show, but for his physical weakness. And how much pleasanter it would be in many homes if the same beautiful and courteous spirit prevailed. That men after marriage should be just as courteous, just as respectful, just as gallant to their wives as before marriage, is a lesson which a great many need to learn.

(3) The Bible also makes it incumbent upon the husband to support the wife. The language of Holy Writ is very clear and explicit on this point. I Tim. 5:8. "But if any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel." That it is the duty of the husband to support the wife will hardly be called in question by anyone. And yet, obvious as it may seem, it is a subject that is not always understood, and that has given rise to a good deal of family unpleasantness. A word on it, in this connection may not therefore be out of place.

By support, I understand :

(1) Supplying her with such things as may be necessary to satisfy her reasonable wants. These wants are first physical. She has a body that must be clothed, fed, sheltered, and such things as may be required to satisfy these wants must be supplied by the husband. She has also a mind, and if she is at all educated and is fond of reading, then some provision must also be made to satisfy her intellectual wants, in the shape of books, magazines, papers, etc. The wants of both body and mind are included in the provision that he is required to make for her. The wants to be supplied, you will notice, are reasonable wants. The marriage contract does not oblige him to satisfy all her wants, or to respond to all the demands which she may make upon him. I feel this ought to be said, because I think sometimes women are unreasonable in their demands and expectations. In caring for a home there are a great many things to be taken into consideration, and women should remember this, and regulate their wants accordingly. The reasonableness of her demands, of course, will depend partly upon their nature, and partly upon the resources of her husband. A thing that might be reasonably expected by one woman, in view of her husband's resources, may be quite unreasonable in another woman, measured by her husband's resources. A woman who marries a hard working man with a relatively small income, ought not to expect to live in the same style, and to dress as finely, as expensively as the wife of the man whose income is very much larger. To do so would be unreasonable.

She has a right to expect him, up to the measure of his ability, to care for her, but not beyond that. She ought, not only not to expect it, but should so moderate her wants as to encourage him, early in their married life, not to live beyond his income. Economy is a lesson which, by her example, she should be constantly impressing upon him. All extravagances, or, even living up to the full measure of one's income, she should take a firm stand against. She should begin early to look out for a rainy day, and to impress upon him also the importance of it. A little common sense just here will count for a great deal, and will do wonders for a young couple just beginning life.

It is to be feared sometimes that our women haven't as much of this valuable commodity as they ought to have. They are often such terrible slaves to fashion, and are so passionately fond of dress, that life seems hardly worth living if they are not in the fashion, or cannot dress as well as somebody else. The result is every cent goes to feed their pride and vanity; or else, if they are frustrated in this, they are miserable: and the poor husband is denounced as mean, miserly, and, I don't know what. This is not only foolish, but wrong. It is expecting more than she has a right to expect. A reasonable support is all that she has a right to expect: and a reasonable support is a support that is commensurate with the husband's ability,—such a support as his income or earning will warrant him in giving, and no more.

One of the reasons urged most strongly by the young men to-day for not marrying is, that the girls expect too much. They want to live in a style and dress in a way, they say, that we cannot afford: and so there is nothing for us to do, but to remain as we are, single. And I am not disposed to blame the young men for not marrying, under such circumstances. It would be folly to do so. To be united in marriage to such women, with no prospect of being able to satisfy their pride and vanity, would be simply to make them miserable, and to be miserable themselves.

There is an important lesson here for our young women, which I am afraid, in many cases, they never will learn. The extravagant manner in which they often dress, the very fineries which they put on, while they may enhance their appearance, render them a little more attractive, tend also, and this may astonish them, tend also to destroy or greatly diminish their prospects of marriage. Men will look on, and admire, but that is all they are likely to do. They will

reason like this: She is fine looking and a very charming young lady, but she dresses so. I would never be able to keep her dressing in that way. It would take every cent I could earn just to dress her. And so the word that some of these expensively, elegantly dressed young ladies would like to hear, never falls on their ears. If their tastes were simpler; if there were less effort at display; if there were less extravagance in dress, many of our young women who are pining away in single blessedness, or, perhaps, wretchedness, wondering why some hand has not been outstretched towards them, would be comfortably settled down in happy homes of their own. When our young women come to understand, that the average young man is poor, and that when he comes to look out for a life companion, he will be likely to select one who will be content to live as the wife of a poor man, and not one who effects to ape the extravagances of the rich, there won't be so many old maids, and so many candidates for old maidhood, so many who are destined to go on living in single blessedness, to the end of life.

(2) By support, I understand, the obligation assumed in marriage, to include not only the supplying of all reasonable wants, but the doing of it, in a becoming spirit. It should be done cheerfully, not grudgingly. Having no outside employment, and therefore no income of her own, all of her time being taken up with household cares, the wife thus becomes absolutely dependent upon her husband. And, therefore, the husband should be all the more careful never to let her want for anything, and, especially, to avoid everything that would, in any way, tend to remind her unpleasantly of this dependence. Her dependence, he should remember has come about, not from lack of ability to support herself, for this is what she was doing before marriage, but through his earnest solicitation and with a view of contributing to his happiness, and, with the implied understanding, at least, that she would never be made to suffer in consequence, through any act of his. And yet, in many a home, there is reason to believe that this fact is entirely overlooked or ignored. Here is where a great many men need to be sharply rebuked, and reminded of this part of their duty. It is not only support which the wife wants, but a hearty, generous, joyous support, instead of the mean, miserly, grudging manner in which things are often doled out to her.

No wonder many women prefer to suffer, to go without things which they really need, rather than submit to the humiliation, the

mortification of getting down on their knees before men who snarl and snap at them for asking, and who throw them a few crumbs as though they were beggars. No self-respecting woman will thus degrade herself; and no man, who is worthy of the name, will make it necessary for her to do so. Every man should make his wife feel that whatever he has is hers, and that she is perfectly welcome to it whenever there is need. This is the way it ought to be in every home, and the woman, who is thus treated by her husband, will, as a general thing, be sure not to abuse this liberty, but will be just as careful about spending his earnings as he would be himself. Husbands ought not to make it necessary for wives to be running to them for every cent they need, or, when they come, to treat them as though they were children, or servants, by putting to them such questions as: What do you want this for? or, what do you want that for? Sufficient to know they want it. Give them credit for a little common sense. Assume that they know what they are about, and that they have your interest sufficiently at stake, not to call upon you if it were not necessary.

There are thousands of women, all over our land, who, if they were permitted to speak of the fulness of their hearts, would tell you that it is just here that they find one of their heaviest crosses. And what I want to say to the men here this morning is, that this is a cross that they ought not to be required to bear. Every man owes it to his wife to make some arrangement by which her wants may be supplied without subjecting her to the humiliation of being compelled to run to him every time she wants a five cent piece, or a car ticket. A regular allowance ought to be made to her, or, a general fund ought to be kept where it is readily accessible to her, upon which she could draw when necessary.

(4) The Bible makes it the duty of the husband to be faithful to the wife. This means that he is to keep himself pure, that he is to live a chaste, upright life. The sin of impurity, condemned in the seventh commandment, is always, under all circumstances, to be reprobated. It is bad enough for those who are single to be guilty of an act of impurity, but it becomes especially heinous, especially reprehensible, when committed by those who are married. The man who takes to himself a wife, is under double obligation to live a pure life. Not only is he required to do so, as a man, under the seventh commandment, but also as a husband, under the same command and also the marriage vows. There is a pledge, in the very idea of mar-

riage, that each will be true to the other. And this is what this word, faithful, means here. And yet there is nothing more patent, more to be deplored than the fact that this vow of purity is not always kept after marriage. There are men today, by the scores, who have wives of their own, and yet who are living in adultery with other women, let it be said to their shame. And this is true not only in the slums of our cities, but also in the so-called higher circles as well.

The trouble, in not a few homes today, is to be found just here. The unworthy husband has formed entangling alliances with some other woman, and thus neglects his home and family, using what ought to be used upon them on others. The single man, who is impure, is a constant menace to society, and every decent home ought to be on its guard against his approach. Before every home, the Cherubim and the flame of a sword, which turns every way, should be found, to guard its entrance. But when a married man,—a man who has stood before the altar, and in the presence of God and man solemnly vowed to be true to one woman, his wife, begins to play the rake, to live an impure life, the injury done to society is far greater. There is an element in the offence, as committed by him, that makes it a far more deadly and insidious foe to virtue. It strikes directly at the integrity of the family, and therefore, at the welfare of society which rests upon the family. The married man who is living an impure life is the man of all men to be despised, to be utterly execrated. There can be no greater outrage on decency than to be living such a life.

To sum up then: According to the scriptures, husbands are to love their wives; husbands are to honor their wives; husbands are to support their wives; husbands are to be faithful to their wives.

Leaving the scriptures now, let us turn, just for a moment, to the marriage covenant. The duty of the husband is there also set forth with equal clearness. Every man who enters the marriage relation pledges himself to something like this.—That he will be to the woman who has consented to be his wife, “a loving, faithful, and dutiful husband; that he will keep her in sickness and in health, that he will support, guide, and cherish her in prosperity and in adversity, and, forsaking all others cleave only to her as long as she lives.

The duties as set forth here, are substantially the same as those set forth in the word of God. Thus every man is bound, to love, honor, support, and to be faithful to his wife, not only because he is commanded to do so in the Word of God, but also because in the mar-

riage contract he has pledged himself to do so. He is not only held by the sanctions of religion to these high duties and responsibilities, but is also upon his honor for their faithful performance.

There may be some men here this morning, in the light of what has been said, who may be conscious of the fact that they haven't been all that they might have been to their wives, all that they promised that they would be to them when they stood, hand in hand, before the altar, or facing the minister. Well, I am sure your dear, good patient, loving wives will freely forgive you, if you will only begin now to do better,—to be the sweet, loving creatures you promised to be, and seemed to be when you were courting them. A man can so live,—can be so kind and loving, so thoughtful and considerate, so courteous and beautiful in all his ways, in his association with his wife, that she will feel that she has the very best husband in all the world. And this is the way every man ought to be anxious to have his wife feel and should so conduct himself as to make it possible for her to feel that way. This is what he owes to her. This is the kind of treatment that she has a right to expect from him. The husband can be, may be, will be, if he is the right kind of a man, and lives up to his marriage vows, a constant source of joy, and inspiration to his wife,—and a source of pride to her also.

The kind of sermons that I am now preaching, and have been preaching for the past few weeks—sermons that deal with the practical every day problems of life—problems that the Bible is full of, and that ought to be dealt with oftener than they are in our pulpits, may not be relished by some people. They may feel that they would prefer to hear, what they call, the gospel,—meaning by that preaching that doesn't disturb their consciences, that doesn't lift up before them any very high standard of living,—sermons that touch on sin in general, but not on the particular sins of which they are guilty. Such sermons are of no practical value, and are the kind of sermons that the devil would be only too glad to have preached in all of our pulpits sabbath after sabbath, the year round. The kind of sermons that he doesn't want preached, and that he will use all his power to stir up his emissaries to discourage, are sermons that deal with real, not imaginary evils,—evils in the home, evils in society, evils in business, in politics, individual, personal evils. The truth is what is needed, and one reason why some people are no better than they are is because they have been all their lives running away from the truth, instead of facing it, and squaring their lives by it. Not

less, but more sermons that deal with practical every day problems of life is what is needed in all of our pulpits. Jesus dealt with life, and not life a thousand miles away from him but life as he found it just about him; and our churches,—all of them must, more and more, do the same thing, if they are to do the same kind of work that he did.

7

Having spoken on the duties of the husband, our purpose this morning is to set forth the reciprocal duties of the wife. The passages of Scripture in which these duties are defined are the following:

Titus 2:3, 4. "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good: that they may teach the young women to be sober, to love their husbands."¹

Eph. 5:33. "Nevertheless, let every one of you in particular, so love his wife even as himself; and the wife see that she reverence her husband."

I Cor. 7:10, 11. "And unto the married I command, yet not I, but the Lord, let the wife depart not from her husband, but if she depart, let her remain unmarried, or be reconciled to her husband."

Eph. 5:22-24. "Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. As the church is subject unto Christ, so let wives be unto their husbands in everything."

Tit. 2:5. "To be discreet, chaste, keepers at home, good, obedient to their own husbands."

The duties of the wife, as set forth in these passages are: (1) To love her husband. This does not mean, of course, that a woman is to idolize her husband, to be so taken up with him as to forget that there is anybody else in the world. Nor does it mean that she is to humor every whim and fancy of his, to make herself a slave for him, to answer his every beck and call. Many husbands are just like spoiled children; they have been so pampered and indulged that they come to feel that their wishes are alone to be considered. And, where this is not done, where every wish, every desire is not responded to at once, they begin to pout and frown and to make themselves generally disagreeable. I have not a word

¹ Delivered May 30, 1897, and June 3, 1917.

to say against a wife's devotion to her husband, but there is a kind of slavery that women sometimes impose upon themselves which does more harm than good, and which is not required by a true love. Nor does it mean that women are to regard their husbands as immaculate, that they are to be utterly blind to their faults. And yet this is just what some men are silly enough to expect. The wife must see perfection in them whether it is there or not. The consciousness of defects in its object, is not at all inconsistent with a true love. Shakespeare says:

Love looks not with the eye, but with the mind,
And therefore is wing'd Cupid painted blind.

But Shakespeare never meant to teach that love was blind, in the sense of being oblivious of all faults, or, if that is his meaning, then he is not speaking of love in its highest, truest form. True love, so far from being blind, sees with even keener vision,—sees what others, often, do not see: not for the purpose, of course, of criticism, of making us appear small and contemptible in the eyes of others, but with a view of helping us to correct them, to rise superior to them. While love doesn't require a woman to idolize her husband, to spoil him,—to look upon him as a piece of perfection, nevertheless, it does require of her to see to it that nothing is left undone, on her part, that will add to his comfort and happiness. When he comes home at night, after the day's work, it means a smile and a warm welcome. When he goes away in the morning, it means, "Good bye, God bless you," a warm shake of the hand, and the parting kiss. If the day is cold and rainy, it means a good fire, dry shoes and socks, should they be needed, and, perhaps, a hot cup of tea or coffee. If he comes home, troubled, perplexed, worried, it means surrounding him with such an atmosphere of love as to drive away his cares. Longfellow, evidently had something like this in mind when he wrote, "The Day Is Done." You will recall it,

The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and mist,
And a feeling of sadness comes o'er me,
That my soul can not resist:

A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

Come read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of Time.

For, like strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor:
And tonight I long for rest.

Read from some humbler poet,
Whose songs gushed from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start;

Who, through long days of labor,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents like the Arabs,
And as silently steal away.

What a beautiful picture is this of what the loving wife may be to the care-worn, troubled husband. How the restless pulse of care is quieted, in her presence, under her benign influence. Indeed, is she not herself the poem, the simple and heart-felt lay, the wonderful melodies, spoken of here, under whose soothing influence he finds repose of soul, sweet peace and quiet from "the restless

cares of day?" This is what a woman may become to her husband; this is what she will strive to become to him, if she really loves him.

(2) The wife is to reverence her husband. The root idea of this word reverence, in both Testaments, is to fear. So that if we substitute this word in the passage where this duty is enjoined, it would then read, "Let the wife see to it that she fear her husband." By fear here we are not to understand a servile fear, such as a slave feels toward his master, and, which arises out of the consciousness of the fact that the master has the power to inflict physical suffering upon him in case he displeases him. The wife is nowhere, in the Word of God, required to fear her husband in this sense. The relation between the two, as defined in the Scriptures, precludes any such idea. The husband possesses no such power over the wife, as fear in this sense, implies. Under Roman law, it is true, a husband was allowed to correct his wife, to administer to her corporal punishment, to beat her, even severely, at times, with whip or stick. And even in England, under the old order of things, the same right was accorded to him. All such laws, however, are unscriptural, and are based upon a low conception of woman. They are simply relics of barbarism, and point to a low state of civilization. Parents may correct their children, but no where in the inspired record are husbands authorized to administer punishment to their wives. This is not only not in accordance with the teachings of the Bible, but wherever Christianity holds sway today, such laws, as I have been describing, have been wiped from the statute books, and wife beating has been made a crime and misdemeanor, the punishment in some sections being the public flogging of the offender.

It may seem scarcely necessary to touch upon a subject like this, and yet experience shows that it is not altogether unnecessary, since there are men who think it is their right to administer corporal punishment to their wives. There are thousands of women today, in this and in other lands, and it is not confined to the lower grades of society either, who have had violent hands laid on them by their husbands. Some women are very meek, very submissive, and I believe in a spirit of meekness; but there is such a thing as being too meek. I have always admired a little woman that I heard of years ago. She was struck by her husband shortly after they were married. She said nothing, but rushed

down into the cellar, and seizing the axe started up the stairs again. He saw her coming, and from the expression of her face, the indignation written there, understood what it meant, and leaping out of the second story window into the street, made his escape. They lived together afterwards for forty years, but never, never again did he raise the weight of a finger to her. It taught him a lesson, which he never forgot. It brought him to his senses,—to the realization of the fact that he would not be permitted to act the bully in the home with impunity. Now don't misunderstand me: I am not here counseling the wife to resist with violence any exhibition of violence on the part of her husband; but what I am saying is, that her self-respect forbids that she submit tamely to such an indignity. The husband is not to be allowed to play the tyrant,—to act the part of a bully: nor is the wife to stand in servile fear of him. The man who lays the weight of his finger upon his wife is a brute, and deserves not only to be publicly flogged, which is the punishment prescribed in some communities, but to be universally ostracized. Such a man deserves the contempt of the whole community.

Nor is the term fear, as used here, to be understood in the sense of respect founded upon the apprehension of something worthy in the object—respect founded upon character, moral excellence. In many cases there is no such foundation. There are some men today, in the marriage relation, who, so far as can be seen, have scarcely a redeeming quality, who seem to be utterly worthless, good for nothing. And yet, even in such cases, I believe that the duty here enjoined is binding upon the wife. As long as the relation exists, which is for life, unless severed on scriptural grounds, the duties growing out of it hold, and are to be faithfully and conscientiously performed. And yet, it is evident that no woman, who is at all worthy of the name, could have any real respect for some of the specimens that we see now, in the form of husbands. A man, e.g., who is a drunkard, a libertine, a gambler, what possible basis is there in such a character for respect,—for reverence, in the high true sense of the term?

The duty, inculcated here, must have reference, therefore, to the husband, viewed, not as to his personal character, but as to his official relation, if I may so express it, as husband. In this sense, he is entitled to respectful treatment, though he may be a bad man. The President of the U. S., e. g., or the Governor of a State

is entitled to respectful treatment at our hands, though we may have no respect for the character of the man who fills the position. Hence we are exhorted to "honor the King," whoever he may be; hence children are enjoined to honor their parents. It matters not what may be their character, good or bad, there is a degree of respect that is due them. So here, the wife is to reverence her husband as such. Though he may be ever so unworthy, she is still to remember that he is her husband, and to accord to him respectful treatment. In addressing him, she should be always respectful. Disrespectful language, hard names, opprobrious epithets are entirely out of place on her lips, and should never be indulged in. She should be careful also in replying to any questions of his to do it respectfully. In all of her dealing with him, her actions should be always courteous. And, in speaking of him to others, all disrespectful language should be avoided. This is what I understand to be the meaning of this term reverence as here used and as applied to her in her relations with her husband.

It may not always be an easy thing for a wife to do what she is here called upon to do. It will require great self-possession and watchfulness on her part, especially, if the husband happens not to be the right kind of man. She will be apt, under such circumstances, to say things that she ought not to say, and to do things that she ought not to do. Hence, the apostle writes, "Let the wife see to it that she reverence her husband." Let her see to it; let her give special attention to the performance of this duty. No rudeness on the part of the husband,—no depravity, however great, no unkind treatment from him, should lead her to forget the relation which he sustains to her, and what that relation calls for.

(3) It is the duty of the wife to be faithful to her husband. Everything like unchastity, in thought, word, or deed, is not only a violation of the seventh commandment, but also of the marriage vow. Nothing is more important in the family life than purity; and the wife should see to it that, so far as she is concerned, its sanctity is kept inviolate, is never betrayed. In an atmosphere of purity, she should live and move and have her being. The Good Book tells us,

A virtuous woman is the crown of her husband;
But she that maketh ashamed is as rottenness to his bones.

Only recently the papers have been filled with the proceedings of a murder trial in the State of Virginia, in the upper circles of

white society, among the F. F. Vs growing out of a failure on the part of the wife to live up to her marriage vows in this regard. And that is only one of many cases that are constantly occurring. Either the wife has been unfaithful, or the husband. And so we hear of divorces, of murders.

(4) The duty of the wife is to remain with her husband as long as she lives. The discussion of this very important subject I will leave until I come to treat of the matter of divorce, which is deserving of more than a passing notice.

(5) Wives are to be in subjection to their husbands. There are several passages of scripture in which this duty is enjoined.

Gen. 3:12. "Unto the woman he said, I will greatly multiply thy sorrow and conception, in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee."

Eph. 2:22-24. "Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. Therefore, as the church is subject to Christ, so let wives be to their own husbands in everything."

I Pet. 3:1-6. "Likewise, ye wives be in subjection to your own husbands; that if any obey not the word, they may also without the word, be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of 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, in the sight of God, is of great price. For after this manner in old times the holy women also who trusted in God, adorned themselves being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him Lord: whose daughters ye are as long as ye do well and are not afraid with any amazement."

The duty enjoined here is not a very acceptable one, I know, to most women, or, at least, to a goodly number of them. Nothing seems to stir their blood so soon as to talk to them about obedience. It always excites in them the spirit of rebellion. In getting ready to perform the marriage ceremony, not infrequently, I have been asked by ladies to omit the word obey. And, though they have never failed, even where they have threatened to do so, to give

their assent to the vow as prescribed in the ceremony, it has, nevertheless, always been with an inward protest, so I am told, or mental reservation to do nothing of the kind. Distasteful as it may be, humiliating as it may be to their pride even to seem to assent to come in any such relation to man, it is nevertheless, the place to which the Bible assigns them. In constituting the family relation, the man and not the woman, is made the head. The woman is put under the man: not, of course, in any offensive sense, —not in any sense which is inconsistent with her dignity as a woman.

In saying that the husband is over his wife is not meant that he is superior to her intellectually, morally, or spiritually. In many cases, we know that, in all of these respects, the advantage is decidedly in favor of the wife. Nor does it mean, even where he is her superior in all these respects, that he is arbitrarily to impose his will upon her, or that she is bound to yield obedience to him in whatever he may require. She is under him, but not as a slave; she is under him, but not as a child: she is under him, but still she is a free moral agent, responsible to God for her conduct, and must act, therefore, for herself, as she shall answer for herself at the bar of God, using all the light that is available, inspired or uninspired, as her guide. He is head, only in the sense that, in all matters of a domestic nature, affecting their joint lives, or the management and training of the children or the household generally, where there is a difference of opinion, his will is supreme.

This does not imply, of course, that her wishes are never to be considered, or that she is to have no opinions of her own, or that she is to have no part in determining what shall be, or what shall not be. It is her right to be consulted. It is the duty of the husband to respect her wishes, as far as it is consistent with what he conceives to be his duty, as the head of the family, in dealing with family interests. I go even further than this, and maintain that in all domestic affairs, in all matters pertaining to the family, as such, no radical changes, no innovations of any kind should be determined upon, except after mutual consultation. In the matter of selecting a domicile, or of furnishing it, or of remodeling it, or of refurnishing it, changing a carpet, or the paper on the wall, and the like, it would be highly improper in a husband to make such changes without first having talked it over with his wife. It is not his home only, it is hers also: and she is entitled

to have a say as to what shall come into it, and what its character shall be. If he were alone, he would then be at liberty to consult his own taste only,—to do as he pleases. The right of the one, associated with him, modifies his liberty,—she must be taken into consideration and her wishes also regarded.

In the family of Jacob we have a beautiful illustration of how matters affecting the family should be treated. When the question, as to whether he should remain longer with his father-in-law, Laban, or not, came up, as it did in the course of events, before reaching any decision as to whether it would be wise or unwise to do so, he talked it over carefully with Leah and Rachel, and it was only after this consultation that he made up his mind to go. Here is what is said: “And Jacob beheld the countenance of Laban, and, behold, it was not towards him as before. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred: and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, and he said unto them, I see your father’s countenance that it is not towards me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times, but God suffered him not to hurt me. If he said thus, the speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, the ring-streaked shall be thy hire: then all the cattle bare ring-streaked. Thus God hath taken away the cattle of thy father and given them to me. And the angel spake unto me in a dream, saying, Jacob: And I said, Here am I. And he said, I am the God of Bethel, where thou anointest the pillar, and where thou avowest a vow unto me: now arise, get thee out of this land, and return unto the land of thy kindred. And Rachel and Leah answered and said unto him: Is there yet any portion or inheritance for us in our father’s house? Are we not counted to him as strangers? for he hath sold us, and hath devoured also our money. For all the riches which God hath taken from our father, that is ours and our children’s. Now, then, whatsoever God hath said unto thee do.” Gen. 31.

And this is the spirit in which all family matters ought to be settled, and can be settled by the exercise of a little common sense. Where this is impossible however,—where after due deliberation and consultation, no agreement can be reached that is satisfactory

to both, the power to decide ultimately, is with the husband. The right of final decision is with him, and it is the duty of the wife to recognize this fact, and to yield gracefully the point at issue, until such time as she may be able to win him over to her views. Under such circumstances, in the nature of the case, some one must have the power of decision, and that power, according to the Word of God, is delegated to the husband.

Why this is—why the man is made head and not the woman, is a matter of no importance here. Our concern is not with the reason or reasons for this arrangement, but with the fact. God has seen fit to have it so: and that is enough. No amount of talk about woman's equality will help matters. Man is the head of the family, made so by God; and the wife, if she is wise, will recognize him as such. Under this arrangement they are not likely to suffer any very great hardships. In the majority of cases, the wife has her way anyhow, or, at least, may have, if she goes about it in the right way. There are some exceptions, of course. Some men are naturally of a domineering and overbearing spirit. They delight in asserting their authority,—in impressing upon their wives the fact that they are the head,—and, often in a way that is most offensive: but in most cases, the wife, by wise and skillful management, can have things go as she wants them to go.

In this connection, it should also be stated, that while a woman, in marrying, comes into subjection to her husband in certain particulars, in others she still has liberty. There are certain rights which she does not lose by marriage. And this the husband should recognize: he should distinctly understand that there are certain matters in respect to which, he has no right to interfere, except in the way of friendly advice. He has no authority over her. This is true, in all matters of taste. If, e.g., she dresses in a style which is not quite to his liking, he may make that fact known to her, in the hope of getting her to conform to his wishes, but he has no authority to compel her to dress the way he wants her to, rather than according to her own notions. In all such matters, she is at liberty to exercise her own judgment, and to be governed by her own taste. The same is true in matters of religion. Marriage gives him no right to interfere with her. She is at liberty, after marriage, as she was before marriage, to worship God according to the dictates of her own conscience. She may join any religious denomination she chooses to, or connect herself with any particular

congregation she may elect. He has no authority to abridge her liberty in this respect.

Every woman, of course, as far as is reasonable, even in matters where she has liberty, will take into consideration the tastes and wishes of her husband. She will not, if she is a sensible woman, needlessly run counter to his preferences. At the same time, it is important for the husband to understand that the decision in such matters is with her, and not with him. In other words, he should understand where her rights begin, and where his power ends. A failure to recognize the fact that, though married, the woman is still free to choose for herself, in many important particulars; that many of the rights which she enjoyed before marriage she still enjoys, having never surrendered them, and never can and maintain her self respect,—has led to many conflicts and difficulties in families that might have been avoided had this fact been clearly apprehended, and the principle involved been allowed to control the husband. There is always, more or less, danger connected with the delegation of power. The tendency is to abuse it by transcending its proper limits. And the delegation of power involved in the marriage relation is no exception to the rule. Hence, here, as elsewhere, the power delegated to the husband should be carefully defined and guarded if we are to avoid tyranny and oppression in the home.

There is yet another thing that ought to be said in this connection. In all that has been said about authority and obedience, it is understood that both are limited by the general principle of right. The power of the husband to command, and the obligation of the wife to obey cease when they run counter to what is right. The husband may not command the wife to do wrong,—to act contrary to God's Word, or to the dictates of her own conscience. Wives are directed to submit themselves to their husbands in all things; but the all things are limited to whatsoever the Lord hath commanded,—to things that are true, just, pure, lovely, and of good report. And of this the wife must be the judge, as she must answer personally for her conduct at the bar of God. It won't do for her to say that she did thus and so because of her husband directed her to do it. It is her duty to be sure that what she is directed to do is right before doing it. She can never afford, under such circumstances, to stifle the voice of her own conscience,—to do what she feels to be wrong, merely for the sake of pleasing her

husband, of not offending him. It is far better for her to have the approbation of God, and the approval of her own conscience than the approbation of her husband, glad as she might be,—glad as any woman might be to have it, and as highly as she might prize it. And whenever it comes to a choice between the two, there should be no hesitancy as to which she should choose.

The importance of this principle lies in the fact, that not infrequently in many homes, where the sense of right is not strongly developed in the woman, there is the disposition to make concessions, to allow herself to be forced into doing things or to desist from doing things, which are indefensible on sound moral and religious principles, and, which, she herself feels to be indefensible, but which she does. She says, in order to avoid a fuss or to keep in the good graces of her husband, who thinks that she ought to do them or ought not to do them, and who, in case his wishes are not regarded is sure to make it very disagreeable for her. Well, sometimes, I think the very best thing that can happen is to have a row. Whenever it comes to a choice between surrendering a principle, stifling one's conscience, doing what one feels to be wrong, and having a row, I say, take the row every time. There are some things that are worth suffering for, and, even in our homes, it may be necessary, at times, to have martyrs. The woman, who, in order to maintain, what she calls peace in the home, allows herself to swerve from what she believes to be right, may avoid an outward rupture with her husband, but she will be sure to forfeit his respect, and to lose the peace, which is vastly more important,—the peace within her own soul, which comes from the consciousness of having done right. Peace, in the home, is very important, but it should never be purchased at the sacrifice of principle. Peace is important in the home, but only so far as it grows out of the recognition of, and loyalty to the right. No home can have permanent, lasting peace where the right of the wife to follow her individual convictions of right is not conceded and scrupulously respected. Only where each is left untrammelled in matters of conscience will the angel of peace descend upon the home and abide in it.

To sum up then:—The wife is, to love her husband, to reverence or respect him, to be faithful to him, to remain with him and not desert him, to be in subjection to him, to respect his authority, as the head of the home.

These obligations, as you will perceive, are all important: not one of them can be neglected with impunity. It is the duty, therefore, of all wives to lay them to heart, and to endeavor earnestly and faithfully to live up to them. When the lofty ideal of what a wife should be, as set forth in God's Word, is realized, much will be done towards making the husband what he should be. Very much depends upon the makeup of the woman in the home, upon the faithfulness with which she performs her duty in determining the character of the man who is associated with her. In many cases the crookedness of the husband is due almost entirely to some neglect or perversity, or carelessness on the part of the wife. Hence the importance of the wife being alive, wide awake to her duties. It is in vain for women to be complaining about their husbands unless they are endeavoring faithfully to do their whole duty, as wives. The inspired injunction is, "First cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye." The ambition of every woman, who is married, should be to make of herself a model wife,—to be such a help meet to her husband, to make herself so indispensable to him, that he will come more and more to recognize her worth, and more and more to lay at her feet the grateful tribute of his appreciation. It is possible for a woman, as I said about the man last week, so to live,—to be so sweet and gentle and good, so thoughtful and considerate and beautifully unselfish, that her husband will feel that he has the very best wife in all the world.

I once heard a man say: "God might have made a better woman than my wife, but he didn't." And that is the conviction that every woman is capable of forcing upon her husband, if she will patiently, and persistently go forward in the line of duty: if she will keep ever before her the lofty ideal of what a wife should be, as defined in the Word of God. The apostle Paul, speaking of himself, said, "I count not myself to have apprehended, but this one thing I do, forgetting the things which are behind and reaching forth to those which are before, I press on toward the mark." That mark, as to what a wife should be, I have endeavored to set before you this morning. It is for you who are wives, to see to it that you are ever pressing towards it. If there is any failure in the home, let it not be your fault,—let it not be from any carelessness, indifference, or neglect on your part. And whether the

husband turns out all right or not, it will not be your fault. Your skirts will be clear.

8

Having spoken of the reciprocal duties of husband and wife, assuming now that the man understands exactly what is required of him, and the woman what is required of her; that the union has been effected, and that they have settled down into a happy home, I want to talk to you this morning on how to keep the home happy.¹

Most marriages start out all right. The bride is happy and the groom is happy; for a little while at least the home seems a kind of earthly paradise. It is Swain who, in describing the state or condition produced by love, says:

I will tell you what it is to love:
It is to build with human thought a shrine
Where hope sits brooding like a beauteous dove—
Where time seems young, and life a thing divine.

And that is the way it seems at the beginning of the married life. But how soon, in many cases, the joy, the gladness, the sunshine disappear and shadows, clouds and darkness begin to settle down upon it. It is not enough, therefore, that the married life should begin happily; it should continue to be a source of happiness, and to become more and more so as the years go by. You will all recall, perhaps, that exquisite little gem by Burns entitled "John Anderson, My Jo."

John Anderson, my Jo, John,
When we were first acquaint,
Your locks were like the raven,
Your bonnie brow was brent:
But now your brow is beld, John,
Your locks are like the snaw;
But blessings on your frosty pow,
John Anderson, my Jo.
John Anderson, my Jo, John,
We clamb the hill thegither;
And monie a canty day, John,
We've had wi'ane anither:
Now we maun totter down, John,
But hand in hand we'll go,
And sleep thegither at the foot,
John Anderson, my Jo.

¹ Delivered June 6, 1897, and June 17, 1917.

What a beautiful picture is here presented to us of the joint lives of two loving hearts! The fountain of peace and happiness which began to flow at the beginning of their married life continued to flow on with ever-increasing fullness and sweetness unto the end. Beginning as lovers, they continued as lovers: so that at the close, as at the beginning, we find the same endearing term, John Anderson, my Jo, John. This is the way it should be; this is the way God intended it to be. It is not enough that we begin right; it is equally important that we continue right. The subject, therefore, that we are to consider this morning is well worthy of the serious consideration not only of those who are already married, but also of those who hope one day to take upon themselves the duties and responsibilities of the marriage relation. It is Thomas Moore who says:

There is nothing half so sweet in life
As love's young dream.

This dream, as we all know, is the dream of happiness. And if there be one thing in this life that stands for happiness more than another, it is this thought of marriage. Hence the words of Cowper:

Domestic happiness, thou only bliss
Of paradise that has survived the fall.

In the words of Moore, we have set before us the secret of this happiness. It springs from and is dependent upon true love. This, I think, is generally understood. In the absence of love no one, in this relation, expects to be happy, has any reason to expect to be happy. And yet, there is one thing I am afraid of that is not so well understood, and that is that love is a very delicate plant, dependent very largely upon proper environment. We are too apt to take it for granted that because we love each other today it is always going to be so, regardless of any special care or thought on our part. There are some people who think, after they get religion, as they call it, and join the church, that somehow, by some mysterious power outside of themselves, they are going to be carried right into the kingdom without any further effort or exertion on their part. And we all know what kind of Christians they make. And the same is true of marriage. There are many persons who leave nothing undone to win each other's love and to have the wedding pass off pleasantly: but when the ceremony is over—

when the words "I pronounce you man and wife" have been uttered, they seem to think, somehow, that things are going to take care of themselves, that they need give themselves no more concern. Vain hope! Because we love each other and are happy in the thought of each other today, it does not follow, as a matter of course, that it is going to be always so. We know, from the testimony of experience, that such is not always the case. There are thousands on our globe today who once loved each other passionately who are lovers no more. This sad fact is constantly being forced upon our attention in one way or another. Some time ago I was very forcibly reminded of this. I was overlooking some old books and papers that had come into my possession, and in one of the books I found a half sheet of paper written on one side. It turned out to be part of a love letter written to a young man with whom I was well acquainted from his fiancée. It was full of the most tender and passionate expressions of love. Her whole heart seemed to go out toward the young man to whom it was addressed. It was a very beautiful letter, so tender, so sweet, so full of soul. I remember the bit of poetry with which it closed, taken from Shelley:

I love thee, and I feel
That on the fountain of my heart a seal
Is set to keep its waters pure and bright
For thee.

I laid aside this bit of paper. I confess, with a deep sense of sadness, for I knew both parties well, and was reminded of the fact that the marriage never came off. It was thought afterwards that it was best that it should not come off, and it did not. The fire that burned so intensely at one time began to wane, and finally went out entirely.

About twenty-five years ago I recall another instance which, if possible, is even sadder than this. For, if love is to cease, better, infinitely better, is it that it ceases before marriage than after it, for then the evil can be easily remedied by setting aside the engagement. But after the union has been consummated, the dying out of love becomes a very much more serious matter. The case which I have in mind is that of a woman whose marriage did not turn out as she had hoped it would. With tears in her eyes, she told me how passionately she once loved her husband—how her whole life seemed wrapped up in his; but now, she said, "He has behaved

so badly, has treated me so unkindly that I feel as if I don't care what becomes of him!" How sad, how sad! And it becomes all the sadder when we remember that this is but one of hundreds of cases. Such cases teach a most important lesson, which it would be well for all of us to lay to heart. They show that love, upon which the happiness of the home so largely depends, is a thing which may be diminished, which may grow less and less, until nothing is left of it, until it ceases entirely.

It is like the little flower at your window or in your garden; deprive it of light and moisture and how soon it begins to droop and wither. It is a sad thing to see the ebbing out of life in any form, vegetable, animal or spiritual. You have seen, perhaps, the great spreading oak, which has stood the storms of many winters, under the stroke of death. You have seen the leaves turn yellow and fall and, when the springtime has come, you have gone out, while the buds and leaves were starting out all around, and you have looked in vain for any sign of returning life, and you know how you have felt. How infinitely sadder is it, however, to witness the decline of love, to see hearts that were once warm growing cold, and faces that were once bright and radiant with hope and joy becoming clouded with sadness—the inexpressible sadness of a vanishing love.

When the marriage bells are ringing and the organ is pealing forth the bridal march—when, on all sides, are bright and happy faces—when the minister is saying, "Wilt thou have this woman to be thy wedded wife? Wilt thou have this man to be thy wedded husband?" and the bridal ring, the symbol of the value, the purity, the constancy of true wedded love, is being placed upon the finger of the bride by the groom, it is hard to think of anything but joy, but sunshine. And yet, in the midst of it all, I seem to see the great black shadow cast by this sad fact, and to hear a voice saying, "Take heed! Beware! That which makes such moments so sacred may be lost. Love may die. The fountain of happiness may be dried up."

The picture is not a very bright one, I admit, but it is, nevertheless, true to life's experiences. And hence the importance of taking well to heart the lesson which it teaches. It is because the love which cements husband and wife together in the bonds of matrimony may grow less, because it has in thousands of cases grown less, that we should note the fact and profit by it. It is a

warning to all who have launched upon the sea of matrimony or who may be thinking of it.

There is still another thing about this delicate and beautiful plant we call love that it would be well for us also to remember. While it may be diminished, it may also be increased; while it may be weakened, it may also be strengthened, invigorated. It is capable of expansion, of growth, of development. There are certain influences that have the same effect upon it that light and heat and moisture have upon vegetable life. In other words, it is a thing that may, under proper conditions, under the right kind of environment, be wonderfully stimulated. I remember once reading of a case that will illustrate the point which I am endeavoring to impress here. It was the case of a woman who discovered after marriage that she did not really care for her husband as she ought to. And, of course, as might have been expected, it was not long before the husband discovered it, for the absence of love in the home, on the part of either husband or wife, cannot long be concealed. It was a sad disappointment to him, but as he was a sensible man, he quietly accepted the situation and shaped his course accordingly. Instead of resenting it—of making himself generally disagreeable—secretly, in his heart, he resolved to set himself to work to quicken, to develop the little germ of love which he believed existed in his wife for him. And how well he succeeded, her own testimony will indicate. This is what she afterwards wrote: "I have been very ill, almost dead. Such care and devotion as I have had! What a rock my heart must have been not to be broken before! Day and night my husband has watched me himself, sleepless and tireless; nobody else could do so much. Now I know what love means. My husband shall never again say, Love me more. He shall have all there is to give, and I think my heart is larger than it was a year ago. What a thrill of joy it gives me when I catch his eye or hear his voice or step! My heart runs to meet him, and my eyes everflow with tears of happiness. How mean and contemptible it is to desire the attentions of other men, or to wish to go anywhere he cannot accompany me! I despise myself for even thinking such pleasures desirable. I delight to say, My husband, my good, noble, generous, forgiving husband, keep me close to you; that is all the happiness I ask."

The secret of this change in the wife was no accident. It was an effect produced by causes which were purposely set in operation.

It was because the husband desired it and labored earnestly with that end in view. Because she was cold, he did not for that reason become cold himself. No! He kept the fire on the altar of his own heart brightly burning and continued to hold her under the steady influence of his own warm, lovely heart until the snow and ice which lay upon her heart were melted. It is very easy to see what the result would have been had he pursued a different course instead of carefully fostering the little sickly germ of love which existed in the wife, how easily he might have killed it and, instead of the happiness which he afterwards enjoyed, may have made for himself a veritable hell. And thus we are reminded of the fact that love, as an increasing or diminishing factor in the marriage relation, depends entirely upon the value we attach to it and the care we take to preserve it. It is not a thing that is going to take care of itself. If we plant a flower and give it no care, no attention, it will be sure to die. If we plant a crop of corn and leave it to itself, it will come to little or nothing. It is the same with this most beautiful plant that grows in the garden of the heart. If neglected, it will either become stunted in growth or die out entirely.

The gradual culture of kind intercourse
Must bring it to perfection,

as the poet has expressed it. Some of you have read that remarkable book of Professor Drummond entitled *Natural Law in the Spiritual World*. In the chapter on Degeneration there are some things that will help us to appreciate the force of what I am here saying. The chapter opens thus :

In one of his best-known books, Mr. Darwin brings out a fact which may be illustrated in some such way as this :

“Suppose a bird fancier collects a flock of tame pigeons distinguished by all the infinite ornamentations of the race. They are of all kinds, of every shade of color, and adorned with every variety of marking. He takes them to an uninhabited island and allows them to fly off wild into the woods. They found a colony there, and after the lapse of many years the owner returns to the spot. He will find that a remarkable change has taken place in the interval. The birds, or their descendants rather, have all become changed into the same color. The black, the white and the dun, the striped, the spotted and ringed are all metamorphosed into one—a dark, slatey blue. Two plain black bands monotonously repeat themselves upon the wings of each, and the loins beneath are white; but all the variety, all the beautiful colors, all the old graces of form, it

may be, have disappeared. These improvements were the result of care and nurture, of domestication, of civilization; and now that these influences are removed the birds themselves undo the past and lose what they had gained. The same thing will happen with a plant. A garden is planted, let us say, with strawberries and roses, and for a number of years is left alone. In process of time it will run to waste. But this does not mean that the plants will really waste away, but that they will change into something else, and, as it inevitably appears, into something worse; in the one case, namely, into the small wild strawberry of the woods, and in the other into the primitive dog-rose of the hedge. If we neglect a garden plant, a natural principle of deterioration comes in and changes it into a worse plant. And if we neglect a bird, by the same imperious law it will be gradually changed into an uglier bird. Or if we neglect almost any of the domestic animals, they will rapidly revert to wild and worthless forms again."

What he means to say is that the finest breed of pigeons, the largest and most delicious strawberries, the most exquisitely beautiful variety of roses, will all, if left to themselves, without care, without attention, degenerate. Care and attention are not only necessary to their improvement, but also to prevent actual deterioration. This is the testimony of science, this is what observation and experience show to be true.

This principle in the animal and vegetable kingdoms is well understood, and the importance of heeding it. It is only when we come to deal with the affections that we seem to lose sight of it, or fail to appreciate properly its importance. And this will account, in part, for the rapid decadence of love after marriage in so many cases. Let love be left to take care of itself, like a flock of pigeons let loose on an uninhabited island, and we need not be surprised to find it gradually losing tenderness and sweetness, in strength and beauty; we need not be surprised to find the heart growing cold and the fountain of its joys drying up.

Without love in the heart, without a true affection, a deep, tender, sympathetic chord binding husband and wife together, all nuptial joys will be but short lived and fleeting. If the marriage bells are to be kept ever ringing in the home—if the fountain of peace and happiness is to be kept ever flowing; if the brightness and the glory which rested upon everything in the opening moments of the new married life are to know no setting, both husband and wife must, from the very beginning, apply themselves diligently and seriously to the cultivation of love. That is, from the very

beginning they should make up their minds to keep the hold which they have upon each other, and to endeavor, in every possible way, to strengthen the ties which bind them together.

How these two important ends are to be attained will suggest themselves at once to every thoughtful mind. If the husband is to keep his hold upon the wife and the wife upon the husband, it is to be done in precisely the same way in which it was done before marriage, during the period of courtship. How polite and courteous the husband was as a lover—how obliging, how self-sacrificing, how anxious to please, to make himself agreeable—to give pleasure, to do anything to enhance the happiness of his intended bride. And so of the wife—how sweet and charming she was as a lover. How bright and cheerful she always looked. How she always greeted him with smiles and kisses, and how neat and clean he always found her. How careful she always was to look her prettiest! And, if she could sing or play on the piano, how the soft, sweet notes of her voice would fall upon his ear and sink into his heart until he would forget all cares in the raptures of the moment.

But after marriage, how often all this changes. The husband is no longer the kind, obliging, courteous gentleman he used to be. The wife is no longer the neat, clean, attractive, lovely creature that she used to be. Her voice is now rarely ever heard in song. Evening after evening passes, but the piano or organ is rarely ever opened. She no longer prepares herself to meet him—is not as careful about her personal appearance as she used to be—indeed, sometimes she looks like a fright; so much so that if there is a caller, she is obliged to keep them waiting until she can make herself presentable. She is ashamed to have a friend or a stranger see her in such a plight, but it doesn't make any difference, of course, how her husband sees her. Perhaps she thinks it doesn't, but by and by, if she finds that she is losing her hold upon him—that he is beginning to stay away from home and to find the society of other women more attractive than hers, she may wake up to her mistake when it is too late. It is safe to say that if many women received their husbands before marriage as they often receive them after marriage, there would have been no marriage. No man with any self-respect would marry a woman who hadn't sufficient pride to make herself presentable in his presence. And this the unmarried woman understands; she fully appreciates the fact that the character of the impression she makes will depend, in a measure, upon

her personal appearance. And hence she is always careful, she is never taken unawares. Unfortunately, this important fact is not always remembered after marriage. And the result, in many cases, has been, on the part of the husband, discontent, alienation, heart-burnings. It may seem a little thing, but it is the rock upon which the happiness of many a home has been wrecked.

Some years ago I read a very pathetic story, which strikingly illustrates the importance of what I am here directing attention to, and which, at the time, made a deep impression upon my mind. It was the story of a man who married an attractive and beautiful young woman. So far as he could see, she was a model of neatness. She always impressed him as particularly careful of her personal appearance, and, as a lady of exceptionally fine taste. But scarcely had they been married a month, before he became painfully aware of a growing change for the worse. First, one thing and then another began to be neglected not only about herself, but the house until finally there was a general letting down, a complete abandonment of all thought as to her appearance, or as to the care of the house. She had a fine form and well chiseled features and a well furnished home, but such was her untidiness that the charm was all gone. He came home evening after evening to see no longer the sweet lovely creature that used to greet him, but instead a picture that produced in him a feeling bordering on disgust. In the course of time he became thoroughly miserable. A mutual friend seeing what the trouble was ventured to bring the matter to her attention, and earnestly remonstrated with her. She took it kindly and promised to do better. And the result was, on coming home that evening he once more saw her as she used to be. She had dressed herself with the same care as before marriage, when she was expecting him. He was surprised and delighted, and hugged to his soul the hope that the old days were about to return. She read in his face the pleasure which it gave him; she saw a brightness there which she had not seen for a long time. And so it continued for a little while, but she soon went back to her old slovenly ways until it became simply intolerable to him. And so, off he went one day, and never returned. She looked for him at the usual hour, but he did not come. She waited until seven o'clock, and still he did not come. The clock struck eight, nine, ten, eleven, twelve—but still he did not come. And so, day after day, and week after week, and month after month, she continued to watch

and wait, but she never saw him more. And then the painful, the crushing, the humiliating thought flashed upon her that she had driven him away by her untidiness: but, alas, it was too late.

This may seem a little thing but it is the little things in the home, often, upon which its peace and happiness more largely depend than we are apt to think.

It was Michelangelo who said, "Trifles make perfection, but perfection is not a trifle." If wives would keep their hold upon their husbands it would be well for them to remember this little bit of domestic experience and the lesson which it teaches. If they are wise they will be just as careful about their personal appearance after marriage as before. What was necessary to win the husband, is also necessary to keep him,—in fact, if anything even greater care is needed after than before.

It is more difficult to retain than to win. All teachers and public speakers understand this, in the matter of attention. It is one thing to get the attention,—it is an entirely different thing to retain it,—it is a very much more difficult thing to do. And a failure to learn this lesson, on the part of some women, has been the source of much of their domestic troubles, and will continue to be unless there is a decided change in this respect, in them. If the husband was worth winning, it is worth her while to endeavor to keep him won, to retain her hold upon his affections. And this she will be able to do only so far as she continues to be the better fit us to be good husbands and wives, or, good candidate was courting her. If she is less tidy, less attractive in personal appearance, or less genial or sweet tempered,—if the standard of personal worth and loveliness is lowered in any degree, the probabilities are that her hold upon him will be weakened. It is possible, of course, even after she has done her best, she may not be able to retain the same hold that she used to have over him, but then she will not be to blame, her skirts will be clear. And she must see to it that they are clean. There must be no letting down of the standard on her part.

I have something to say about the men also in this connection, but having already used up the allotted time, it had better go over until next Sabbath. What I have said will give us quite enough to think about during this week; and, if properly digested, will the same beautiful, attractive, winsome creature that she was when dates out of which to make good husbands and wives.

I am dealing now with one of the most important aspects of the general subject which I have been discussing. How to keep the home happy. Some of us here may not attach much importance to it, or to the subject as a whole; but if the young people who are getting married, and those who are already married will lay to heart some of the things that I have been saying, and will heed them, they will be likely to make for themselves happy homes, and so solve one of the greatest, and most vitally important of all the problems of life.

We too often think lightly of marriage, enter into it thoughtlessly, but it is not a light matter; it is not a thing to be entered upon thoughtlessly. Only within the last few days I have had borne in upon my mind the thought, There are two ways of going out of a home,—one is by death, and the other is by marriage. And sometimes I wonder which is the saddest. If marriage turns out all right, then it becomes a joy forever. But if it does not, then it is infinitely sadder than death. And so you see how much depends upon whether it is to be a happy one or not.



On last Sabbath I began discussing the subject: **HOW TO KEEP THE HOME HAPPY**. I said among other things: "Without love in the heart, without a true affection, without a deep, tender, sympathetic chord binding husband and wife together, all nuptial joys will be but short-lived. If the marriage bells are to be kept ever ringing in the home,—if the fountain of peace and happiness is to be kept ever flowing,—if the brightness, the glory which rested upon everything in the opening moments of the married life, is to know no setting, both husband and wife must from the very beginning apply themselves diligently and seriously to the cultivation of love. That is, from the very beginning they should make up their minds to keep the hold which they have upon each other, and endeavor in every possible way to strengthen the ties which bind them together."¹

Under this general head, I spoke particularly of the wife's part. I said, If she is to retain her hold on her husband she must do it in the same way that she did while he was courting her. I spoke particularly of her personal appearance and of the im-

¹ Delivered June 6, 1897, and June 24, 1917.

portance of maintaining the same high standard after marriage as before. That was the thought with which the sermon ended.

I want to say a word also about the husband, in this same connection. If he would retain his hold upon his wife he must continue to accord to her the same treatment that he used to, when he was suing for her hand before they were married. Any failure on his part to do this, any falling off in the delicate attentions that he used to show her,—in the interest that he used to manifest in her happiness, in the readiness with which he responded to her every wish, will be sure to be noticed by her and will have a chilling effect upon her. If she is to continue to be the same loving creature, to feel for him the same affectionate regard, then he must continue to manifest in her the same interest, to show her the same courtesy and devotion. If there is a change in her, he may be sure, in nine cases out of ten, that the cause is in himself.

Sometime ago, an eminent lawyer and Christian gentleman was waited upon by a man who wanted him to institute a suit of divorce for him. The reason assigned for desiring it was incompatibility of temper. He found it impossible, he said, to live with his wife. She was no longer the sweet, loving creature she used to be. There were also many other complaints which he had to make,—all of which tended to set the wife forth in the worst possible light. She was a kind of devil incarnate, and he, a saint, was, of course, to be most deeply commiserated. Fortunately the lawyer was a man of sense, and a god-fearing man, who felt that his mission as a lawyer, was not to encourage litigations in order that he might enrich himself through the misfortunes of others, but rather to discourage such things as far as possible. Fortunately also he was somewhat of a philosopher, and from his wide experience in dealing with family matters, during a long professional career, concluded that so radical a change in the wife must have had a cause, and, that it was possible that the husband himself was to blame. And so he began questioning him as to his conduct, whether during all the time his behaviour had been above reproach,—whether he had done his part faithfully. He was honest enough to confess that he had not, that he too had his faults.

The lawyer did not institute the suit, but, instead, gave him a little good advice. He told him to go home and do his courting over again,—to treat his wife, in all respects as he treated her when he first began to make love to her; and, that at the end of

six months, if things were no better, come to him and that he would then institute the suit. With this understanding, they parted. When the time was up he again, according to agreement, made his appearance, but in an entirely different frame of mind. It was with joy and tears of gratitude. He came simply to say that he had taken the good advice given him by the man of God, and, that in so doing he had found his dear old sweetheart again. It turned out just as the lawyer supposed it would. He felt, at the time, that the hold which he had lost upon his wife was due to the fact that he had ceased to play the part of a lover, and that the moment he began to court her again the old order of things would be re-established.

And so, if you want to be happy, if you want to keep the same warm place in the heart of the woman you call wife, don't let your courtship end with the wedding ceremony, or with the honeymoon; let it continue to the end; let all your life be one long delightful courtship. Never cease to use the old terms of endearment, or to speak in the same tender, affectionate strain. It will make you happy to do so, and it will make glad the heart of the wife to see, all along the pathway of life, evidence of the same tender, beautiful, affectionate regard which she recognized in you when you stood by her side before the altar and solemnly promised to be ever true to her.

(2) If the home is to be kept happy both husband and wife must cultivate an unselfish spirit. Neither must live a self-centered life,—neither must be all the time thinking about himself or herself, his or her own ease and comfort, or happiness, or aches, or pains, or crosses. A self-centered life is always a selfish life, and selfishness is always a source of misery. It curses whatever it touches. It makes a hell wherever it takes up its abode. And yet there is no principle that is so universal in its operations, or that exerts a more powerful and insistent influence in determining conduct, or that is more difficult of control. It crops out in a thousand ways when we least expect it. Hence the importance of being on our guard against its deadly influence. If it takes a deep root in the home, it is sure, sooner or later, to put an end to all happiness. In the *Westminster Teacher*, some time ago appeared an article entitled, "Making Life Music in Chorus," in which this paragraph occurs: "We are not good Christians until we have learned to live sweetly in relations. For example, in the family. A true marriage

means the ultimate bringing of two lives into such perfect oneness that there shall be no discord in the blended music. To attain this, each must give up much. There must be on the part of both self-repression, self-renunciation. The aim of each must be, what always is true love's aim, to serve the other. Only in perfect love, which is utterly self-forgetful, can there be perfect blending."

And this is true. The home in which this principle of unselfish love does not enter as a dominating, controlling force, and does not continue to dominate, to control, is sure to be an unhappy home; or a home in which the highest ideal of happiness can never be realized. When the thought of each is for the other, then each will be blessed in the other, each will be happy in possessing the other. But when the thought of each is of self, then each will be unsatisfying to the other, and, the result will be, each will be unhappy. There is bound to be trouble, conflict, antagonism, dissension, heart-burnings. Selfishness is always a hard task-master, always over-exacting, easily offended, and, therefore, difficult to get along with, except where there is absolute subserviency. The trouble in many homes is to be found just here. There is too much selfishness in them. Either the husband is selfish, or the wife is selfish, or both. It isn't what is most agreeable to you, what is most pleasing to you, what you would like; but what is most agreeable to me, what is most pleasing to me, what I want. And so the struggle goes on, the discord increases, and pandemonium is the result, and will continue to be until this demon of selfishness is exorcised, and a different spirit comes into the home, and takes possession of both husband and wife.

"It is curious to observe how people who are always thinking of their own pleasure or interest will often, if possessing considerable ability, make others give way to them, and obtain everything they seek, except happiness. For, like the spoiled child, who at length cries for the moon, they are always dissatisfied. And the benevolent, who are always thinking of others, and sacrificing their own personal gratification, are usually the happiest of mankind." So wrote Bishop Whately years ago. And what he says is true,—as true in the home as out of it. Happiness cannot long abide where selfishness rules, where the husband or the wife wants everything, or the most of everything, or the best of everything for himself or herself.

(3) If the home is to be kept happy, both must cultivate an amiable disposition. They must not allow themselves to get angry about trifles; they must not be all the time grumbling, fault-finding, complaining. There is nothing so wearing, so harrassing to the spirit as an irascible, irritable, censorious disposition in the home. Some poor woman who evidently had suffered much from that kind of contact, wrote, or inspired somebody else to write the following little poem called, "Grumble Corner."

I knew a man and his name was Horner,
Who used to live on Grumble Corner;
Grumble Corner in Cross Patch Town,
And he never was seen without a frown.
He grumbled at this; he grumbled at that;
He growled at the dog; he growled at the cat;
He grumbled at morning; he grumbled at night;
And to grumble and growl were his chief delight.

He grumbled so much at his wife that
She began to grumble as well as he;
And all the children wherever they went,
Reflected their parent's discontent.
If the sky was dark and betokened rain,
Mr. Horner was sure to complain;
And if there was never a cloud about,
He'd grumble because of a threatened drought.

His meals were never to suit his taste;
He grumbled at having to eat in haste;
The bread was poor, or the meat was tough
Or else he hadn't half enough.
No matter how hard his wife might try
To please her husband, with scornful eye
He'd look around, and then, with a scowl
At something or other, begin to growl.'

Now, I know, the men will say this is a libel on them; that no such man as Horner ever existed except in the imagination of the writer of this poem. I am not quite sure of that. There may be no Mr. Horners in this audience, this morning, but that there are none to be found elsewhere I do not believe. I have met some of them myself, and have heard of others. And I feel pretty sure that some of us here this morning, at some time, during our lives, have either come in contact with, or have heard of such gentlemen. Grumble Corner is something more than the mere creation of the disordered brain of the poet. It exists. It is a fact. And there

are people living on it, people, perhaps, that we know,—some of us may be living on it ourselves.

In this little poem, the occupant of Grumble Corner, as represented here is a man for fear that a wrong impression might be made, and the women may feel that what is said here doesn't pertain to them, it ought to be said, that this corner is not the exclusive property of the men. The women are also sometimes found occupying Grumble Corner. They can grumble too, and can grumble pretty loudly and persistently when the notion takes them. It may be that the notion doesn't take them as often as it takes the men, but when they get ready, the men can't outdo them.

Fortunately, in most cases, this corner is usually occupied only by one member of the family,—fortunately, I say, for if both husband and wife occupied it at the same time, what a stormy time they would have. It is bad enough to have one grumbling in the home, but when both begin grumbling at the same time, you can imagine what a peaceful resort it must be, what a perfect haven of rest to the weary brain and heart, after the day's work is over.

Grumble Corner is a corner that must be done away with in every home, if there is to be happiness in it, if the sweet, tender, loving notes, which were heard on the wedding day, are to be continued, are to go on sounding and resounding in it. A critical, fault-finding spirit will soon put an end to the happiness of the home. It can't exist long in such a chilling, depressing, forbidding atmosphere. Beware, therefore, of it; don't let it enter, or, if it enters, don't let it tarry long.

(4) If the home is to be kept happy both must cultivate an appreciative spirit, both must be on the lookout for what is good, praiseworthy, commendable in each other. If either does anything that is worthy of commendation don't be afraid to say so. Praise, judiciously bestowed, is very helpful. It makes us feel good, and it encourages us to continue to do well, and it also makes us feel more kindly towards the person who praises us. There isn't half enough of this in many of our homes. Often, too often, there is a good deal of fault-finding, but precious little praise. And, sometimes, not from lack of appreciation either, but from simple thoughtlessness. It doesn't necessarily follow because we say nothing, that we do not see, and do not appreciate the good that we see. We take it for granted, which we ought not to, that it

is understood that we do, but it is not always understood, and we ought not to leave it to be understood.

When people do well, or when they are trying to do the best they can, they like to be given credit for it, to have their efforts feeble and imperfect though they may be, receive some recognition. This the husband and wife should remember, and see to it that whatever is commendable, praiseworthy in each is not passed over in silence. When the husband comes home, e. g., and finds his wife looking very attractive and beautiful, everything about her neat and clean, he ought to say to her, "Why, dear, how lovely you are looking! What a pretty dress or waist you have on, or how pretty is that ribbon around your neck, or I like the manner in which you have your hair done up." And so, when he comes to the table and finds there an extra dish or something that is particularly appetizing, he ought to take notice of it. "Dear, how delicious your biscuits are, how nicely the meat is cooked, what a fine pudding that is." And, if you are near enough to her, pat her on the shoulder and give her a kiss. Don't you suppose a woman likes to have such things said to her? And don't you suppose it helps her and makes the drudgery of life easier for her? The husband then ought to see to it that he does not neglect to pay that kind of tribute to her worth, that he does not neglect to show his appreciation of every good thing about the home that the good wife has made possible within the home. And so with regard to the wife. It is her duty also to be appreciative of what is commendable in her husband. If he is good-looking, it won't hurt her to compliment him once in a while on his looks, not enough, of course, to make him vain, but just enough to keep him in good humor, in love with himself, and in love with her, because she thinks he is good-looking. If he is kind and thoughtful, if, when he is away he doesn't forget to write to her, or when he returns doesn't forget to bring her some memento, however small, showing that, though absent, he has been thinking of her, she ought not to let it pass unnoticed. She ought to say to him, "John, how kind you are, how thoughtful you are; you are all the time doing or saying something to make me happy." It won't hurt her at such times to throw her arms around his neck and give him a good hug. He would be a strange kind of a man if he didn't feel good under that kind of treatment. If the spirit of appreciation gets into the home and goes on working there, day in and day out, week in and week out, month in and month out, year

in and year out, you can see what the atmosphere of that home will be. It is bound to be a happy home. There will be no jarring notes on the inside; there will be harmony, perfect harmony.

(5) If the home is to be kept happy, both must cultivate a cheerful spirit, must learn to look on the bright side of life. It isn't all bright, I know, but after all is said and done, there is a good deal more brightness in it than most of us are apt to think. To every cloud, we are told, there is a silver lining, not always visible, it is true, at first sight, but if we look for it, and look long enough, we shall find it. And our aim should always be to find it, and to keep in mind the fact, that whether we find it at once or not, that it is there all the same. "Go gather the sunshine" is the way one of our hymns begins; and another reads, "There is sunshine in my soul today." If there is sunshine in our souls—a condition that is possible to all, and if we are seeking ever to gather the sunshine, then there will be sunshine in the home where we are; and a sunshiny home is always a happy home. It is Mr. Whittier who says:

And all the windows of my soul,
I open to the day.

And this is what must be done in the home if it is to be a happy one. The windows must be all thrown wide open, that the light may come in and flood every part of it. And that means that we must be bright and cheerful. The dominant note within the home must be optimistic and not pessimistic. We must not go around with our heads bowed down as if life wasn't worth living. In beginning His creative work, the first thing that God did was to send forth the fiat, "Let there be light." And the light has been shining ever since, making the earth radiant and beautiful. And so in the home, in the very inception of it, and all the way on, to the end, the same fiat should be uttered by both husband and wife: Let there be light; let the sunshine of hope and the joy that comes from hope never be wanting. I clipped from the *Herald* only a few days ago the following little poem:

When care puts her cap on you,
If you can, why, quickly doff it.
In the raiment of Dame Rue
There is mighty little profit.

But if so she cast her spells
Taxing you beyond the limit,
With a wealth of jingling bells
And gay colored ribbons trim it.

That is, don't worry and fret, but make the best of your circumstances. That is a very important note to take into the home if it is to be a happy home.

(6) If the home is to be kept happy, it must be pervaded by what, for a better name, may be called a divine unrest—a deep and earnest spirit of self-improvement on the part of both husband and wife. Someone has said: “The best and noblest lives are those that are set toward noble ideals.” And a home that has in it an ideal—a pure and noble ideal of manhood and womanhood toward which both husband and wife are ever pressing is sure to be a happy home. If the outlook is upward; if the eye is kept ever fixed upon things that are true, and just, and pure, and lovely, and of good report, the fountain of joy within the home will never run dry. If wives labored a little more earnestly to render themselves attractive and beautiful, not in outward appearance only, but particularly in that inward adorning referred to by the apostle in the cultivation of every noble quality of heart and mind, and the husband did the same, how different it would be in many homes. When both are mainly concerned to make themselves increasingly beautiful and noble in soul, there will be a wonderful toning up of the domestic life all along the line, and the home will become, more and more, an earthly paradise. Be assured, a happy home is never an accident, a mere chance affair—a something upon which we happen to stumble. It is always an effect, dependent upon causes which we ourselves set in motion, and keep in motion. We must begin as lovers. We must continue as lovers. We must cultivate an unselfish, amiable, appreciative, cheerful spirit. We must keep our souls in tune with higher things—we must be ever striving to become better, to be more beautiful in soul, if the home that we have founded is to be a happy one.

The question, What is home? is an interesting one, and I have been looking around to see if I could find an answer to it, and here are two of the answers that I have found, both cast in poetic form:

Home is where affection binds
Gentle hearts in union;
Where the voices all are kind,
Holding sweet communion.

Home is where the heart can rest
 Safe from darkening sorrow;
 Where the friends we love the best
 Brighten every morrow.

Home is where the friends that love
 To our hearts are given;
 Where the blessing from above
 Makes the heart a heaven.

Yes, 'tis home, where smiles of cheer
 Wreath the brow that greets us,
 And the one of all most dear,
 Ever comes to meet us.

The other answer is this:

Home's not merely four square walls,
 Though with picture hung and gilded;
 Home is where affections call,
 Filled with shrines the heart hath builded.
 Home! Go watch the faithful dove
 Sailing 'neath the heaven above us;
 Home is where there's one to love.
 Home is where there is one to love us.

Home's not merely roof and room,
 It needs something to endear it;
 Home is where the heart can bloom,
 Where there's some kind lip to cheer it.
 What is home with none to meet,
 None to welcome, none to greet us?
 Home is sweet, and only sweet,
 Where there's one we love to greet us.

And such a home is possible only to those who labor for it—is possible only where love exists and where the sacred flame is kept brightly burning on the altar of the heart. And to keep it brightly burning will require, on the part of both, to give care and attention to the things which make for love. Each must so live and act as to be a constant feeder to this sacred flame in the other.

(7) If the home is to be kept happy, there is still another thing that ought to be said in discussing the subject of how to keep the home happy, and that is the part which true genuine religion plays in contributing to the result. You will notice carefully what I am saying—I am speaking of true genuine religion. I do not mean a mere profession of religion—I do not mean joining the church. I mean the coming into conscious, personal relation to God, so that

we shall be controlled by His will, shall be influenced, in all that we do, or say, or think by a regard to His wishes. So that when I speak of religion within the home I mean the coming into the home, into the heart of husband and wife, a deep reverence for God and His Word. Religion in the home means that everything in it will be brought into harmony with the will of God; that nothing will be allowed to take place in it, or to go out from it, upon which the blessing of God cannot be asked.

Of all the elements that go to make up a happy home, there is none that is more important, or more potential, than a firm grip upon God—than a living faith in Him and in His Son Jesus Christ—a faith that works by love and that purifies the heart.

The unfortunate thing in so many homes is that religion has such a little place in them. In many of them it has no place at all; in others it has only a nominal place. And this is one reason why conditions are so bad in many of them—why there is so much wrangling and unhappiness in them. When religion comes into a home as a real vital force in it, everything in it will be made better by it. Even where there is love, true genuine love, between husband and wife, the adding of religion to it, the softening and ennobling influence which comes from the infusion of the love of God in the heart, will make the human love all the sweeter, will lift it up to a higher plane. Adelaide Proctor, in her little poem "Incompleteness," expresses the thought thus:

Life is only bright when it proceedeth
Towards a truer, deeper Life above;
Human Love is sweetest when it leadeth
To a more divine and perfect love.

We don't think very much about it, I know; we don't attach very much importance to it, as a general thing, in thinking about founding a home, in taking to ourselves a helpmeet and settling down for life, but there is nothing that is more important, nothing that will help us more to steer clear of the rocks and to weather the storms that we may encounter. It is the one force, more than any other, that will keep things in their proper relations, that will harmonize conflicting elements and that will always act as oil upon the troubled waters. Religion is a thing that must not be left out of the home if it is to be a truly happy home. If God hasn't a place in it, and the place of commanding influence, things are not likely to move on smoothly.

Just one word more, and I am done. Either we ought to make up our minds before beginning to have a happy home or else not to have any at all. Better no home than an unhappy one. The idea of no home, however, is one that ought not to be entertained for a moment. We ought to have homes; and it is possible to have happy homes. To this end, therefore, let us pray and earnestly labor. The earthly home ought to be a type of the heavenly home. It is in these earthly homes that heaven should begin, and will begin, if we make up our minds to let it begin. The home will be just what we make it. No miracle is going to be wrought to make happy homes for us. We have got to make them ourselves.

In the discussion of this subject of marriage, I have not been talking for the purpose of entertaining you: I have been talking because I felt that the subject was one of vital interest, and one which, more largely, perhaps, than another has to do with determining social conditions. I have been anxious to have you know the facts in regard to it, and have endeavored earnestly to set them before you, in the hope of helping you the better to understand the conditions upon which alone it may be entered into with any hope of success. Marriage is not a riddle, except so far as we make it. The reason why it is so often a failure, is because of the very ignorance, which I have been trying to set forth in these discourses.

10

On last Sabbath I spoke to you on: **HOW TO KEEP THE HOME HAPPY.** This morning I want to speak on a no less important subject: **HOW THE HAPPINESS OF THE HOME MAY BE DESTROYED, OR, ON SOME OF THE CAUSES OF DOMESTIC INFELICITY.** The subject has already been alluded to, and partly treated in previous discourses, but it is so important that I feel that it deserves a separate treatment, and this is what I propose to do this morning.¹

The beautiful picture, drawn for us of domestic felicity in one of my previous discourses, is not always realized in actual life. It often looks very bright at the beginning, but not infrequently there is a change for the worse. Some times it comes suddenly, and at other times slowly, but none the less surely. Though God intended this relation to be only a blessing to us, it is a sad fact, to which we cannot shut our eyes, that, in thousands of cases this

¹ Delivered June 13, 1897, and July 1, 1917.

beneficent purpose of a kind Providence, has been defeated by our own carelessness, indifference, perversity. When we remember that there are thousands and tens of thousands of divorces granted every year in our country, and that before our courts there are always thousands of applications for the dissolution of this relation, we can form some faint conception of the condition of things in many homes. And when we reflect still further, that there are thousands of cases of unhappy marriages that never come before our courts or find their way into public print, but which, nevertheless, are known to exist in every community, the picture becomes still more appalling and gives a seriousness and importance to the subject that should claim our most thoughtful attention.

Of the fact, of this wide-spread unhappiness, of the strained condition to be found in many homes, there can be no doubt. How is it to be accounted for? What is the secret of it all? How has it come about? Every effect, we know, must have a cause. And, therefore, there must be a cause for what we see going on about us, for these domestic upheavals, these family broils and dissensions. When we begin to look within these homes, from which these sad notes are emanating, and begin to study them with a view of ascertaining what the trouble is, what do we find? We find a good many things,—a good many things that make it perfectly plain why there is trouble.

I am not going to tell you what all these things are, but I am going to tell you what some of them are. (1) In many cases, it is to be found in a lack of true love. The union was not a heart union to begin with. The parties were drawn together from minor and superficial considerations,—such as looks, wealth, position, or the mere desire or fun of getting married, or, sometimes, as is the case, simply to spite their parents or some one else. The folly of such marriages has again and again been shown in thousands of cases. It is not difficult for us to see why the honeymoon, in such marriages, should so soon come to an end.

There are two things after marriage, in the absence of true love, which are sure to produce some jarring notes. The first is the new insight which each is sure to get into the character of the other. The eyes of both will be opened. To each there will be revelations, and, sometimes, of a startling and disappointing character. The simple fact is, we never come to know each other fully until after marriage. We think we do. The man who sees his

lady love two or three times a week, or perhaps, oftener, for an hour or two at a time, imagines that he knows her, and, she supposes that she knows him: but, the fact is, in many respects, they are just as great strangers to each other as though they had never met. For, in all their intercourse, though unconsciously, it may be to themselves, there has been, more or less, of reserve. A process of concealment has gone on, on both sides. It is only after marriage, that all restraint is thrown off, and the real man and woman are seen in their entirety. As a general thing, they see only the best side of each other before marriage. There is almost always sure to be, therefore, an after revelation of less lovely qualities. And the shock which this, sometimes, produces is so great that we never afterwards fully recover ourselves: the discord is never fully overcome, the harmony is never quite restored, unless underneath there is this unifying bond of a true love, this heart-felt attachment to each other, which leads each to cling to the other in spite of discovered blemishes and defects.

The second thing which marriage brings is a closer contact, a more constant and intimate association. After marriage we are thrown more frequently together. Our contact is no longer occasional, but daily, hourly, which constitutes one of the blessings of married life, but also one of its perils. It is a very easy matter to be friendly at a distance. It is very much harder to be friends under the same roof. Put to this test I have seen many a friendship go to pieces. It doesn't require a very strong attachment to keep a man and woman on very pleasant terms while they are courting, and are seeing each other only occasionally, and while both are, so to speak, on their good behaviour. But when they come to settle down under the same roof, and all restraints are removed,—when they no longer feel it necessary to be on their good behaviour, they will find that it will require something very different. This constant, daily, almost hourly contact and insight into each other's character and life, which come with marriage, is such a strain upon poor, weak human nature, that nothing short of a true love will be able to stand the pressure.

Where there is no love, it is not surprising, therefore, that the whole structure soon goes to pieces,—that the domestic atmosphere is disturbed by broils and dissensions, resulting, often, in personal violence, and ending in a rush for the divorce courts. One way, therefore, of avoiding domestic infelicities,—infelicities of a serious

and permanent character, is to marry only for love,—true love. Never mind how flattering the prospects may be, as to wealth, or position, if heart does not respond to heart, it will be sure to end in wretchedness and misery. This is the testimony of experience: and yet, it is so difficult to get people to see it, and to act upon it. Marriage is a union of the affections: and any attempt to found it on any other basis is sure to prove a failure.

(2) Another cause of domestic infelicity is a spirit of jealousy in the home, whether manifested by the wife or the husband. What is jealousy? It is a painful sense of rivalry, a fear of being supplanted in the affections of another by some one else. A little of this spirit, perhaps, won't hurt, but if there is much of it, and, if it gets the ascendancy, there is no passion of the heart that is so unreasonable, or, that has in it so much of the bottomless pit. Look, for a moment, at the record which it has made for itself in our literature,—at how the poets and novelists have regarded it, men who have watched most closely the operations of the human heart. Spenser, in his "Fairy Queen," writes of it thus:

Foul jealousy: thou turnest love divine
To joyless dread, and mak'st the loving heart
With hateful thoughts to languish and repine,
And feed itself with self-consuming smart:
Of all the passions of the mind, thou vilest art.

Cotton says:

"Of all the passions, jealousy is that which exacts the hardest service, and pays the bitterest wages."

Hare says: "Jealousy is the offspring of love. Yet unless the parent makes haste to strangle the child, the child will not rest until it has poisoned the parent."

Thomson, in his *Seasons*, says:

But through the heart
Should jealousy its venom once diffuse,
'Tis then delightful misery no more,
But agony unmixed, incessant gall,
Corroding every thought, and blasting all
Love's paradise.

Shakespeare says:

Beware of jealousy;
It is the green-eyed monster which doth make
The meat it feeds on.

And again :

The venom clamours of a jealous woman
Poison more deadly than a mad-dog's tooth.

Daniel, in "Rosamond," says :

Pale hag, infernal fury, pleasure's smart!—
Envious observer, prying in every part—
Suspicious, fearful, gazing still about thee—
O, would to God that love could be without thee!

And Clason says :

But there are storms, whose lightnings never glare—
Tempests, whose thunders never cease to roll;
The storms of love when madden'd to despair—
The furious tempests of the jealous soul.

The operation of this dreadful passion, in its effects upon domestic happiness, is nowhere more powerfully set forth than in that master piece of Shakespeare, *Othello*. How beautiful is the opening scene,

She loved me for the dangers I had pass'd;
And I loved her that she did pity them;

How happy they are in the thought of each other!—

It gives me wonder great as my content
To see you here before me, O my soul's joy.
If after tempest come such calms,
May the winds blow till they have waken'd death.
And let the laboring bark climb hills of seas
Olympus-high, and duck again as low
As hell's from heaven. If I were now to die,
'Twere now to be most happy; for, I fear,
My soul hath her content so absolute,
That not another comfort like to this
Succeeds in unknown fate.

And yet, how soon all this joy, peace, happiness, disappeared before this "green-eyed monster, jealousy," which, as Sprague has expressed it, "doats and dooms, and murders, yet adores."

A little farther on we read :

O devil, devil.
If the earth could teem with woman's tears,
Each drop she falls would prove a crocodile:
Out of my sight.

And so the discord continues until it culminates in that dreadful bedroom scene, in which he smothers her to death. Such being the nature of jealousy, if domestic infelicities are to be avoided, it must be rigidly excluded. No man ought to marry a jealous woman;

no woman ought to marry a jealous man. If they are engaged, and it is discovered that either is possessed with a spirit of jealousy, as strongly as I believe in the sacredness of engagements, I have no hesitancy in saying, it ought to be broken, in the interest of the future happiness of both. Of the two evils,—setting aside the engagement or marrying,—marrying is by far the greater of the two. The man or woman who marries under such circumstances will be sure to pay dearly for it.

And, after marriage everything should be avoided that would tend, in the least, to excite a spirit of jealousy in either. It is to be feared, however, that this is not always done. The husband is not always sufficiently careful in the attentions which he pays to other women, and the wife is not always sufficiently careful in the attentions which she pays to other men, or, which she permits other men to pay to her. Some husbands pay entirely too much attention to other ladies, and some wives are a little too flirtatious. No married man has a right to show any very marked attention to any lady except his wife, unless it be his mother or sister; nor to be a frequent visitor upon any other lady, or to be seen frequently with any other lady, going around with her or driving out with her. If he does, and his wife hears of it, there will be trouble, especially if he happens to be a little derelict in his attention to her, which is usually the case under such circumstances. There will be trouble, I say, and there ought to be trouble. Such a condition of affairs ought not to exist, and ought not to be allowed to exist without the most vigorous protest on the part of the wife, not only in justice to herself but also as a sacred duty which she owes to society. She cannot silently acquiesce in a thing like that without encouraging a tendency, which is wrong, and, which is sure to result disastrously.

Nor should a married woman permit herself to receive special attention from any other man. She cannot allow any other man to call frequently upon her, or to be seen frequently with her on the street or elsewhere, or in any other way to show his special preference for her society, without violating the proprieties, and without, at the same time, laying herself liable to be talked about, and justly so. People have a right to have their doubts as to the character of a married man who shows special attentions to some other woman, or a married woman who permits herself to receive special attentions from some other man. Either they are grossly ignorant of the pro-

prieties, or they are bad in character, viciously inclined. While we are single, we are at liberty to bestow our attentions upon whomsoever we please, and to receive whatever attentions may be proffered us; we are at liberty, it may be, if we are coquettishly inclined, to do a little flirting, though I question its propriety at any time: but after we are married, beyond a certain point, all liberty, in these respects, ceases. There must be no flirting, no coquetting, no unusual attention to any other lady or gentleman. The time for that kind of thing ended when the minister said, "I pronounce you husband and wife." If there is any special attention to be paid, let the man pay it to his wife, and let the wife pay it to her husband. They are the ones to be the recipient, each from the other, of whatever is special.

A failure to recognize this principle has been the cause, in not a few cases, of trouble in the home. By that kind of indiscretion, not to use a stronger term, the spirit of jealousy has been excited, and, the result has been bitterness and strife. I have no patience, with a woman who imagines that her husband is in love with every other woman that he meets, or the man who imagines that every other man is in love with his wife, and is trying to alienate her affections from him. The fact remains, however, that jealousy, whether well founded or not, is always a disturbing element, is always a source of trouble. And, therefore, the only wise course to pursue is to shun it,—is to shut it entirely out of the home, to bolt and bar every door and window against it. Let every man seeking a wife, beware of a jealous woman! Let every woman seeking a husband, beware of a jealous man, if they would be happy.

(3) Another source of domestic infelicity is to be found in what, for a better name, may be called, **NEGLECT OF THE WIFE BY THE HUSBAND**. What is meant by this will be made clear by the following dialogue between a husband and wife:—

John, I would like to invite my friend, Mrs. Smally, this evening. Will you be able to be in?

No, my dear; I must attend the meeting of the Ancient Order of Foresters tonight.

Well, tomorrow evening?

I have the Royal Arcanum, and you know,—

What about Wednesday evening?

Oh, the Odd Fellows meet that night; on Thursday I have a meeting of the Knights of Labor to attend; On Friday the Royal Temp-

lars of Temperance; on Saturday there is a special meeting of the Masonic Lodge, and I could not miss that; and then Sunday night,—let me see, what is there on Sunday night, my dear? The Grand and Ancient Order of Christian Fellowship. Why I had forgotten. Am I a member of that? Let me see,—

But you have forgotten another society, John, of which you were once a member.

What's that?—

Your wife's.

That seemed to have passed entirely out of his mind. He seemed to have forgotten that he owed anything to her. The evil set forth in this little colloquy between this man and his wife is not imaginary, but real. There are thousands of women who find themselves after marriage deserted, left evening after evening alone while their husbands are out, God only knows where.

A poor, heart-broken woman once told me, that for months she hadn't known what it was for her husband to spend an evening at home; and that, as a general thing, his hour for getting in was between eleven and twelve and sometimes not until one. That a woman who finds herself thus neglected by the man who lyingly,—for that is the only proper word to use,—promised on the wedding night to love and cherish her, and to forsake all others for her, should be deeply pained, and should be made miserable by such neglect, is perfectly natural under the circumstances. It would be strange if it were otherwise. She would be an unnatural woman were she unaffected by such treatment. It is to her credit that she resents it. It speaks well for her womanhood and wifely qualities. It shows that she is not insensible of what belongs to her, of what is her due, as a wife.

There are some cases, of course, where the absence of the husband is due to circumstances that cannot very well be avoided, as, in the case of conductors and motormen on our street cars, and in the railway service. They and others, who are similarly employed, are necessarily kept away from their homes, night after night, until a late hour. It is not of such men that I am speaking, but of those whose vocations keep them employed only during the day, and who are absent from their homes at night, not from necessity, but from choice.

And what excuse do they give for thus deserting their homes, for absenting themselves night after night? Just the same excuse

that was offered by the man in the dialogue just read in our hearing. They have lodges and societies of various kinds that they must attend. In some cases this is, doubtless, true, but in many cases, it is only a lie. The lodge, alas, has become the scape-goat upon which every sin of this nature is laid, the subterfuge behind which every fellow who wants to leave his home at night for a carousal or a debauch, hides himself. When the question is asked, Where have you been? or Where are you going? the answer is, "To the Lodge." And that is supposed to be an all-sufficient answer or justification.

It is just at this point that I desire to take issue with those who urge this as an excuse. What I am about to say, I am sure the men won't want me to say, and, I am not quite sure that all the women want me to say it, but I am going to say it all the same. These lodges and societies do not, in my judgment, furnish a sufficient excuse or justification for this nightly desertion of the home by so many husbands. There are some institutions on this earth that are heaven ordained,—such as the home, the state, the church: there are others that are man-made. These man-made institutions are all right in their place, but they must not be allowed to interfere with, or to work to the detriment of these heaven ordained institutions. I do not enter into a discussion as to the character of these various societies,—as to whether they are good or bad.

This much may be said, however: If it is necessary, in order to be connected with them, to be absent from home every night in the week, or four out of every five nights, that itself presents a very serious objection to them. A man's first duty is to his home. Just so far therefore as these lodges, societies, organizations, interfere with the home, they are, to that extent, an evil, and should be carefully watched and hedged about by proper safe-guards, or restrictions.

It is no answer to the objection to say they are benevolent in character. It is a questionable kind of benevolence, that undertakes to help a man when he is sick, and to bury him when he is dead, but which takes him out of his home every night in the week, or if not every night, oftener than he ought to be out, and thus leaves his poor wife to spend her evenings alone. Benevolent! Ask the poor wife who sits night after night alone in her home, whether she regards it as an act of benevolence to bury her husband when he dies, and to rob her of his society while he lives. No man has a right to be out of

his home evenings, as often as many men are, except because of their occupations. The man who cannot give up his societies, who feels that he must spend his evenings in the lodge rooms, ought to have the manhood, the honesty, at least, never to offer his hand to any woman, or to tell her frankly before hand just what she may expect, and then, if she chooses to accept him under such circumstances, that is her concern. Even her willingness to accept him, however, under such circumstances, does not alter the fact that the condition to which it points is bad, and ought never to exist in any home, unless made absolutely necessary by conditions which grow out of the necessities of the home itself.

I have spoken strongly on this matter: and, I have done it purposely, because I believe it is a matter that ought to be spoken of in very plain and positive terms. It is not, however, from any feeling of antagonism to these various organizations, or to the men who are in them, but because I know they are interfering with the peace and happiness of many homes, because I know many homes are deserted evening after evening by the men who ought to be in them, in consequence of their connection with them, or supposed connection.

I heard two ladies talking last summer, while I was on my vacation. The one said to the other: "You know my husband is going to join the Lodge tonight." And they had a good laugh over it. I did not say to her, but I did say to myself: I am sorry to hear it. And I was sorry, not because I disapproved of such societies, they are well enough for single men, for men who have no families, but I was sorry because I knew what it would mean. It would mean that he would be less in his home than he had been, that she would see less of him evenings than she had been in the habit of seeing of him. And, I could not help raising the question, as to whether the advantage that would come to him from joining would compensate for the loss which the home would sustain by his absence.

You will perceive, I put the home first, and look at everything from the standpoint of the home, which I believe to be the only proper position to take. The question always should be: "How will the home be affected? Will it make things better or worse in it? Will its happiness be increased or diminished thereby? Will things move more smoothly and pleasantly within it?" If so, then we need not hesitate about going into it; but let us be sure, doubly sure, that the interest of the home is never sacrificed, or made to suffer.

The answer, of course, that will be made to what has been said is, that no one society takes a man away from home more than one night in a week. The trouble is in having too many societies. If we assume that to be true, then, one of two things ought to be done. No man ought to connect himself with more than one or two, and no society ought to admit to its membership married men who are already connected with one or two others.

In this way they may be conducted without interfering seriously with the home, but not otherwise. If it comes to a question as to which should be sacrificed, the home or the society, the decision should always be in favor of the home. It is more important that we should avoid destroying the happiness of the home, than that we should be connected with any society. The woman who left father and mother, and the associations of her home to share the home of her husband, and to increase his joys has a higher claim upon him than any one or all of these societies put together. And this is a lesson that many men need to learn. I clipped this little squib from a newspaper. It must have been written when the bicycle craze was at its height.—

One woman said to another: "I wish I knew of something by which to keep my husband at home."—"Why," said the other, "get him a bicycle."—"A bicycle! Why, that would be the very thing to send him away from home."—"Not at all," said the other woman. "You are quite mistaken. My husband got one last week, and the doctor says it will be a month before he will get out again."

This may have been written merely as a joke, but there is a great deal of truth in the evil to which it calls attention. The only time when some women have the pleasure of their husbands' society for any length of time is when some accident befalls them, or when they are sick and cannot get out. Then they are glad enough to have their wives near them,—to be nursed by them; but as soon as they are able to be about, they are gone, and the poor, faithful, dutiful, loving wives are left again to themselves.

One way of helping to destroy the happiness of the home is to treat it merely as a place for eating, a place for lodging,—a place where you run in to get your meals, and run in to get a night's lodging and run out again. If you want to help destroy the happiness of the home stay in it as little as possible, and stay out of it as long as possible. You may be happy in so doing, but the woman, in whose happiness you ought to be interested, will not be. MOST

MEN OUGHT TO SPEND MORE TIME IN THEIR HOMES THAN THEY DO. It would be better for them; it would be better for their wives; it would be better for the children; it would be better for the home in every way, and it would be better for the community.

II

When I closed my discourse on last Sabbath I was talking on some of the causes of domestic infelicities, and spoke of three things as contributing causes,—a lack of true love,—a spirit of jealousy, and the neglect of the wife by the husband, or the disposition on his part to be away too much from the home¹.

(4) Still another cause of domestic infelicities is to be found in bad housekeeping. In one of my previous discourses I spoke of the important part which neatness in personal appearance played in holding the husband's love, in keeping brightly burning on the altar of his heart the sacred flame. In this connection, I want to say a word also as to the probable, yea, almost certain effect of bad housekeeping upon the husband. It will be sure to result in a lowering of the wife in his estimation,—in weakening the tie which binds him to her, in dampening his ardor and enthusiasm for her. She is bound to go down in his regard. And I am calling attention to this, because it is very important that all women contemplating marriage, as well as those who are already married, should understand this, and lay it to heart, if the love, in which they now rejoice, is not to be weakened or destroyed altogether.

Bad housekeeping, I say. What do I mean by housekeeping, I mean four things:—First, the general care of the house; second, the preparation of foods; third, the manner in which they are served; and 4th, the care which is bestowed upon the husband's wearing apparel, including mending, darning, putting on buttons, supervising the doing up of his shirts, collars, cuffs, etc. These are each and all important in the home, and cannot be neglected or carelessly performed without imperilling its peace and happiness. Any woman who allows her home to take care of itself, who is careless and indifferent about sweeping and dusting and the orderly arrangement of things in it, who doesn't seek to make it clean, and sweet, and attractive as a habitation, or, who gives no attention to the art of cooking,—to the scientific, which is only another name for

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the intelligent preparation of foods,—who is foolish enough to imagine that if the food is cooked, that is all that is necessary: or, who, after it is cooked, thinks that it may be served in any kind of way,—who isn't careful to have the table cloth and napkins clean, and everything about the table neat and attractive; or, who leaves her husband to discover that there is a hole in his socks, or a button off his shirt, or that his cuffs and collars are miserably done up. The woman, I say, who is careless about such matters, who is not wide awake to the importance of such things within the home, need not be surprised to find her husband drifting away from her, or his love for her growing cold. The following dialogue, as reported in one of our papers, between a mother and married daughter, is alleged to have occurred:

“Married daughter: O dear! such a time I do have with that husband of mine. I don't have a moment's peace when he is in the house. He is always calling me to help do something or other.

Mother: What does he want now?

Daughter: He wants me to trip way up stairs just to thread a needle for him so he can mend his clothes.”

So he can mend his clothes. What was she doing that his clothes were not mended? If she had done her duty, he would not have been calling her at that time to thread the needle for him, or for many other things which he, doubtless, from time to time, found it necessary to bring to her attention. Indifference to the material side of the home,—to all that goes to make it attractive, inviting, homelike, on the part of wife, is responsible for the disturbed condition in many homes today. Many a man has become disgusted with his own home, and has fallen into the habit of spending more time out of it, than he would otherwise, were things made a little more inviting on the inside.

There are also other sources of unhappiness in the home: drunkenness, irritability of temper, a lack of common sense, and others that will suggest themselves to your minds, but I must not prolong this part of the discussion.

In dismissing the subject, there is but one thing more that I want to say, and I wish that I could say it as it ought to be said. O, that I could awaken in you the same deep and solemn sense of its importance, as I myself am conscious of. Love is such a precious thing, is so absolutely indispensable to the happiness of the home, that we should watch it with the most jealous care. The moment its

kindly flow has been interrupted, the moment we discover that there is any coldness, any lack of the usual cordiality, we should address ourselves at once to ascertain the cause, and to have it removed. such symptoms are not to be trifled with,—they are deadly symptoms. The physician who diagnoses a case, and from the symptoms discovers that it is measles, or some simple disease that leaves the vital parts unaffected, is not in the least disturbed; but if the symptoms point to scarlet fever or diphtheria, or smallpox, how differently he feels, and with what promptness and vigor he addresses himself to the case. And why? It is because he realizes that death may ensue, that any delay or carelessness, on his part, may result fatally.

And that is the way we ought to feel in reference to domestic discords and alienations. They are serious symptoms,—so serious that we ought not to allow the sun to go down until the cause is removed,—until whatever differences there may be, are amicably settled. When husband and wife begin to drift apart, unless something is done, and done at once to arrest the movement, they will go on getting farther and farther apart until finally they will get so far apart that it will be well nigh impossible to get them together again. This is just the condition of things that we find in some homes today. And the problem is, how to bridge the chasm which separates the two; how to take up the stitches that have been dropped; how to reestablish the old pleasant relationship that once existed. In some cases, they are so far apart, that it is difficult to see how they can ever be brought together again except through the grace of God operating upon the heart of each. And, therefore, with such homes everywhere to be found, the more am I impressed with the importance of watching carefully for the first symptoms of this disintegrating process, and of setting to work at once to arrest it. Where there are differences, let them be settled at once; where there is a sense of coldness creeping into the heart of either, don't let it remain, thaw it out at once. Where unkind words have been said or unkind acts done, confess the wrong promptly, and ask forgiveness.

Don't allow any bitterness to rankle in the breast. If it is allowed to remain, it will, ultimately, poison all the fountains of happiness. If we find ourselves inclined to stand apart, say to the tempter, "Get thee behind me, Satan," and reach over and take each other by the hand, and let the heart of each beat warm against the other. Let the banner of love float ever over the home,—and, the

banner of peace also. And, though there may be, at times, a cessation of peace, let it be only for the moment. I do not pretend to say, that it is possible, in any home, to have everything go on smoothly without a single discordant note; but what I am pleading for is, that when it does come, as come it will, let it not last,—don't try to prolong the discord, choke it off at once; don't let us nurse our grievances, don't let us magnify them, don't let us keep thinking about them. Rather, let us reach over them and take each other by the hand, and hold on tightly, lest we drift beyond each others reach. Remember,—

It is the little rift within the lute,
That by and by will make the music mute,
And ever widening slowly silence all.

The little rift within the lover's lute,
Or little pitted speck in garnered fruit,
That rotting inward slowly moulders all.

There are thousands of homes today, broken, shattered, torn to pieces, almost beyond the power of repair, that might have been standing today in all their pristine beauty, had this little bit of advice been taken. When the first rupture came, if it had been promptly healed, and, when the second came, the same had been done, and the third, and so on, things would be very different today from what we find them in many homes. But the first came, and before that was healed, there came another, and another, and so things went on from bad to worse, until all was in ruin. The little rift within the lute went on widening until the music entirely ceased. The little speck or rot, at first barely discernible went on increasing until the whole was infected.

Is there any hope for people who have thus drifted apart? Is the fair, the beautiful, the noble edifice constructed by love, when the marriage bells were ringing, and joy was uppermost, shattered beyond the possibility of repair? To this deeply interesting and vitally important question, I answer, "Yes". And I answer, "No." Yes, if each is willing to let by-gones be by-gones, and to labor earnestly, in dependence upon God, to bring about the result. No, if they are not willing to do this. No power, other than themselves, can restore what they have destroyed. They alone can do it, and must do it, if it is ever done. There is, usually, an unwillingness on the part of such persons, however, thus to cooperate, to unite their

forces in a grand, heroic effort to retrieve what they have lost. They prefer to nurse their grievances, to fan the flames of their hatred and bitterness. And, therefore, what I am saying is intended, more particularly, for those who have not yet begun, or who have but recently entered upon a married life, or who have not yet drifted so far apart as to destroy all hope of a restoration of old conditions. You are now where you may avoid the evil of which I am speaking,—a hopelessly disorganized and disrupted home, with all the sad and painful consequences which follow such a disruption.

If you are wise you will look well to the beginnings of family troubles, family misunderstandings; you will see to it that you do not give slumber to your eyelids until they are amicably adjusted. It is best not to carry the misunderstandings of one day into another,—much less of one week into another week. Sufficient unto the day is the evil thereof, is a safe rule to follow in regard to all family differences and heart-burnings.

And now in closing, but a word more. I had thought of saying a few more things in this, my last discourse, as a kind of supplement to what has already been said, but I have consumed already all the time that will be possible for me to give to the discussion. This much I will say, however: I trust that these weeks that we have spent in the contemplation of this most important subject,—a subject that lies, as scarcely any other does, at the very foundation of social order, peace, happiness, prosperity, have not been in vain, that some good may result, that some thought or suggestion has been dropped that may be helpful to those who have homes, as well as to those who hope some day to have. I trust that, though these discourses may have brought to you nothing new, that they have had the effect, at least, of causing you to think more seriously than you have ever done before on this high and sacred relationship, and that whatever good impressions of it you may have had before, have been deepened by what you have heard.

I have detained you longer, perhaps, than you have cared to be detained, or than you have thought the matter deserved; but a subject, that touches so many vital things in life, cannot be compressed within the narrow limits of a few brief discourses. I hope I have not wearied you. I have not said all that could be said. My aim was not to be exhaustive but simply to touch upon such aspects of it as would be likely to be most helpful to us. If you have been in any way benefitted by anything that I have said, I shall feel abun-

dantly repaid for the time and labor which I have spent in the preparation of these discourses.

My sincere hope is that, from out of these weeks of earnest discussion of this important subject, we have all come with a keener appreciation of the blessings of the marriage relation and of the duties and responsibilities involved in it, as well as a more earnest desire to be better husbands and wives,—to be more patient and loving and helpful in our mutual relations within the home. God grant that the demon of discord, if there be such in a single family in this church, may be cast out, and that the angel of peace and happiness may descend upon it, never more to depart. Let us open wide the windows, long darkened by sorrow, by discord, by dissension, if such there be, and let in the light, the beautiful light of love. Let us wipe away the tear drops, and speak no more harsh, bitter, unkind words. How short, at best, is the duration of all earthly homes. How soon we shall be separated by death,—the husband will be taken and the wife left, or the wife will be taken and the husband left. How soon we shall be saying the parting word! While we are together, therefore, let us so crowd each moment with loving deeds that the home-life will be to us ever afterwards a precious memory,—a joy forever. When we are tempted to be cross or unkind, or to let fall from our lips words that leave scars behind, words that sting, that blister, let us think of how soon the end may come, and thus be led to restrain ourselves, and to treat each other as we shall wish we had done, when we come to stand beside each other in the hour of death.

My last words are: Husbands, love your wives. Wives, love your husbands. Live for each other. Seek to become, more and more, to each other, and, in yourselves, more and more beautiful in character and life. So that with increasing years, there may be increasing joy. And, with the last good night which we shall one day say to each other, may there be no painful memories of bitter or angry words or unkind acts to disturb us, but only the sweet consciousness of a love that has never known decay, and the blessed hope of meeting again in the sweet By and By, where in unbroken union we shall go on in loving fellowship for ever.

Like a winding stream in summer,
Broad and deep and calm and clear,
Onward flows Love's mighty current
Year by year.
Mother Nature, all inerrant,
Guides us here.

Like a vast unfathomed ocean,
Swelling, throbbing, ever free,
Onward drifts Love's tide immortal
O'er life's sea;
Sweeping on towards Heaven's portal
You and me.

That is the outlook that we should ever keep before us. The earthly home, begun in love,—continued in love; and, though interrupted by death, though doomed, sooner or later, to be broken up on this side of the grave, yet beyond the grave, beyond the reach of death, the thought that it is again to be set up, beyond the possibility of change or decay, is one that we should never lose sight of. The relation existing between husband and wife here, the fellowship, the communion with each other should be so delightful, that the thought of having it renewed on the other side of the grave should be a source of unfailling joy to both. So that in building the earthly home, it should be done in such a way as to make sure that it will survive the tomb.

A great many poems have been written on the subject of love, but I know of none that is more genuinely expressive of its true nature than that of Lowell. It is so simple,—so beautiful, so appreciative, so full of all that this sacred passion stands for, that this series of sermons on Marriage cannot be more appropriately closed than by quoting it.

True love is but an humble, low-born thing,
And hath its food served up in earthen ware;
It is a thing to walk with, hand in hand,
Through the every-dayness of this workday world,
Baring its tender feet to every roughness,
Yet letting not one heart-beat go astray
From beauty's law of plainness and content;
A simple, fireside thing, whose quiet smile
Can warm earth's poorest hovel to a home;
Which, when autumn cometh, as it must,
And life in the chill wind shivers bare and leafless,
Shall still be blessed with Indian-summer youth
In bleak November, and, with thankful heart,
Smile on its simple stores of garnered fruit,
As full of sunshine to our aged eyes
As when it nursed the blossoms of our spring.
Such is true love, which steals into the heart
With feet as silent as the lightsome dawn

That kisses smooth the rough brows of the dark,
And hath its will through blissful gentleness,
A love that gives and takes, that seeth faults,
Not with flaw-seeking eyes like needle points,
But lovingly-kind ever looking them down
With the o'er-coming faith of meek forgiveness;
A love that shall be new and fresh each hour,
As the golden mystery of sunset,
Or the sweet coming of the evening star,
Alike, and yet most unlike, every day,
And seeming ever best and fairest now.

Such is the love without which no home can be truly happy, or happy long: such is the love without which marriage is sure to be, wholly or partially, a failure. It can never be, in all its fullness and blessedness, what God intended it to be in the absence of a true love.

Some years ago, I remember reading, I think, it was in the *Century Magazine*, a poem, that was read at the celebration of a Golden Wedding. Fifty years the couple had lived together, and, like other couples, had had their share of the ups and downs of life, of the ills that flesh is heir to; and yet, as they looked back, and looked forward, this is what they were enabled to say:

What matter where the road may lie
So we two walk together.

What matter though the road were rough,
The lesson bitter? This was joy enough
That we have walked together.

And that is the way it would be with all couples, if they were bound together by a true love.

In founding a home, in selecting a partner for life, we ought to make up our minds, either not to attempt to found a home at all,—but, that would be wrong as I have already said; homes ought to be founded, and the young men and women who are coming up are the ones to found them,—we ought to make up our minds, I say, that the homes founded by us shall be happy homes. And that means that at the basis of them there shall be this precious thing, we call love, and that everything will be done by each to keep the sacred flame brightly burning. A happy home is one of the greatest of earthly achievements; is one of the supreme products under any civilization; and is possible only where both are faithfully and earnestly working with that end in view. It isn't enough to say, we

will have a happy home; it isn't enough to will, that we will have a happy home, we have got to work for it. There are certain things that we must do, and certain things that we must avoid doing. There are certain things that must be brought into the home, and certain things that must be shut out of it. We have got to be ever watchful, ever vigilant, ever working to build it up in those things which mean peace, happiness. The greatest service that we can render to this world,—to those who are living, and to those who are to come, is the building of happy homes, out of which shall come the men and women who shall go on founding homes of the same character.

There are comparatively so few homes that can be called happy,—homes in which affection dwells, and which can be detected the moment you enter them and see the inmates in their relation one to the other. In so many homes, while there may be no outbreak, no actual state of hostility, still you can see there is no real happiness there. The husband tolerates the wife, and the wife the husband,—they manage to live together in, what may be called, a state of peace, but that is all that can be said. There is no real domestic happiness, no joy welling up in the heart and flowing out ever and anon, as the result of the union. Happy homes are what are needed,—homes in which all the inmates are bound together in sweet accord, in kindly fellowship and sympathy, in warm, generous affection. And there is no reason why, as I have already said, we shouldn't all have such homes, if we will go at it in the right way, and keep at it, ever working with each other, and for each other, in simple dependence upon God.

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Having spoken of marriage in all its bearings and relations, the discussion would be incomplete without a word on the subject of DIVORCE. When the marriage relation has once been constituted what is to be its duration? How long is it to last? May it be dissolved? and, if so, under what circumstances? My purpose in discussing this important subject is mainly to set forth the Bible view of the matter. It is the only view that is entitled to any consideration, or that should in the least influence our actions, as professing Christians.¹

¹ Delivered December 2, 1917.

Assuming that holy men wrote as they were moved by the Holy Spirit; that in the Scriptures of the Old and New Testament we have registered the will of God, to know what they teach, on any given subject, is therefore the all important thing, and it is with this thought that I approach the discussion. What then has the Bible to say on the subject? Its teachings in regard to the matter may be considered under three heads: 1. The general law which it lays down. 2. The exceptions under that law. 3. The partial relief which it gives where a dissolution is not permitted.

I. The general law which it lays down. According to the Scriptures marriage is a union for life. When once constituted, it is to continue until the death of one of the contracting parties. This is clear from the following passages:

Matthew 19:3-8. The Pharisees also came unto him tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave unto his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Romans 7:1-3. Know ye not brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another.

I Cor. 7:10, 11. "And unto the married, I command, yet not I, but the Lord Jesus: Let not the wife depart from her husband; and let not the husband put away his wife."

According to the first of these passages, they are no more twain, but one: and are to continue one. Unity is the great underlying thought here, the dominant, controlling idea. The

Divine purpose was that the union, constituted at marriage, should continue, should go on, until dissolved by death. It is true the sanctity, the inviolability of the marriage relation was not fully enforced during the Mosaic Dispensation; but the reason for this temporary letting up, as it were, was because of the hardness of their hearts,—special pains being taken to call attention to the fact that it was not so from the beginning. It was no part of the Divine plan in the original constitution of the family.

According to the second passage, the woman is bound to her husband as long as he liveth. Only at death is she released.

According to the third passage, the woman is expressly commanded not to leave her husband, and the husband not to put away his wife. In the marriage contract the same principle is recognized. The ceremony is so arranged as to embody the Scriptural idea. The question put by the officiating clergyman to both of the contracting parties, addressing first the man, and then the woman, is: "Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health, and, forsaking all others, keep thee only unto her so long as ye both shall live." Similar words are also addressed to the woman. All the way through, it is not only assumed, that it is a contract for life, but is expressly so stipulated. "So long as ye both shall live," is the wording. Marriage, according to the Scriptures, is no temporary arrangement, but a permanent one,—a union for life. It is upon this great foundation principle that God has ordained that the family shall rest. This is the general law governing the marriage relation as laid down in the Scriptures.

II. To this general law, the Bible makes two exceptions. It permits, in case of the occurrence of certain events, this rule to be set aside, and the union to be dissolved. The first of these exceptions, is in case of adultery. In Matthew 19:3, the question put to Jesus by the Pharisees was, "Is it lawful for a man to put away his wife for every cause?" The question, you will notice, is not as to whether a man may put away his wife, the legality of divorce was recognized, but may he put her away for every cause. That is, "Is there no limit to his power in this respect?" May he divorce her whenever he gets ready, on any pretext which he may see fit to trump up? This was one of the burning questions of the day among the Jews. It divided the nation into two opposing

factions, each holding tenaciously to its own view. The school of Shammai, maintained that the marriage bond could be dissolved only for adultery; while the school of Hillel maintained that a man might lawfully put away his wife for anything in the wife that was displeasing to him,—the wish of the husband alone was to be consulted. And now these men come to Jesus, and say, Well, what have you to say about it? Which of these schools is right? With which side do you ally yourself? And the answer which Jesus gave them was: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery: and whosoever marrieth her that is put away doth commit adultery."

In the Sermon on the Mount Jesus deals with the same subject: "It hath been said, Whosoever shall put away his wife, let him give her a bill of divorcement; but I say unto you, that whosoever shall put away his wife saving for the cause of fornication causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery."

Adultery, or fornication, is such a serious offense, so outrages every sentiment that clusters about the family idea, is so at war with the great, fundamental idea underlying the home, namely, the union of one man and one woman for the purpose of keeping alive, in a legitimate, respectable way, a posterity in the earth, that God himself has placed on record, in holy writ, permission to dissolve the union whenever it occurs. In the divine estimation, it is a treasonable offence, justly punishable with marital death.

It does not, of course, ipso facto work a dissolution of the marriage relation; it only furnishes a good and sufficient reason for setting it aside, should the aggrieved party see fit to act upon it.

Nor is there anything in the Bible which compels a man to divorce his wife, or the wife the husband, even under such circumstances. It is left optional with the aggrieved party. The offence may be forgiven, and the union continued; or it may be dissolved as may seem best. Either course may be lawfully pursued without infringing the divine law.

Nor are we permitted, even where the cause is sufficient, to annul the marriage contract by a mere act of our own. It must be by due process of law. The facts must be judicially determined,

and a decree issued by the properly constituted authority. Until this is done the union continues intact,—in full force.

The SECOND EXCEPTION which the Bible makes to the general law, governing marriage, is in case of wilful desertion. The passage upon which this exception rests is I Cor. 7:12-15. "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman that hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases."

In this chapter, you will remember, the apostle is discussing the subject of marriage; and there are two classes of persons to which he refers,—the first where both husband and wife are Christians, and the second where one is a Christian and the other is a heathen. Touching the last he says, "If the unbelieving partner departs, i.e., repudiates the marriage, refuses longer to recognize the relation, the believing partner is not bound, i.e., is no longer bound by the marriage contract. This seems to be the plain, the obvious meaning of the passage. Desertion, under such circumstances dissolves the marriage relation. In Romans 7:2, he says, "A wife is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." So here he says, A wife is bound to her husband if he is willing to remain with her, but if he deserts her she is free from him. In other words, wilful desertion annuls the marriage contract, or rather is a legitimate ground for annulling it. This desertion, however, must be deliberate and final. This is implied in the whole context. The case contemplated is where the unbelieving husband refuses any longer to regard his believing partner as his wife.

That this is the true meaning of the passage is the view held, not only by the older Protestant divines, but also by the leading modern commentators: it is the view held by De Wette, Meyer, Alford, Hodge, and others, and by the framers of Confessions of the Lutheran and Reformed churches. So that we may accept without hesitation this view of the matter.

It may be said in passing, however, this view is not held by all Bible scholars. There are some who find no warrant or justification in this passage for dissolving the marriage relation, maintaining that there is but one ground upon which divorce may be properly granted, according to the Scriptures, and that is the one mentioned by Christ, namely, adultery or fornication. Assuming, however, that the view here presented is the correct one, as the great weight of scholarship and learning is on that side, it is evident from the Word of God, that for two reasons, and two reasons only may the marriage relation be dissolved,—adultery and wilful desertion.

III. The Bible also recognizes the principle, however, that there may be circumstances or reasons which would justify a separation, but which would not justify a dissolution of the marriage relation. This is clearly the teaching of I Cor. 7:10, 11. "Let not the wife depart from her husband, but if she depart, let her remain unmarried, or be reconciled to her husband."

The departure of the wife from the husband is here mentioned without censure, implying that there may be good and sufficient reason for such a separation. The only restriction that is placed upon her is, that she must not marry again. Either she must remain unmarried, or return to her husband, i.e., agree to settle their differences and be reconciled.

Here the right to separate for causes other than adultery or wilful desertion, is clearly recognized. And this is eminently just, it seems to me. There are cases where such a separation is most desirable, and where were it not allowable would work great hardship.

The difficulty, of course, is to determine when, under what circumstances, such a step is warranted. The passage itself throws no light on the subject; nor is there any expressed declaration, in other parts of the Scriptures, bearing on the point. Each one, therefore, must be left, in a measure, to determine for himself or herself, when it is wise to separate. This much may be said, however. From what the Bible teaches on the sanctity of marriage, it is evident, that only for the gravest reasons should such a step be taken. Even temporarily a man and wife have no right to separate for slight, trivial, or frivolous reasons. It should be something more than a mere quarrel or misunderstanding, or incompatibility of temper, or disparity of age. The cause or causes

must be sufficiently serious to justify so radical a move. A woman, e.g., who is subjected to cruel treatment, who is knocked and cuffed about by a brutal husband,—who is in constant danger of bodily violence; or whose husband is in the habit of getting drunk and making a beast of himself, of damning and cursing, and indulging, *ad libitum*, in vile epithets, so that living with him becomes an intolerable burden, would be perfectly justified in seeking a separation from him.

Such a step, however, should not be taken hastily. It should be only after patient thought and reflection and consultation with some tried friend in whose judgment we have confidence; only after sufficient time has elapsed to make sure that the evil is past curing; only after everything has been done that would be likely to bring about a change for the better without avail. Even a separation is not to be thought of except under the most aggravated and persistent forms of abuse.

Assuming, however, that the causes are sufficient, and that a separation has been effected judicially or otherwise, we should say one or two things in this connection, which it would be well for us to bear in mind lest out of this evil others may grow.

(1) It is well for the parties themselves to remember, and well for society to remember, that though they are separated, they are still husband and wife,—the marriage bond has not been dissolved, but is still in full force. There is danger, sometimes, of losing sight of this fact, and in consequence, of conducting themselves in a way that married people ought not to conduct themselves.

(2) It is important, not only that the parties themselves should understand, but that society should make them understand that they are regarded as husband and wife, and that they are expected to act as married people, and not as single people. A man who is living apart from his wife, has no more right to be paying special attention to any other woman than if he were living with his wife. Nor has a woman, who is living apart from her husband, any more right to receive special attention from any other man than if she were living with her husband. And yet that very thing is what does take place in society,—grass widows and husbands of the same character are found, at times, circulating around with the same freedom as though they were single, giving attention and receiving attention. This is an evil that ought to be corrected,—an evil that ought not to be tolerated. There are certain pro-

prieties which married people ought to recognize, whether they are living together, or whether they are living apart. And I am calling attention to it, in this connection, because, while the Bible, under certain circumstances, permits a separation, it also emphasizes the fact that the union, however, is not dissolved, that the old relation as husband and wife still exists.

According to the Bible then, marriage is a union for life, to be dissolved only by death, or for the cause of adultery or wilful desertion, though permitting a separation for good and sufficient reason where the union may not be permanently dissolved. Such is the plain, simple teaching of the word of God; such is the law governing this relation, and from which there is no appeal. Looked at from the Bible standpoint two things with respect to marriage follow, therefore:

(1) To be divorced on any ground than the two above mentioned is no divorce at all in the sight of God. It makes no difference whether the State calls it such or not. The parties, under the divine law, are still regarded as man and wife, and will be judged accordingly. The marriage bond has not been broken: it still remains intact.

(2) It follows that all persons who are divorced on other than scriptural grounds and marry again are guilty of the sin of adultery. They are just as much adulterers, in the sight of God, as two single people would be who simply took up with each other and lived together without any marriage ceremony. That may seem a hard thing to say, but it is true; it is what the Bible declares to be true; it is what Jesus Christ declared to be true. Did he not say: "I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery: and whosoever marrieth her that is put away committeth adultery." This is not a doctrine that society wishes to hear preached, I know; and I know also why it does not wish it preached, because all through it are to be found men and women who have been divorced on other than scriptural grounds, and who have married again. They don't like to be told that they are adulterers, that, though moving in decent society, circulating among respectable people, they are nevertheless on the same par as the men and women living together in our alleys unmarried. That is not the estimate, I know, that society puts upon them, but that is the estimate that God puts upon them; I know that is

not the way society looks upon them, but that is the way God looks upon them, that is the way Jesus Christ looks upon them. They may not attach any importance to what God or Jesus Christ thinks of them now, but the time is coming when they will, And some day society will be so organized that such marriages will not be tolerated.

(3) I want to say also, in this connection, this is not only the teaching of the Word of God : it is also the law of the Presbyterian Church, the great body of believers bearing that name throughout the world. And, so far as I know, is the law of all Evangelical Christian churches. The twenty-fourth chapter of our Confession of faith deals with the subject of marriage, and the fifth and sixth sections read as follows :

Sec. 5. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. In case of adultery after marriage, it is lawful for the innocent party to sue out a divorce, and after the divorce to marry another, as if the offending party were dead.

Sec. 6. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage : wherein a public and orderly course of proceeding is to be observed; and the person concerned in it not left to their own wills and discretion in their own case.

Whatever attitude the world may assume on this grave and important matter which we are considering, there can be no question as to what position the church ought to take on it. It is bound to stand by the truth as it is declared in God's Word. And this is what the church has done. The marriage of divorced persons for other than scriptural reasons, is not permitted. In our church this is the law; and, so far as I know, is the law of all the churches, Catholic, Reformed, Lutheran.

In 1858 a case involving this very point came before the General Assembly of our church. It was by complaint of the Presbytery of Des Moines against the Synod of Iowa. The facts in the case were these: In 1853 Maria C. Cowles presented a petition under oath to the District Court of Wayne Co., Iowa, praying for a divorce from her husband, William A. Cowles, in which it was

stated substantially, that she had been lawfully married to said Cowles in January 1839, in the state of Mass.; that they had lived together there until August 1851, when she separated herself from him, and proceeded to Iowa, where she had since resided; that, previous to her departure from him in 1851, her husband was in the habit of becoming intoxicated, and when so intoxicated, was ill-natured and abusive, so much so that her situation as his wife became intolerable; and she had been under the necessity of leaving his house and of making her own living since that time, the defendant having failed to make provision for her support since the period of her separation from him.

No pertinent proof of the truth of these allegations was offered; but the court, notwithstanding, granted her a divorce, a vinculo matrimonii; when James H. Shields, then a member of the Presbytery of Des Moines, being cognizant of all the facts of the case, was married to the said Maria C. Cowles, and continued to live with her as his wife. In April 1856 the Presbytery instituted proceedings against him for adultery, and finally convicted him of that offence, and deposed him from the ministry and excommunicated him from the church. Thereupon the said Shields appealed to the Synod of Iowa who reversed the decision of the Presbytery. The matter was then carried by the Presbytery to the Assembly, and the complaint against the Synod was sustained. The action of the Assembly was as follows: "It has not been made to appear that the said Maria C. Cowles attempted to establish the fact of adultery against her husband, William A. Cowles. Neither has there been proved such wilful desertion on his part as can no way be remedied by the church or civil magistrate, as is recognized in the Confession of Faith (cap. 24, sec. 6) as cause sufficient to dissolve the bond of marriage.

"The General Assembly do therefore consider that the said James H. Shields was properly convicted of adultery; and the decision of the Synod of Iowa in this case is hereby reversed, and the judgment of the Presbytery of Des Moines therein confirmed."

The report continues, "The Assembly while rendering this decision, takes occasion to call the attention of the churches under its care to a tendency, manifest in some portions of our country, to relax the sacredness of the marriage tie. Lying as the institution of marriage does at the very foundation of order, purity and prosperity in the state and in the church, the Assembly cannot view

without abhorrence any attempt to diminish its sanctity, or to extend beyond the warrant of the Holy Scriptures the grounds of divorce."

Similar to this was the case of Rev. George Sheldon. Mr. Sheldon was deposed from the ministry by the Presbytery of Portage, on the ground of adultery, in having married a second wife during the life of his first wife, from whom he had obtained divorce in the civil courts, in the judgment of the Presbytery, on other than Scriptural grounds. From the decision of the Presbytery he took an appeal to the Synod of Western Reserve. After a full and patient hearing, the Synod decided that the action of the Presbytery was just. And this action of the Synod was sustained by the Assembly. So that, as far as our church is concerned, its laws are in perfect accord with the laws of God. Its highest judicial body has put this matter beyond all cavil or doubt. If the sin of adultery is not punished, under such circumstances, it is not because of any defect in the law, but because sessions and Presbyteries fail to do their duty.

I have thus set before you the Scriptural view of the sanctity of the marriage bond, and also the attitude of our own church on the matter. The attitude of the state on the subject is very different from that of the Scriptures and of the Church. It entertains very loose views as to the sanctity of marriage. Of these views something ought to be said, in a discussion like this, but it will not be advisable to attempt it at this late hour. At some future time, however, I shall take the matter up, possibly Sunday after next, and have something to say about it.

Under the loose notions entertained by the State, the larger liberty given by the State, society is everywhere suffering. Nothing is clearer, from what is taking place about us today, than the folly of man's attempting to improve on God's law in regard to the matter. And things will never be any better, but will rather continue to grow worse until human laws are made to conform to the *Divine* law. Only for two reasons may the marriage bond be dissolved is what God says; and some day society, civil government must accept that decree. If we attempt to build it on any other foundation it will prove to be only a foundation of sand.

13

What God hath joined together, let no man put asunder.—MATTHEW XIX:6:

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In my last sermon I spoke on the subject of Divorce. I called attention particularly to the attitude of the Bible and the Christian Church on the subject. As laid down in the Word of God, I showed that the marriage bond could be dissolved for two reasons only, though permitting a separation under certain conditions, without annulling the marriage contract. The two reasons are adultery and wilful desertion. This morning I want to speak on the attitude of the State on the subject.¹

The teaching of the Bible, as I have said, is clear and explicit on the subject. The wayfaring man, though a fool, cannot mistake its meaning. The State, however, ignoring the authority, the binding force of God's Word, has arrogated to itself the right to determine otherwise. And, in the exercise of that right, has formulated laws which make it possible to dissolve the marriage bond on other than Scriptural grounds. And it is of these laws that I want to speak particularly this morning.

All of our states have marriage and divorce laws. In all of them, with one exception, the marriage bond may be severed on other than Scriptural grounds. The one exception is South Carolina. It refuses to annul the marriage bond on any ground. It grants no divorce.

In looking over the Marriage and Divorce laws of the several states, I find that, in addition to adultery and desertion, divorce may be obtained on one or another of some thirty-three different grounds. It seems amazing, when you think of it! You begin to wonder whether we are a set of lunatics or criminals, whether we are breeding a race of idiots or crooks. The family, the most sacred of all earthly institutions, may be wrecked, judicially destroyed, for some thirty-three different reasons. And among them,—habitual drunkenness, physical incapacity, imprisonment for two years for felony, habitual use of cocaine, morphine or other drugs, cruelty, conviction of felony prior to marriage unknown to the other party, imprisonment for life, insanity, violent or ungovernable temper, etc.

¹ Delivered June 29, 1919.

These laws require also, before application can be made for a divorce, the party applying for it must be a resident of the state in which the application is made. In some states, the requirement as to residence, is one year; in others, two; in others, three; in others, Idaho and Texas, six months only. In the state of Nevada, both parties must be a resident of the state at the time the cause of divorce accrues. Of these un-scriptural grounds of divorce. I want to say a word before taking up the discussion of them: (1) It is not my purpose, in what I may say, to underestimate the seriousness of any one of these evils in the life of a family. They are all greatly to be deplored. The innocent party deserves our deepest sympathy. It must be a most painful and mortifying experience to a woman to have her husband turn out to be an habitual drunkard. This, unfortunately, sometimes happens. The taste for liquor develops after marriage. The woman supposed that she was marrying a sober man.

It sometimes happens also that the woman marries the man knowing that he has a taste for liquor. Under such circumstances, sorry as we may be for her, if he turns out to be an habitual drunkard, she has no one to blame but herself. She went into it with her eyes wide open; she knew what might befall her, and took the chances deliberately,—of her own free will. Such a man, with a taste for wine, might seek her hand in marriage, but had no power to compel her to accept his offer. It ought not to have been accepted! A woman is a fool who marries a man who is addicted to strong drink!

It sometimes happens also that the woman develops a taste for strong drink, and the man finds himself tied up to a beer- or whiskey-drinking woman. Such a man is certainly to be pitied; for, while women do sometimes deliberately marry men who are given to strong drink, men never do it. They have sense enough to see the folly of such a choice. And so, when such a misfortune befalls them, it is never of their own choosing: they cannot be blamed therefore for it.

I knew a man once, a very good man, a man who seemed to live very near to the Saviour; and yet, there was always about him a vein of sadness. His face indicated it. I could always see that there was something that was weighing heavily upon his heart. He has been dead now about twenty-five years; and, it was not until after his death that I came to know the secret of his sadness. I found out that his wife was addicted to strong drink.

Habitual drunkenness, on the part of the man or woman, is an awful shadow to fall on a home, especially, where there are children. The same is true of the use of cocaine, morphine, chloral, or other habit forming drugs, on the part of either husband or wife. For such homes, there can be no happiness; no real fellowship; no peace; no prosperity, no anything that can mean good to the inmates.

It is the same where there is cruelty. It is a very serious matter for a woman, after marriage, to find herself linked to a brute, to a man who thinks that it is a part of his prerogative to lay violent hands on her. Some men, you know, think they have that right. It is a right which ages ago, they used to have,—a right which all men used to have, so recognized by the civil authority. Thank God it no longer exists in any country worthy of the name of being called civilized, certainly, in no Christian country. It is a serious matter, I say, for a woman to be linked to such a man. It is so serious a matter that it is not to be wondered at that under such circumstances, she should desire to get out from under such a tyrant, from under such an unmanly man, from under such depressing and degrading conditions.

So with conviction of felony prior to marriage unknown to the other party. For a woman to discover after marriage that the man to whom she is married was once convicted of crime, had served a two or more years term in the penitentiary, must certainly be very mortifying to her pride. If she had known it, she may have declined his offer. And, even now, having accepted his hand in ignorance of his record, she may feel that there is no telling when his criminal tendency may assert itself again, and bring new disgrace upon her. It is, certainly, not a pleasant position to be in.

So with imprisonment for life. A woman whose husband is sent to prison for life, will not only feel the deep disgrace of it, but is left practically without support. She must thereafter look out for herself and children, if there are any. She can no longer expect any aid from him, either for herself or family. It is a very unfortunate position to be placed in, all will acknowledge, and will sympathize with her and render her any aid which they can in carrying the additional burden which it lays upon her.

It is the same, in case of a violent and ungovernable temper. If a man happens to have a wife of this kind, or a woman a husband of this kind it is not only to be most unpleasantly situated, but the most serious consequences may result from it; for people of ungovernable

temper, when they are aroused, are liable to do anything. Not infrequently murders have resulted from such outbreaks. To be thrown in daily contact with a person who is liable at any time, on the least provocation, to lose control of himself or herself, is not a situation that anyone would desire.

So, in the case of insanity. To have the husband or wife suffer from mental derangement is a terrible affliction. It is terrible for the one who is thus afflicted, and still more terrible for the one who is not. Sometimes it is necessary to remove such a one from the home to an asylum for proper treatment. This dark, dreadful, black shadow of insanity has thrown its pall, unfortunately, over some homes.

These are all, as I have said, sad, sad conditions, and conditions that we find in some of the homes of our land and of other lands. And it is under such conditions that the state steps in and says, where they exist the marriage bond may be dissolved.

And, as we think of them, as we place ourselves under similar conditions, we are apt to say, The state is right; it ought to be dissolved. But that is not what the Bible says; that is not what the Word of God says. And, when it comes to a question as between the Word of God and the State, the only safe, the only right thing to do is to take our stand with the Word of God,—is to follow the teaching of the inspired record.

Sad as these conditions are, do they, after all, justify the severance of the marriage bond,—the setting of people free to marry again? The answer which the Bible gives to this question is, no, emphatically, no.

What then? Shall persons so unpleasantly, so unfortunately situated continue to live together? Yes, and no. In some cases they may be able to live together, in others, they may not. Where it is not possible, they may separate; they can live apart. And this the scriptures permit them to do. The position which the Bible takes is, that where the marriage relation has once been constituted, it is not to be annulled except for adultery, or for wilful desertion. The parties so united, except for these two reasons, can never again, as long as either party lives, be free to contract another marriage. They can separate, but they are not at liberty to marry again during the life time of either. And, even where they are divorced on scriptural grounds, the innocent party alone is free to marry again. This

is the law of God; and it is binding upon all, especially, upon all professing Christians.

Leaving out of sight, however, for the present, the divine aspect of it, and looking at it from the merely human or sociological standpoint,—looking at it in the light of reason and experience, which is the wiser of the two ways of regarding the matter? Is it better for the family, for society, for the community, for the state, for the nation to hold the marriage contract inviolate except for the two reasons specified in the Word of God, or to allow it to be annulled for any of the many other reasons which are found on the statute books of the states? The testimony of reason and of experience will be found, I think I may confidently affirm, on the side of the Bible view, as will be evident from a careful and impartial examination of the facts.

I. Let us look at some of these extra scriptural grounds and see whether they constitute a truly valid ground for dissolving the family relationship. Suppose a woman's husband does turn out to be an habitual drunkard, or an habitual user of drugs, morphine, cocaine, etc., and she is granted a divorce? What effect will it have upon either party? Will the man be made any better by it? Will he not still be a drunkard? still be a drug user? A divorce will have absolutely no renovating or saving power over him; he will be the same man that he was, unchanged in any respect.

What about the woman? Will she be in any better condition than she would be if she were simply separated from him instead of being divorced from him? No: she will not. What about society? How will it be affected? for the better or for the worse? For the worse. It will be exposed to the danger of having such marriages multiplied; for a divorce sets both parties free,—both parties are at liberty to marry again. What guarantee is there that the man who has been divorced on the ground of drunkenness will not marry again, or that the woman who has divorced her husband on account of drunkenness will not marry again, and that her second husband will not also become a drunkard? A separation such as the Bible provides for, under such circumstances, not only gives the aggrieved party relief, but also protects society by refusing to annul the marriage bond, and so preventing, during the life of either party, a repetition of the same.

Suppose a divorce is granted to a woman because of cruelty on the part of her husband, or because of ungovernable temper? How

will he be affected by it? Will it change him in any respect for the better? Will it soften his nature? Will it make him less irritable? No: It will not. How will it effect the woman? Will she be in any better condition than if she were simply separated from him instead of divorced, as the Scriptures provide for? She would not. She would be just as much out of his reach, in the one case as in the other. How would society be effected? Just as in the previous case: it will be exposed to the danger of having the same thing occur again. The man who is unkind, who is hot tempered, being free to marry again will be likely to form another alliance; and some other woman, before long, will be seeking a divorce on the same ground. And the woman who has been set free from a man of this character may marry another man of the same character, and again divorce proceedings may be sought.

I clipped from the *North American* of October 23, 1918 recently the following news item:

HARRISBURG, Oct. 23.—Because her butcher husband made her carry hind-quarters of beef, cut and render lard, grind meat, wait on the trade, deliver meat, collect bills and do the housework, and occasionally, she swore, beat her because she complained, pretty Mrs. Katharine Wonderley, wife of Tobert Wonderley, today asked Judge Kunkel for a divorce.

She said that despite her parents' admonitions and the fact that Wonderley's first wife got a divorce, she married him anyway. At first she thought it was all the fault of Wonderley's first wife, but now she thinks differently.

"That's the way it goes," said Judge Kunkel, "you jumped into a pair of shoes the first wife couldn't wear and now you ask us for relief."

The thing to which I am calling attention here is, that divorces for such causes, not only afford no relief which is not equally well secured by a separation, but that by refusing divorces under such circumstances, society is protected against a repetition of the same evil, with its demoralizing effects.

Suppose a divorce is granted on the ground of conviction of felony prior to marriage unknown to the other party? Is that a just, or reasonable, ground for annulling the marriage bond? Admitting that the husband had been a criminal; it doesn't follow that he is still one, or that he is still criminally inclined. There may have been a radical change in him; he may be now living a perfectly upright life; he may have forsaken his evil ways. And, in the absence

of proof to the contrary, we have a right to assume that he means to do what is right. Is it right, is it charitable to act on the principle, "Once a criminal always a criminal?" I do not believe so. It is not a just principle. It is not an uncommon experience to find men who were once convicted of crime, living perfectly upright lives. A notable case is that of Jerry McCauley, a notorious criminal, but who before he died commanded the respect of everybody. The apostle Paul in one of his letters, speaking of some of the people who were gathered into the church, after enumerating a long list of offenses including among them theft and extortion, says, "And such were some of you." Some of the very men out of whom the church was being formed, had once been criminals. It doesn't at all follow, because a man has once been a criminal, that he is still one. And, although the woman may not have known that he had been convicted of crime before marriage, it does not seem to me to be a sufficient reason for annulling the marriage bond even if he should afterwards relapse into criminal practices; and, certainly not, if he continues to live an upright life. She has no just ground of complaint. It was her duty to look into his record before accepting his hand in marriage. As she did not do it, she ought not to be allowed to plead ignorance in the matter as a ground of divorce. It may have been a mistake on her part, and a serious mistake to have contracted the marriage, but it was her mistake. She ought to be made therefore to abide by it; she ought not to be allowed to profit by her carelessness, her thoughtlessness, her negligence. She had better suffer, than that society should be made to suffer.

So many of our young women seem so crazy to marry, that they are ready to take up with any and every man who presents himself without stopping to find out anything about him,—about his antecedents, his home surroundings, his personal habits, and, especially, during the war period, if he happened to don a uniform. It is the duty of every woman and of every man to find out all he or she can about the other, past and present, before consenting to be yoked together for life. And where this is not done, neither party should be allowed to plead ignorance as a ground of divorce.

Suppose a divorce is granted on the ground of insanity? Is that a sufficient reason for annulling the marriage contract? Has a man a moral right, after marriage, should his wife become insane, or develop insane tendencies; or a woman, after marriage, should her

husband become insane, or develop insane tendencies, to seek a divorce? Among the greatest misfortunes that can befall an individual, or afflict a family, let it be granted, is insanity, in whatever form it may appear, whether in husband or wife. But is that a reason, a good and sufficient reason why the family bond should be severed? The very thought of it awakens in me a feeling of utter repulsion. What kind of a man must he be who, under such circumstances, would wish to free himself from the responsibility of caring for a companion so afflicted, by seeking to divorce her? And so of a woman similarly situated? Even if a man should be found so heartless, so lacking in the proper sentiment of regard for an unfortunate companion, as to desire to put her away, the State ought not to permit him to do so; nor ought it to permit the wife, under similar circumstances to put away her husband. The poor wife, who is so unfortunate as to become mentally deranged, needs, at such times, particularly someone to be interested in her, to be concerned about her welfare. And who should that one be, if not her own husband? Or in case of the husband, if not his own wife?

The State, however, instead of frowning upon, or discouraging such unworthy conduct, gives its sanction to it, permits a man to put away his wife, or the wife the husband, at the very time when they ought to be most solicitous for each others welfare. I am glad that in the Word of God such divorces are nowhere sanctioned. A wife who becomes insane is still a wife, and is to be cared for as tenderly, and even more so, in view of her affliction. It is not a time to cast her off, but a time to be more deeply concerned for her welfare than ever. And the same of the husband. The Bible sanctions no such heartless treatment of a companion by either husband or wife.

I have thus referred to some of these extra Biblical grounds of divorce in order that you might see the character of them, and so be the better able to judge of the wisdom of the scriptural view of the marriage relation.

II. I want to direct attention now to the effect upon the family itself of this interference on the part of the state in letting down the bars, in making it easy for the marriage bond to be dissolved:

(1) It is destroying, to a very large extent, the sanctity of the marriage relation. Marriage is no longer thought of as a union for life,—a union not to be entered into “unadvisedly or lightly; but reverently, discreetly, advisedly and in the fear of God,” in the language of the marriage rite. Since it can now be annulled, in one

state or another, for some thirty-three different reasons, the feeling is, "If it doesn't prove satisfactory, it can be easily set aside."

I heard a young woman who was advised not to marry the young man to whom she was engaged, say: "Well, if he doesn't turn out all right, I will divorce him." And she did; they were together only about a year, when they separated. What she said she would do, she did. She married him with the thought firmly fixed in her mind that it might be only a temporary arrangement that she was entering into. The old idea of the sanctity of the marriage relation had no place in her thought. And that idea is fast disappearing from the minds of most of the young people who marry today.

(2) Under the operation of these lax divorce laws, as a matter of fact, the stability of the family is being undermined. The number of divorces is steadily increasing, families are scarcely formed before they are broken up, the husband going one way, and the wife the other. So uncertain has the duration of marriage become that it is not an uncommon thing, at weddings in these days, to hear the remark: "I hope they will stay together." And the reason is, because so many of them do not stay together.

(3) This tendency to pull apart, to disrupt the family, is due, in part, to the ease with which they may pull apart. The laws in fact, to the shame of our law makers, seem to be framed for the very purpose of encouraging divorce, of unsettling family relations. The fact that husband and wife are bound together so loosely, is one reason why they have so little patience with each other, why they are so little disposed to bear and forbear with each other. As soon as any unpleasantness arises, at once they begin to think about a separation. And this they are encouraged to do by the very laws under which they are living, whereas it ought to be just the other way. The laws instead of making it easy for man and wife to pull apart, ought to put every possible obstacle in the way. The influence of the state ought to be thrown on the side of keeping the home intact instead of destroying it, as it is doing by the thousands.

Of the many distressing things that are taking place about us, I know of none that is more to be deplored than this growing tendency to weaken the family relation, to break down the sanctity of the home than this mad rush towards the divorce courts. It is a condition of things that cannot continue without producing the most serious consequences, without affecting injuriously the interests that are most vital to the highest welfare of society.

It is the duty of the church therefore, of all professing Christians, as the visible representatives of God on earth, to set themselves actively and earnestly to work to counteract this demoralizing tendency. Something can be done, and ought to be done.

(1) We can set a good example ourselves; we can hold the marriage bond sacred save for the reasons laid down in the Word of God. No Christian should ever think of seeking a divorce on any other ground than the two named, adultery and wilful desertion. We cannot hope to influence others unless we ourselves are living up to the standard set in the Word of God.

(2) We can see that the law governing this relation, as defined in the Scriptures and the standards of the church, is enforced within the church. Where parties are divorced on other than scriptural grounds, and marry again, they should be promptly disciplined. Such an offence ought not to be allowed to go unnoticed. The church is bound to put the seal of disapprobation upon all such marriages.

(3) We can also help, by using our influence with those who are not Christians, to exercise greater forbearance with each other. Marriage is a relation, it is well for all to understand, in which we must give and take, we cannot hope to have our way, the same as when we were single. People who are Christians, can and will, if they are truly Christians, in their relations with others who are not, do a great deal to allay family irritations, to end family broils. One part of our mission is to promote peace. And as the family has now become the storm center in our present state of society, it is our duty to give a little more attention to this aspect of peace making than we have been in the habit of doing. Much, very much in this way can be done in keeping the family intact, in keeping it from going to pieces.

As Christian men and women let us make up our minds to do all that we can to maintain the sanctity of the marriage bond, and to discourage whatever may tend to weaken it. God who said, "It is not good for man to be alone," has also said, "And they twain shall be one flesh, therefore shall a man leave his father and mother and shall cleave unto his wife." One flesh: no thought of separation; cleave unto his wife: no thought of ever letting go. Only for the gravest reasons is this union to be dissolved when once constituted; only for adultery and wilful desertion.

This is the law of God; and only as this law is recognized, obeyed, honored, is there any assurance that things will get any better. Conditions are largely what they are today because God's law has been set aside by the State; and they will continue to grow worse until there is a return to those great foundation principles which God laid at the basis of the family when he founded it.

"What God hath joined together, let no man put asunder." What God hath joined together let no man, or set of men, whoever they may be, whatever may be their position of power or influence, though they may occupy seats in the halls of legislation, presume to put asunder. The contrast here is between God and man. And the affirmation is, what God hath ordained is to stand without any interference on the part of man, is to stand without any interference on the part of the state.

The question of the family will never be properly settled until it is made to conform to Bible principles, until God's law, in respect to it, prevails. It is not only vain to attempt to improve on God's law in respect to the constitution of the family; but it is a piece of presumption on the part of man to attempt to do so: for, as the apostle expresses it, "The foolishness of God is wiser than men." Let us hope that some day, and some day soon, our legislators will learn some sense, and that all these pernicious divorce laws in all of the states will be repealed, and that God's law alone will be the law for all the states and territories of our country.

III. THE PRODIGAL SON AND KINDRED ADDRESSES

I

Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them.—

LUKE 15:1.

We have now reached the fifteenth chapter of Luke, in the series of sermons which I began preaching several years ago on the life of Christ as contained in the first three Gospels. I have not been able consecutively, Sabbath after Sabbath to continue the series. From time to time I have been interrupted by other things coming in; but I have always returned to the task as soon as the pressure was off. It is the best way to become thoroughly familiar with the Word of God, and with every part of it. It is, especially, important as it respects the Gospels, which deal with the life, character and teachings of the Lord Jesus Christ. I have endeavored in these sermons to deal with every incident in the life of Christ and every word that was uttered by him¹.

This fifteenth chapter of Luke opens with the statement, "Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them."

You know who these scribes and Pharisees were: they were the religious teachers among the Jews; they were the highest representatives of religion; they stood, supposedly, for the best there was in the religious life of the Nation. The righteousness of the scribes and Pharisees, referred to by Jesus in the sermon on the mount, in the eyes of the people represented the highest type of piety. In our day the scribes and Pharisees would be represented by the clergy, the professors in our theological seminaries and all high church officials.

You know also who are meant by publicans and sinners. Publicans were tax gatherers under the Roman government, and were therefore a constant reminder to the Jews of their subjection to a foreign yoke which they bitterly resented. Some of these publicans were even members of their own race, so debased, as they considered them, as to be willing to be used by a foreign power in the oppres-

¹ Delivered January 28, 1923.

sion of their own countrymen. And, were therefore particularly detested by the Jewish religious leaders.

The term, sinners, as used here, is meant to include: All the disreputable elements in the community, such as the woman who washed the feet of Jesus with her tears and wiped them with the hair of her head, and, of whom it was said by the Pharisee in whose house the incident occurred, "If this man were a prophet, he would have known who and what manner of woman this is that toucheth him—that she is a sinner." In our own day, the term would represent the bootleggers, the keepers of saloons, gambling dens, brothels, and all who patronize such places, the inhabitants of the Red Light districts and the slums of our cities. It included also, especially, at the time of which we are speaking, the masses of the people who were careless, who seemed to be indifferent about religion, especially as represented by the scribes and Pharisees; these were the people who were crowding about Jesus eager, anxious to hear what he had to say to them. It was a great opportunity and Jesus, with open arms, welcomed the crowds that gathered about him, and spoke to them out of the fulness of his heart, about the things which they needed particularly to hear, for he had come for the very purpose of seeking and saving the lost.

In this good work of ministering to publicans and sinners, of reaching out a helping hand to them, of leading them into a knowledge of the truth which was to set them free from the law of sin and death, instead of being commended for it, it elicited from the scribes and Pharisees only condemnation. The record is, "Both the scribes and Pharisees murmured, were displeased, saying, This man receiveth sinners and eateth with them."

What is affirmed here of Jesus was true; he did receive sinners, and did eat with them. There was no attempt on his part to deny the charge; on the contrary, he gloried in it. He wanted to be known as the friend of publicans and sinners.

And this brings up a very important question,—the question as to what should be the attitude of the church, of religious people, towards publicans and sinners; what is the treatment that should be accorded to all such? The views as set forth in the passage we are considering, are two, and they are diametrically opposed to each other.

(1.) We have the view of the Scribes and Pharisees. They had very definite ideas as to how publicans and sinners should be treated

by the pious, the religious, the highly respectable,—what the attitude of the good in every community should be towards the bad, the vicious, the evilly inclined. According to their notions there should be a line of demarcation drawn between the two and there should be no crossing of that line. The bad should keep to themselves; the good to themselves. For the good to receive the bad, to treat them civilly, to sit down and dine with them, to mingle in anyway socially with them, would be simply to encourage them in their evil ways, to be approving or seeming to be approving of their conduct. Hence they did not hesitate to criticise Jesus, and to criticise him severely for doing what he is represented as doing here, receiving sinners and eating with them.

The view of these scribes and Pharisees, if we stop and think of it, is not very different from our own view. In this respect we are all more or less, when we have the courage to act out our conviction, to be true to our feelings, scribes and Pharisees: we feel just as they did. When people do wrong, when they transcend the bounds of decency; when they offend the moral sense of the community, it is right that the line should be drawn against them, that they should be shut out and kept out of respectable society until they give evidence of having repented. This is necessary if any kind of moral standard is to be maintained. People must not be allowed to do wrong; to live disreputable lives, and still be received just the same as those who are conducting themselves properly. The whole social fabric would soon go to pieces, unless some such restrictions were adhered to.

And, if this was all that the scribes and Pharisees were contending for,— a rigid enforcement of the rules of decency, there could be no objection raised to their position; but this was not all that they meant or for which they stood. Their position, as interpreted by their acts, involved two things, both of which were highly reprehensible, utterly at variance with any true idea of religion. (1). Hatred of publicans and sinners. They had a deep detestation of these two classes of persons, a bitter hatred of them. Hatred of sin is all right, but never hatred of the sinner.

(2). Their plan was to let publicans and sinners alone, to have nothing to do with them, which showed that they recognized no responsibility on their part to try to make them better. Left to themselves, there was no outlook for them; bad they were, and bad they would remain, and, so far as they, the scribes and Pharisees, were

concerned, it mattered nothing to them. Hence Jesus spoke of the people in the midst of whom these scribes and Pharisees were living, as sheep without a shepherd: there was no one who seemed to care for their souls. These scribes and Pharisees had an entirely false idea of religion and what treatment under it sinners were entitled to.

II. This brings us to the second view as represented by the attitude of Jesus, as here presented to us. It is evident that his feeling towards publicans and sinners is very different from that of the scribes and Pharisees. The fact that publicans and sinners crowded about him indicates clearly that they recognized a difference between his attitude towards them, and that of his critics. A simple glance at the beautiful, benignant expression of his face, as well as the gracious words that fell from his lips, would indicate that. No one who looked into that noble face or heard the words of love and wisdom which he uttered could be in doubt as to the quality of his great soul, as to what his feelings were to any and every human being, to any and every child of God, whether rich or poor, high or low, good or bad. And the surging crowd about him read correctly his heart, and, we may be sure, showed their appreciation by coming, and coming again and again to listen to his words.

What was the attitude of Jesus towards publicans and sinners? In answering this question, in the passage we are considering, we must gather our information, not from himself, nor from his friends, but from his enemies, from those who hated him, and who continued their persecution of him until they saw him hanging upon the cross,—these are the men that we must rely upon here in sensing his attitude towards publicans and sinners. What do they say about him? (1). That he received sinners. “This man receiveth sinners.” Notice the contemptuous manner in which they refer to him,—This man, as if they felt that it was beneath them to even take his name upon their lips; they would not dignify him by calling his name,—this man, is the only way they choose to refer to him.

Notice also the self righteous spirit that lay back of their words; for in speaking of him their purpose clearly is to draw a contrast between him and themselves,—This man, this man who claims to be the Messiah, who wishes you to believe that he is the Anointed One, the chosen of God, is guilty of doing what we wouldn't think of doing,—receiving sinners. How immeasurably they felt themselves above Jesus, how greatly superior to him in sanctity, in everything

that was worthy of respect. On another occasion, in the case of the man who was born blind and whose sight was restored by Jesus, men of this same class said to him, as you will remember: "Give God the glory: we know that this man is a sinner." The same term is used. And that is the way here they felt about Jesus, as compared to themselves. Jesus a sinner, and they saints! Wonderful isn't it, that men can be so blind, so utterly ignorant of themselves.

What is it that Jesus is guilty of that so lowered him in their estimation? It was that he received sinners. I have already explained the meaning of the term sinner. What is it to receive sinners. The word receive means to admit, to welcome. And here it means that sinners of every description, however bad they be, however deeply dyed in iniquity, had ready access to Jesus; they could come to him at any time; the way was always open to them; he invited them to come; he was glad to have them come; he gave them always a warm welcome. The way of access to him was open to every body, good, bad, and indifferent: he drew the line on no body. Yea, more, Jesus not only gladly received sinners who came in search of him, but he didn't wait always for them to seek him; he went out and buttonholed them on the streets or wherever he could find them. And, it was because he was always ready and willing to talk to sinners of every description that the Pharisees despised him and said, that he was no better than those who were received by him. This was one of the things which they particularly objected to,—this free mingling with sinners. Why he went among them, why he gave them ready access to him they failed entirely to appreciate; they seemed incapable of understanding the lofty motive which impelled him. This is the first charge in the indictment which they are here making against him,—he is too free with sinners, too considerate of them, too lenient with them; did not make them feel as he ought to have done, what miserable wretches they were.

(2). But they do not stop here, they go a step farther; there is yet another thing to which they objected, in his contact or relations with sinners; it is that he sat down and ate with them. That is the second count in the indictment against him. Eating with sinners was in their judgment, even worse than receiving them. Look at this for a moment. What is there about eating with people,—having them served at our table or having us at theirs, that is of any special significance? The scribes and Pharisees evidently thought there was. To eat with another implies a kind of equality, a comradeship, a

fellow feeling. We, who live in this country and who know what Southern sentiment is, know how much importance the Southern white man attaches to this matter of eating with people; the one unpardonable offense, in his estimation, is for a white man to sit down at the same table with a colored man. He not only refuses to invite a colored man to sit at his table, or to accept an invitation to sit at a colored man's table; but he objects even to sitting in the same dining room, though at separate tables, where colored people are being served. That is what they call social equality, second only in importance to the inter-marriage of the races. The white man cannot eat with colored people, according to the southern standard of respectability, without sinking to the level of colored people, or without an attempt on his part to bring the colored man up to his level. And that is just the way these scribes and Pharisees felt about Jesus eating with publicans and sinners. It meant an attempt on his part to give respectability to what was not respectable, or it indicated what he himself was. According to their notions, in the very act of eating with publicans and sinners he discredited himself,—showed that he was not worthy of the confidence and respect of the respectable elements of the community. This is the light in which they are trying to present him, the view they are trying to get the people to take of him, the way they were seeking to discredit him,—to undermine his influence.

This charge, like the other, Jesus never denied; he never sought to conceal the fact that he dined with publicans and sinners; he never lost an opportunity of getting in touch with them, and, as there is no place where you can get so near to another as in the breaking of bread, as in taking a meal together, Jesus never hesitated to dine with publicans and sinners. It gave him just the opportunity that he wanted, the kind of contact with them that would be likely to give him the greatest influence over them.

The propriety or the impropriety of receiving sinners and eating with them depends entirely upon the motive which prompts it. Why do we receive them, why do we mingle socially with them, why do we eat with them? If it is because their society is congenial to us, because we approve of their character and conduct, because we are of kindred spirit, and wish to share in the kind of life they are living: then, of course, it is wrong; it sets us in a bad light; it shows that we are no better than they are. But if our receiving them and eating with them is because we wish to do them good, to make better

men and women of them, to lead them to forsake their evil ways, that is quite a different thing and is eminently praiseworthy. That Jesus was not himself evilly inclined, or had any sympathy with anything that was evil is manifest. His one sole purpose was to exert over them a helpful and ennobling influence. And, as a matter of fact, such was his influence over many of the worst and most hardened sinners that came under his kindly touch, his gracious and loving fellowship. The woman who washed his feet with her tears, and wiped them with the hairs of her head, showed the nature of the influence he was exerting and what he was really aiming at in his contact and association with all such. And what Zaccheus, the publican, said when Jesus invited himself to stop at his house as he was passing through Jericho, "The half of my goods I give to the poor, and if I have taken aught from any man I restore fourfold," shows the same thing.

Contact with Jesus never had a debasing effect upon anyone; no one was ever made worse by his receiving and eating with him; nor was anyone ever led to think, from such contact and association, any less highly of virtue, or any less lightly of sin. Publicans and sinners never went away from his presence feeling that in his personal character or in what he taught there was anything to encourage them to continue in their sins. It was always the other way, they carried away with them a sense of condemnation; they always recognized in him, a call to do better, to forsake their sins and to begin moving in the straight and narrow way.

The scribes and Pharisees maligned him, misinterpreted his motive, saw nothing good in him, but the publicans and sinners knew differently, and there were others also who saw and appreciated the noble spirit that lay back of what he was doing: even some of their own number, Nicodemus, and Joseph of Arimathaea, saw the light, and rejoiced in it.

How things have changed with the intervening centuries! The judgment of these scribes and Pharisees has been entirely reversed. The very thing,—his receiving sinners and eating with them, which so discredited him in their estimation, we now think of as one of the very finest things about him, one of the things that most commends him to us, and to all right thinking people. What nobler mission can anyone set before him than the work of saving men, of rehabilitating those who have lost out, who have gone down under the power of sin.

A young English artist stood before his canvas one day painting a picture called "A Lost Woman." As the work grew under his hand his soul became more and more engrossed in the tragedy that he was trying to portray. It represented a stormy night in winter. A poor woman, thinly clad, with her babe pressed to her bosom, was wending her way along a dark, deserted street. The lights flickered here and there, and all doors were closed and barred. As the artist depicted the agony on the unfortunate woman's face his emotion deepened, and he threw his brush aside and exclaimed, "Why not go out and seek to save the actually lost?"

On the instant he forsook his studio and resolved to prepare himself for the ministry. He entered Oxford University, supported himself by the aid of his brush till he had finished his course. He then plunged into the work of rescuing the perishing, which took him through the slums of London to the dark regions of Uganda. This is the story of Bishop Tucker of Africa. The fact that he went down into and through the slums of London on to Africa, we honor him for it; it reveals the nobility of his soul. The same is true of General William Booth, in organizing the Salvation Army for work among the outcast, the wrecks of humanity. The fact that he gave his life to that kind of work, and that his followers are doing the same, is to their credit, not to their discredit.

And so here, the fact that Jesus received sinners and ate with them, who now feels about him, as the scribes and Pharisees felt because he did so? We honor him for it; we sing his praise; we hold up his example, and bid others do likewise. The very thing about him, which they sought to use, to damn him in the estimation of others, is the thing which has enthroned him in the hearts of men, which has given him the place, high over all, in the esteem of the good and great in every age since and will to the end of time.

And now before closing there are just a few things more to which I would direct attention: (1). The attitude taken by Jesus here in regard to the class represented by publicans and sinners is the true attitude to take. People who are not living right, who fear neither God nor man, must not be left to themselves: somebody must be interested in them; somebody must go among them and seek to rescue them, to turn them from their evil ways to God and righteousness. This is a solemn and imperative duty which rests upon the church of God, and upon all professing Christians. Jesus came to

seek and to save the lost, and his mission must be the mission of his followers. To take the position of the scribes and Pharisees would be to defeat the very purpose for which Jesus came. He did not come to call the righteous, but sinners to repentance; and, if the call is to be extended to them, we must get among them, we must go where they are. The spirit of the scribes and Pharisees is fatal to all evangelistic work,—to all efforts at social and moral uplift. It is only as we are willing to become all things to all men that we can hope to do effective work among all classes. This is what the apostle Paul did, and in doing so he was simply following in the footsteps of Jesus, who received publicans and sinners and ate with them.

(2). The criticism of the scribes and Pharisees did not deter Jesus; did not lead him to modify in the least his efforts to win publicans and sinners. In spite of their criticism he continued to receive them, and to eat with them, when the opportunity presented itself. He was not trying to curry favor with those who stood high in the religious circles of his day; he was not seeking their approbation; he had come, not to do their bidding, but to follow the lead of the Divine Spirit which came upon him at his baptism, and which he had always without measure. And this is what ought to be true of all of us. We need never trouble ourselves about being criticised, if, in our inmost soul, we have the approbation of our own conscience, and the consciousness that what we are doing is well-pleasing to God. In such a consciousness there is a mighty sustaining power that will keep us going in spite of the most formidable and persistent opposition. When a man starts out to please God, to do what he believes God wants him to do, nothing can move him; all fear goes out of him, whether men approve or not, troubles him not. Jesus was not disturbed or hindered by criticism, by the mean insinuations of his enemies: and we must not be. We must keep on doing what we believe to be right whether men smile or frown upon us, approve or disapprove what we are doing.

(3). In thinking of these charges of the scribes and Pharisees against Jesus, by way of application, of self-examination, I have been wondering of how many of us could such charges be made. If they could be made, and made truthfully, they would be to our credit, they would set us forth in a very praiseworthy light; there would be nothing in them to be ashamed of. No, nothing: but of how many of us can they be made? Who among us have been re-

ceiving sinners and eating with them? Who among us have been taking any interest whatever in publicans and sinners? have been seeking in any way to aid in that kind of rescue work? I happened the other day to drop in at the Salvation Army building on 7th and P Streets, and had a little chat with Adjutant Roberts, in the course of which he told me the story of a girl, whom his wife, in her missionary work, had found in one of the worst alleys in this city. She had come to this city from her home, fallen in with a young man who deceived her, got her in trouble: she gave birth to a child, after which he took her and the child and put them in a room in this dreadful alley, and deserted them. It was there that his good wife found her in a most pitiable condition. She felt that she could not leave her there, and so she brought her and the child to the Salvation Army Headquarters, where they were keeping her until they could locate her where she could have another chance of making good.

Whether a charge like this can be made against any of us or not; let us hope, now that the matter has been brought to our attention, that we may come to realize the importance of it, and see to it, that somehow we have a part in work of this kind. Jesus received sinners and ate with them: and it is a reminder to us that there is much to be done in our day along the same line, and that if we are to follow in his footsteps, if we are to represent truly him in our day and generation, we have got to do the same. He was the friend of publicans and sinners. And that ought to be true of all who profess his name. May it be true of all of us.

2

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it.—LUKE 15:3-4.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?—LUKE 15:8.

These parables were uttered, as you will remember, in answer to the charge made by the scribes and Pharisees,—“THIS MAN RECEIVETH SINNERS AND EATETH WITH THEM.” In the reply which Jesus is making here, as embodied in these three parables recorded in this fifteenth chapter of Luke,—the parable of the lost sheep, the lost piece of money, and the prodigal son, he

is calling attention to certain things which he wishes to emphasize, to bring home to the hearts of his hearers, all having reference to the class of persons spoken of so contemptuously by the scribes and Pharisees.¹

Of these three parables, it is of the first two only that I wish to speak this morning. In studying these parables certain things are clearly evident:

(1) Attention is called to the fact that something is lost. (2) The loss is deeply felt by the owners; they do not feel that they can afford to sustain the loss. (3) They are seen taking steps to recover, if possible, what they have lost. (4) Their efforts are successful; they recovered what they had lost. (5) They are filled with joy, a deep sense of satisfaction takes possession of them. Such are the facts that lie on the surface.

Let us look at these several items: (1) Something is lost. What is it? First, it is a sheep,—a sheep. Well, that isn't very much, one sheep: no, not very much, considered as the property of a man like Job or Abraham, or Isaac, or Jacob who had innumerable flocks and herds; but to a small farmer who owned only one hundred sheep, the loss of one meant a great deal. It was a reduction of his little flock which he could not well afford.

Second, the thing lost was a piece of money. The coin mentioned here was a silver one valued, in our money, at about 16 cents. Not a large sum to lose; no, not if we have a plenty, but to a poor woman whose whole capital consisted of only ten such pieces, or about a dollar and sixty cents in all, the loss of 16 of them meant a great deal to her, took away a very considerable part of the little which she had saved up.

(2) The loss in both cases was keenly felt. It was a source of grief, of anxiety, of much concern on the part of this man and this woman. And, naturally, so: it would have been strange, under the circumstances, if they had not shown some anxiety, some concern.

(3) We find the owners here taking steps to recover, if possible, what they had lost. The man who had lost the sheep, left the ninety and nine in a safe place and went out in search of the one that was missing. He didn't sit down and simply bewail his loss:

¹ Delivered February 4, 1923.

he had sense enough to see that something more was necessary on his part if his loss was ever to be recovered. And so he started out, and kept up his search. How much time was consumed in the search, we do not know; nor is it necessary for us to know. The point of particular interest is the result, the outcome.

We find the woman who had lost the piece of money doing the same thing; she doesn't content herself with simply grieving over her loss. Of one thing she seemed to have been fully assured, that the lost coin was somewhere in the house; and she made up her mind that she was going to find it. And we are told here what she did. She lighted a candle, in order to light up all the dark places in the room; she then got her broom and began sweeping, and continued sweeping until she had gone over, most carefully, every part of the room, every corner and crack and crevice, using her eyes diligently while she applied the broom so that nothing might escape her vigilant gaze. No one can read over this record and not realize that this woman was in earnest, and that she was spurred on by a deep sense of the value of the thing she was searching for. She made use of every possible means within her power to recover what she had lost.

(4) In both cases the effort put forth was crowned with success, the lost sheep was found; the lost piece of money was recovered. The man came back from his search with his lost sheep on his shoulders, and the woman ended up the sweeping and scrutinizing with the lost piece of money securely tucked away with the other nine pieces.

(5) As a result of this successful search, we find both parties rejoicing, in a high state of exhilaration. We find them, not only rejoicing themselves, but inviting their friends to join them in their rejoicing. How vividly the whole scene is brought before us in the words, as recorded in the passage we are considering: "And when he cometh home, he calleth together his friends and neighbors, saying, Rejoice with me; for I have found my sheep which was lost." And, in the case of the woman: "And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost." To recover what is lost, brings joy, satisfaction to the loser. The loser is never satisfied to be a loser; he always wishes to recover the thing lost, especially if it is a thing of value,

a thing that is prized, either for its own sake, or because of associations connected with it.

With this fact, so forcibly brought out in both of these parables, we are now enabled to see the purpose which Jesus had in mind in uttering them, under the circumstances. The scribes and Pharisees were seeking to discredit him because of his relation to publicans and sinners, because he saw fit to interest himself in them. They wanted to make the impression that it was an unworthy thing to do. And Jesus is saying here, if not in so many words, in effect, Who are these publicans and sinners, that you are criticising me for taking an interest in? Who are they? Are they not men and women, children of one common Father, God? Are they not human beings? Do they not bear the image of God? Are they not his children, as we all are? He created us all. They have gone astray, yes; they have gone far out of the way, yes; they are sinners, yes—they are great sinners, yes; but that doesn't alter the fact that God is their Father; that God is interested in them.

In the parable of the lost sheep, the fact that the sheep was lost did not make it any less the property of its owner; nor did it destroy, in the least, the interest of the owner in it. The owner still regarded it as his property, as still belonging to him.

And so, in the case of the lost piece of money, the fact that it was lost did not make it any less the property of its owner, or diminish in the least her interest in it: on the contrary, the fact that it was lost seemed only to intensify her interest in it, her desire to recover it.

And what Jesus is trying to get into the heads of these scribes and Pharisees is, (1) that these publicans and sinners sustain to God the same kind of relation that this lost sheep and this lost piece of money sustained to their owners; they are his; God has a claim upon them, and he is unwilling to relinquish it. He doesn't feel about them as you scribes and Pharisees feel. He doesn't despise them; he is not disposed to leave them to themselves as you are disposed to do. It is this great truth that Jesus is lifting up here,—a truth which he so clearly saw, but which the scribes and Pharisees did not see, or would not see,—that God has a claim upon and is interested in every human being: that no human being, however far he may go astray, however low he may sink, however degraded he may become, can destroy God's claim on

him, and his interest in him. It is the same thought, evidently, that Mr. Whittier had in mind when he wrote the lines,

“I know not where his islands
Lift their fronded palms in air;
I only know I cannot drift
Beyond his love and care.”

And a most precious thought it is. Without it what hope would there be for any of us, for we are all sinners. Looked at from the outside, and looked at with reference to certain forms of sin, the grosser, sensual forms of sin, some of us look a little more respectable than others; but looked at from the inside, from the character of our thoughts, feelings, desires, there is not a very great difference, after all, between us, for the heart of man, as we see it, as we know it, in ourselves, and, as we see it operating in others, is deceitful and dreadfully wicked. We are so apt to think that the worst sinners are those whom the scribes and Pharisees had in mind, those who are down in the under-world, the slums of society; but that isn't true by any means. The worst sinners, those who are most deeply dyed in iniquity, are often found in the upper walks of life, in our so-called best society,—among our educated and wealthy classes.

You remember what Jesus said to these very scribes and Pharisees who felt that they were so much better than others: “Publicans and harlots go into the kingdom of God before you.” It is not a question of degrees in sinfulness. Some sinners may be greater than others; but however we may regard ourselves, or may be classified by others, the thing to be remembered, and to which Jesus is directing attention in these parables is, however great our sins may be, God is still interested in us; is not satisfied to have us remain in our sins. And so with this thought in his mind, as he listened to these scribes and Pharisees denouncing him, and as he looked out upon the publicans and sinners that were gathered about him, how different were his thoughts from theirs, how different were the emotions that stirred within his breast! These publicans and sinners, despised, as they were, by the scribes and Pharisees, stirred in him no note of condemnation, but only a great pity. He was not insensible of the kind of life that they were living, the kind of people they were: he knew all about them,—knew that they were sinners, that many of them were great sinners. But for all that, sad as it was, regrettable as it was, it

did not blind him to the fact that they were human beings, children of God, with great possibilities for good, latent within them. The thought, in the mind of Jesus, evidently, is: These publicans and sinners, bad as they are, may be saved; and, they are worth saving. Did he not say: "What will it profit a man if he should gain the whole world and lose his soul? or what will a man give in exchange for his soul?" Who can estimate the value of a human soul? And these publicans and sinners had souls, souls of priceless value, of inestimable worth. This is the way Jesus felt; this is the way God feels: not only about these publicans and sinners, but about all sinners.

And it is this thought that we need to get hold of in order to appreciate what Jesus is saying here, and to understand the interest that he is taking in publicans and sinners. The priceless value of a human soul, of any human soul, in the sight of God, however sunk in sin, is what we all need to understand, and to have deeply impressed upon our hearts and minds. As long as we attach little value to the soul, or think that its value depends upon whether it is good or bad, we shall never be able to appreciate the true meaning of these parables as uttered by Jesus. We must see, as he saw, and feel as he felt: but we never shall until we come to realize what wonderful possibilities lie wrapped up in every human soul, possibilities of good, of noblest development, of widest usefulness. Out of the depths—out of the deepest abysses of sin—have come some of the noblest characters, some of the finest specimens of Christian character and life,—men like St. Augustine, and John Newton, and Jerry McAuley, and scores of others who were rescued by the grace of God and made over again into new creatures in Christ Jesus.

You remember what the apostle Paul said in his first letter to the church at Corinth: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." And then he adds, "And such were some of you," showing out of what depths we may come and to what heights we may rise. The church or camp was made up of many who were once guilty of some of these vile practices.

I am reminded here also in this connection of another statement, taken not from the inspired record, but from the book of experience: It reads, "No life is hopelessly ruined if only it be brought to Christ and put into His hands. Indeed, He is building his kingdom with earth's broken things. Men want only the strong, the successful, the victorious, the unbroken, in building their kingdoms; but God is the God of the unsuccessful, of those who have failed. Heaven is filling with earth's broken lives; and there is no bruised reed that Christ cannot take and restore to glorious life and beauty."

These various statements all go to show the soundness of the position which Jesus is taking in these parables against the position taken by the scribes and Pharisees. It isn't safe; it isn't right to set apart any class of persons, even the worst of sinners, and regard them as hopeless; for, as I have already said, out of the depths, out of the deepest abysses of sin, some of the noblest characters have come. God's programme is not one of abandonment, but one of rescue, one of redemption.

And this brings us to the second great fact pointed out in these parables, namely, God's attitude towards the sinner, His interest in him: He is not willing that any should perish, but that all should come to repentance. He feels towards publicans and sinners, just as the owner of the lost sheep felt about his sheep; as the woman felt about her lost coin. Both wanted to recover what they had lost, and went earnestly about it. And that is just the way God feels about every child of his who has gone astray, who has wandered in forbidden paths. He wants to find him. He wants to bring him back to a place of safety, within encircling care.

And Jesus Christ came into the world to preach just that gospel to every poor wandering, sin-cursed child of God, and to set in operation the agencies for his recovery. This is really what the whole plan of salvation has in view; this is what the whole machinery of the church has been set in operation for. It is an effort to find the lost sheep, the lost piece of money; it is the work of rescuing the perishing, of caring for the dying. It is saying, and saying with ever increasing emphasis: "Ho every one that thirsteth, come ye to the waters, and he that hath no money come, come ye, buy, and eat. Come, buy wine and milk without money and without price. Wherefore do ye spend money for that which

is not bread? and your labor for that which satisfieth not?" So in Isaiah 52:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." It is all in the line of this rescue work, set forth in these parables, and for which Jesus had come into the world. He came, not to call the righteous, but sinners to repentance.

Hence we read: "In the fulness of time God sent his Son into the world, not to condemn the world, but that the world through him might be saved." And still again, we read, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." Someone is lost! and that lost one must be found; every effort must be put forth to find him, is the note that is struck in both of these parables. It is not for us to pick and choose between those who are lost; the search must be made for all alike; we must not be willing to abandon anyone, to overlook anyone.

How few of us, who profess to be Christians. I wonder sometimes if any of us realize as we ought to, that all about in this wilderness, we call life, through which we are passing, there are lost souls that are perishing, and that if we do not rescue them, do not take more than a mere passing interest in them, they never will be found and rescued. We pass and repass people every day, and never stop to ask ourselves the question as to their condition spiritually, as to whether they are lost or saved. We meet them, we talk to them, but we say nothing to them on the one thing of greatest importance to them. By our acts we virtually say, "We don't care whether you perish or not, what ultimately becomes of you."

I read the other day this touching story which ought to make a deep impression upon us all, and ought to stir us up to a sense of our responsibility in regard to those about us, those with whom we come in contact, but fail to show any interest in them spiritually.

"Two business men in the outskirts of the city lived side by side. One was a church man, and had been for long years, and the other a non-church man. The church man went to church every Sunday morning, and the non-church man went never at all. But they came into the city from its suburbs every week-day morning, on the trolley, to perform their task in the city, and through the

long years they went back and forth on the train together every week-day. It came about, in the strange providence of God, that both were sick unto death at the same time. Each lay upon his dying bed the same day, and the non-church man's wife, herself a Christian, was in such an agony about him that she was constrained to say:

"'Husband, wouldn't you like for a good Christian man to come and talk to you about religion—you are very sick.'

And he slowly shook his head and said:

"'No! No! My neighbor, Mr. So-and-So, is a church man, and in all these long years we have ridden thousands of miles together, and we have talked about every subject upon which men converse, but he has never said a word to me about religion. Why, there can't be anything in it, if a church man, who has been with me hundreds of days and has traveled with me thousands of miles, has never essayed to speak to me one word about religion. If he could pass such a subject by through all these long years, and be silent about it, I will go away just as I am.' And so he died. He went away just as he was."

Oh, if that professing Christian had realized, as he ought to have done, the peril and the worth of souls, such a thing never would have occurred; those long years; those frequent intercourses which he had with this man never would have been allowed to pass without bringing home to him the message of redeeming love. There is a lesson here for us all; for we are, in a large measure, guilty of the same thing. We talk about almost everything else with the people that we meet, but never a word about religion,—about the one thing needful. We are dumb; we have nothing to say about the soul's welfare, about life, spiritual and eternal.

The importance of being ever on the search for lost souls is strikingly illustrated by an experience which came to Dr. Pentecost, the noted evangelist. "With some trepidation he ventured to ask a great man if he were a Christian. Courteously the man answered, and allowed him to continue the conversation. At the close Dr. Pentecost said, 'I hope you have not considered me impertinent in speaking so abruptly on the subject.' Grasping his hands, with tears in his eyes, he answered: 'Don't ever hesitate to speak to any man about his soul. I have been longing for twenty years to have some one speak to me. I believe there are thousands of men in this city who are in the same condition that I am, carrying an uneasy conscience and a great burden on their souls, not courageous enough to seek instruction, yet who would

willingly receive it.' ” Had Dr. Pentecost failed to ascertain the condition of that man a great opportunity would have been lost to him, and that soul may never have been found and brought within the fold of the good shepherd.

We are not to forget, ministers as well as laymen, that all about us are lost souls that may be found by us, if we will interest ourselves in the matter, and go out in search of them, as the owner of the sheep went out in search of the lost sheep, and the woman in search of the lost piece of money. And this is the great task to which we are called,—to which all Christians are called; and it is a task that immeasurably transcends all others in point of importance. For, after all, when you come to think of it, of what value is life, with all its treasures, its possessions, its honors, if we go out of it in our sins,—go out of it without having been found, go out of it without hope and without a saving interest in the blood of Jesus Christ. Above and beyond everything else is this work of calling men to repentance and faith,—of leading them to the Lamb of God who taketh away the sin of the world.

There is only one thing more to which I desire to call attention, in closing, as brought out in these parables, and is expressed in the seventh and tenth verses: “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth.” “Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

Here we get an insight into how this work, among publicans and sinners, for which Jesus is being criticized by the scribes and Pharisees, is regarded in heaven. There it thrills every heart with joy. The angels of God look on and applaud, are transported with delight over one reclaimed sinner; even one rescued sinner sets the joy bells ringing throughout all of heaven’s domains,—angels and arch-angels, cherubim and seraphim, all rejoicing over one sinner that repenteth. It is the one, great, big job on earth in which all heaven is interested. So that if we want to be happy ourselves, and want to keep heaven in a state of continuous rejoicing, the way to do it is to get busy in this work of looking up the lost, of bringing sinners to Christ.

Joy in heaven over one sinner that repenteth! What are we doing to keep heaven rejoicing? Are we having any part in this great and glorious work of making melody in heaven? Are we doing anything? Are we out, looking for the lost? Honestly!

looking ourselves in the face, and looking back upon our record, if joy in heaven depended upon anything that we are now doing or have been doing in the line of leading sinners to repentance and faith, how much joy would there be there? Would there be any? Have we ever led one soul to Christ? Have we ever sought consciously to do so? Joy in heaven over one sinner that repenteth. Joy in heaven that we have never had any part in making. If we should ever get there, how would we feel in the midst of it all, to realize that we never contributed anything to help make it, to help swell the notes of joy? It would be a very sad and awkward position to be in. Joy in heaven over one sinner that repenteth. It must not be, without each one of us contributing something towards that result. And if we are to, we must all wake up, and begin in earnest this work of soul saving,—this work of looking up the lost, of seeking to point dying, sinful men to the Lamb of God who taketh away the sins of the world, and who wills that none should perish, but that all should be brought to repentance. We may not always succeed in winning them, but we can, at least, make the effort. If those about us are not saved, let it not be our fault; let it not be because we have failed to do our part. This work of rescue is a great and important one and should be pressing heavily upon all of our hearts. We are our brother's keeper, and will be held responsible if we make no effort to save him. The call that comes to us all is: Rescue the perishing, care for the dying, snatch them in pity from sin and the grave; weep o'er the erring one, lift up the fallen, tell them of Jesus the mighty to save.

That call if we fail to heed will be to our sorrow and regret, and it may be to the loss of some precious soul for whom Jesus died.

3

And he said a certain man had two sons, and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.—LUKE 15:11, 12.

I want to take up this morning for consideration the third parable recorded in this fifteenth chapter of Luke, the parable of the PRODIGAL SON. In all three of these parables, this one, and that of the lost sheep and the lost piece of money, Jesus is dealing with the same subject: he is answering the criticism made by the scribes and Pharisees—"This man receiveth sinners and eateth with them,"

with a view of discrediting him, of showing that he could not be from God.¹

The implication is: If he were from God he could not and would not spend his time among such people,—such a disreputable set. And, in replying to them, Jesus is saying: You are greatly mistaken; what I am doing is just what God would do if he were here. Pride, a self-righteous spirit may lead us to look down with scorn and contempt, and even bitterness and hatred upon publicans and sinners,—upon those who have done wrong, who have gone far out of the way; but the attitude of love is very different. And God is love. Love weeps over and tenderly yearns after the evil-doer. It wants him to return. It hopes he will return. It looks eagerly and anxiously for his return. It rejoices at every indication of a change for the better. It stands ready always to give him a warm welcome back, and to do whatever it can to bring him back. And it feels and acts this way, not because it is insensible of the real character of sin, of its heinousness, of its unloveliness,—not because it is not deeply pained by the conduct of the evil-doer; but simply because it cannot help itself. It is in the nature of LOVE, to hope all things, to endure all things. Nothing that a child does can destroy the love of a mother for it, or a mother's interest in it. Others may condemn it, may come to detest it utterly, but the mother, though she may recognize the justness of all that is said in condemnation of it, though she may be conscious of the deep degradation to which it has sunk, will, nevertheless, in spite of everything, continue to love it. It is this thought that the parable of the Prodigal Son is intended to set forth,—God's great love for us, for you, for me, for all of us as his children in spite of our sins.

Of all the parables uttered by our Lord, there is none other which has been so widely read and remembered, or about which so much interest has centered. Wherever the Gospel has been preached, in all lands, the story of the prodigal son has been told with ever-increasing interest. It never grows old. Men never get tired of hearing it. It is always fresh, interesting, attractive. And the reason for this is not difficult to understand. There is so much of life in it. The story has repeated itself so often in the experiences of thousands of homes. In all lands there are fathers and mothers who know, from sad experience, the truth of what is here said. It deals with a theme of general and abiding interest. How many, many prodigals

¹ Delivered February 11, 1923.

there are in this great sad world! How many there have been in every age of the world and in every generation before and since these words were uttered. There is not a day or hour in which the subject does not force itself upon the attention of some father or mother.

“Where is my wandering boy tonight—
The boy of my tenderest care,
The boy that was once my joy and light,
The child of my love and prayer?”

is the burden of thousands of hearts this very moment. And this is one reason why the interest in this parable has been so general and so profound. It appeals to the universal heart in a way such as no other does.

In attempting to expound this parable, it may be conveniently considered under four general heads: First, this young man as we see him at home; second, as we see him away from home; third, as we see him at home again; and, fourth, the reception that was accorded him by his father and his elder brother on his return.

I. As we see him at home before his departure. On the tenth day of April, 1852, on the far off coast of northern Africa, fell asleep an American whose name will ever live in the memory of mankind. His body was interred in the Protestant cemetery at Tunis where it remained until it was exhumed on January 5, 1883. At Tunis it was placed on a steamer and transported to Marseilles, thence to New York, and from New York to this city where it now rests in Oak Hill Cemetery beneath an appropriate monument. While this was being done, not only America, but the whole civilized world looked on with interest. And the reason for this interest lay in the fact that it was the body of John Howard Payne, the author of “Home Sweet Home.” We have all sung that hymn; we have all been thrilled by it. It never grows old. What floods of precious memories and associations it awakens! How sweet, how unspeakably sweet, is the thought of home.

“Mid pleasures and palaces though we
may roam,
Be it ever so humble, there’s no place
like home,”

is the universal sentiment.

And this is the first thought to which attention is directed in the parable,—we are made aware of the fact that this young man was blessed with a home. And, a very pleasant home it was, if we may

judge from what is here said of it. There is no formal description of it, but enough is said to give us a glimpse into its character and make-up.

(1) It was a country home. His life was spent on a farm. His father was a husbandman. This is clear from what is said about his elder brother coming in from the field, and from the reference to the fatted calf and the kid. In possessing such a home he was most fortunately situated and had great reason to be thankful. Dr. Wilbur F. Crafts in his work, "Successful Men of Today," published many years ago, has this to say:—"While only 47 per cent of our population of working age reside in the country districts, they furnish 57 per cent of our successful men. In other words, a country environment of pure air, plain food, regular out-door work, early sleep, and freedom from cigarettes and saloons, gives the country boy when he comes to the city an advantage of thirteen per cent over the city boy in the race for success." And such a home this young man had.

(2) His parents were in comfortable circumstances. It was the home of a well-to-do farmer. There were hired servants, and the allusion to robes, etc., which were found only in the homes of the rich, would seem to point to a condition of affluence. It was a home in which there was no scarcity, in which there was an abundance of everything, even the servants had bread and to spare.

(3) It was a home of love. That his father was a kind-hearted man and loved him tenderly, is clear from having granted his request when he wanted to go away; from the warm reception which he gave him on his return; and from the gentle, loving manner in which he remonstrated with his elder son for refusing to come in and join in the welcome.

(4) It was a home of good moral influences. The father was an upright man,—a man whose daily life inspired respect on the part of his children. This I infer from the fact that this boy after leading such a profligate life was ashamed to meet his father. His confession is, "I have sinned against thee," I have acted in a way justly to merit your condemnation; I have not followed your teaching or example. Also from the additional fact that in sowing his wild oats he was careful to get as far away from home as possible.

It may seem strange to us who are living today, in this little glimpse that we get into this home to find no allusion to, or mention made of this boy's mother. With us, the mother is the most important factor in the home,—in fact, it is her presence which, more

largely than anything else, makes the home. That comes out in the statement, "What is home without a mother?" The failure to make mention of her here, may be accounted for in one of two ways. It may be that she was dead, or the reason may be found in the difference in the social position of women then and now. At that time women were looked upon as inferior to men, or, at least, were assigned to a subordinate position. Hence no mention, as a general thing, is made of them in making out the genealogy of a family. In Genesis, e. g., we read "Adam begat Seth, and Seth begat Enos, and Enos begat Cainan, but no woman is mentioned. That the mother is not mentioned in this parable is not surprising therefore.

We may be sure of one thing, however, if she were alive, for the mother's heart is the same the world over, she did everything in her power to make home pleasant and attractive to this young man. Or, if we assume that she was dead, then indeed, he was to be pitied. It is always a misfortune to be deprived of the tender, loving, watchful care of a mother. The poet has well said,

"Sweet is the image of a brooding dove—
Pure as heaven a mother's tender love—
The love of many prayers, and many tears,
Which changes not with dim declining years,—
The only love, which, on this teeming earth,
Asks no return for passions wayward birth."

Whether the mother was dead or alive, this much, at least, we are assured of,—he had a good, kind, affectionate father, and a pleasant home, such a home as he thought of in after years with satisfaction, and longed to be in it again.

And yet, strange to say, he once thought of leaving it, he wanted to get away from it. How long he wrestled with this thought is not stated; but we may believe that he did not finally make up his mind without a struggle. No boy can lightly turn his back upon home, can say "Farewell" to the old homestead where his childhood days were spent and around which cluster a thousand precious memories and associations, without a struggle. It is no easy matter to take father and mother, sister and brother by the hand and say, "Good bye." We may believe therefore that it was only after a long and hard struggle that he finally made up his mind to broach the matter to his father. It must be done, however, and so mustering all the courage he could, and, with a voice tremulous with emotion and, it may be, with tears in his eyes, he went to his father and

told him what was in his heart, with the request that the portion of the property that would ultimately come to him, be given to him now. "Father give me the portion of goods that falleth unto me."

We can imagine the surprise, the pain and sorrow with which the father must have heard these words. How touching must have been the interview! How, with tears in his eyes, his father must have remonstrated with him. Every inducement, we may be sure, was held out to him to remain; but in vain. He was determined to go. The father finally acceded to his request. We are told, "He divided unto him his living," his part of the property.

Then came the preparation for his departure. His trunk is packed by loving hands; the last prayer is uttered in his hearing around the family altar; the last words of fatherly counsel; the last shake of the hand, the last loving embrace, and down the steps of the old homestead he goes, and, is soon out of sight. Out of sight, but not out of mind; out of sight, but not forgotten.

If our young people knew how much pain, sorrow, anxiety, trouble they often bring upon their parents, I am sure they would be very much more careful of their conduct than they often are. Only a short while ago, I had a conversation with a young man who had given his mother a great deal of trouble and many an anxious thought. In the course of the talk, I reminded him of that fact. I said to him, Do you realize how much trouble you have caused your mother, how needlessly you have increased her burdens? Do you think it is right? Don't you feel that you owe something to her? He frankly admitted that what I had said was true; he seemed sorry, and said that he was going to do better. Let us hope that all of our young people will be a little more considerate of their parents.

What a blank the going out of this young man, in the parable, must have made in that home! Day by day, as the family gathered for morning and evening prayer, gathered around the breakfast, dinner, and supper table, how they must have missed him! And, in the evenings as they gathered in the old sitting room, how the tears must have rolled down the old man's cheeks as he thought of his boy, his baby boy, far away. And here the curtain falls upon the first scene in this remarkable parable.

Before entering upon the second division, now that this young man has actually gone away from home, it may be well for us to pause, for a moment, and endeavor to find out the reason or reasons

which induced him to take this step. We never can properly judge of an act until we know the motive which lies back of it. The hope of the future, of the race, is in the young, and, therefore, the forces which affect and influence them must always be a matter of special, of peculiar interest to us. The importance of the inquiry upon which we are about to enter lies in the fact that human nature is essentially the same in all. The same tendencies, in a greater or less degree, are found in all alike. A thorough knowledge of the reasons which influence one young man will be helpful therefore, in throwing light upon the reasons which influence others, and, in aiding us in our efforts to guide them aright.

The greatest problems of today are those that have to do with the young, which have for their object the proper development and direction of the young. The necessity of looking after the young, of throwing around them every possible safeguard, has been felt by thinking men in every age of the world. Solomon thought of it in his day; and, in writing the book of Proverbs, evidently, had it in mind. "To give the young man wisdom and discretion," he tells us, is one of the objects, that he had in view. It is the young man that he is thinking about. And this same problem forces itself upon us today in a way which cannot be ignored, and which should give us all the gravest concern. Here are a few facts that are well worth thinking about,—thinking seriously about. The great majority of our criminals are young men. The great majority of the inmates of our jails and penitentiaries are young men. Sixty-seven out of every hundred arrests, are of young men. Of those between the ages of fourteen and thirty-five, only five per cent are in the churches and Christian associations. Of the total number in the United States five-sevenths, we are told, never enter a church. Of the total number of young men in the United States, it is estimated, that ninety per cent of them frequent houses of ill-fame and other disreputable resorts. An insight into actual conditions may be found in the following items which were gathered some years ago, but which, as indicative of the condition of young men, is as true today as when they were first gathered.

"In the city of Washington, on a certain evening, a company of gentlemen visited ten of the largest prayer-meetings, and found in them 168 young men. They then visited ten of the largest saloons, and in one hour and a half, counted 165 young men. They then visited some of the theatres and counted 815 young men.

A similar count was made in Brooklyn, N. Y.: "On a certain Sabbath morning two members of the Lafayette Avenue Presbyterian Church, of which Dr. Cuyler was then pastor, between the hours of 6 A. M. and 9 P. M. counted 920 young men who entered a single saloon. The open saloon is no more, but everything else that means demoralization still exists, and the trend on the part of the young men is still downward, ever downward.

The fact that this parable that we are considering is about a young man gives it therefore, additional interest, and should lead us to study every part of it with the utmost care, in the hope of bringing its great and important lessons to bear upon those, who, to-day, are on the same downward road to ruin.

What reason then had this young man for leaving home? What reason did he give to his father? That he had a reason, that he assigned some cause for the step which he desired to take, we may be sure. That he was questioned on this point, carefully questioned, by his father, can hardly be doubted by anyone. I am not going to enter into a detailed discussion of the many reasons that may have influenced him. Time will not permit. This much I want to say, however, Whatever reason he may have assigned, whatever excuse he may have given, subsequent events leave us in no doubt as to what the real motive was. He went away because he wanted to get out from under the restraints of home. He was tired of being under parental supervision and direction. He wanted to be his own master. In a word, his desire was to throw off all restraints; to do as he pleased. This was found impossible under the parental roof. As long as he was at home he was obliged to conform to the rules of the household. And this, he was tired of doing. He felt that his father was too strict; that he was a good man, but an old fogey. And, in this, he is not alone. The same is true of many a young man to-day; he chafes under the restrictions of home; he wants a little more liberty than his parents think is good for him.

Some years ago a mother came to me with tears in her eyes to talk about her son, a boy at that time of only about fifteen years of age. The thing which grieved her was that he had left home. I said to her, "Why, what is the matter? Have you any idea as to what has led him to take this step?" She then told me, that he had been coming in quite late at night as late as eleven and twelve o'clock; that she had talked with him, endeavoring to show him how

wrong it was, in the hope of leading him to do better, but that it had no effect upon him, he still continued to come in late. Finally she felt that it was necessary for her to take a stand, and so she told him very positively that he would be required to get in earlier. Whereupon he stayed away altogether. She found out afterwards where he was stopping; and what she wanted me to do, was to come look him up and try to induce him to come home again. What was the trouble with that boy? He was tired of the restraints of home, and, therefore, took himself off where he would be untrammelled.

In this spirit the prodigal left his father's house; and in the same spirit, thousands of young men are leaving their homes every year. And this suggests a very serious problem for parents. What are you to do when you encounter this spirit in your children? Shall you lower the standard? shall you reconstruct the home so as to conform to their notions, or shall you continue to order it in accordance with principles which you feel to be right, and which you believe to be for their highest good, though they may not think so, and may ultimately elect to withdraw rather than submit to them? The answer to this question, it seems to me is a very simple one. The path for you to follow is clearly marked out. You have nothing to do with results. Your responsibility begins and ends with the faithful use of the right means which God has prescribed in his word. If they have the desired effect, well; if not, our skirts are clear. The blame is not ours, but theirs. God does not hold us responsible for the character of our children, whether good or bad; but only for the faithful use of such means as he has appointed. Our duty is to hold up a standard for them, to show them the right way, taking His word as our guide. If in doing this we run counter to their notions,—notions which they have picked up from contact with outside influences, are we therefore to cease doing our duty, to act contrary to our convictions? Never! It is a great deal better to have them leave home and go down to ruin, if they will, in the consciousness that you did all that you could to show them the right way, to save them, than to have them remain at home and go down to ruin in the consciousness that it was with your acquiescence,—with your approval or endorsement. If you can retain them, well; but never at the sacrifice of principle; never by countenancing what you feel to be wrong,—to be contrary to the requirements of pure religion and a sound morality. There is great need for firmness just here. Parents are too apt to have little or no convictions of

duty, or if they have to sacrifice them to the ever-pressing demands of their children for larger liberty; or, to allow their better judgment to be set aside by the pressure that is brought to bear upon them from without, through the bad example of other parents who are too indolent to exercise any discipline over their children; too apt to feel that because somebody else permits such and such a thing, that they therefore ought to do the same, though they may not fully approve of it. They have nothing whatever to do with what liberty other people allow their children; their duty is to consider what is best for those who have been entrusted to their care. It is this question that presents itself to all parents, and the question which they must all meet and answer in the use of the best light which they can get, remembering that they must one day answer at the bar of God.

I read the other day, in one of our religious magazines, the following, which bears directly upon the subject we are discussing, and I am quoting it for that reason.

“A young girl who was wilful and was wont to commit foolish and indiscreet acts, often complained that her mother was always a barrier in her way of enjoyment. ‘If I want to go to an all-night dance with Will,’ she said, ‘or on a moonlight excursion with Earl, or an auto ride with that young man I struck up an acquaintance with the other day, you always stand in my way; always find some excuse for not letting me go. You are always putting up the bars. You are a barrier, that’s what you are, mother, a barrier!’

“The patient mother quietly turned to the dictionary and, finding the place, called her daughter to look at the book.

“‘This is what Webster says. Listen: “Barrier—A fence or other obstacle, made in a passage way, to stop an enemy.”

“Then turning to the girl the mother said: ‘I hope, my dear, I shall always be that kind of a barrier—an obstacle to stop an enemy.’”

“In after years the girl was thankful that she had such a barrier as her mother to keep her and the enemy apart.

“In all departments of life it is good for the weak to have such a barrier, to keep out the enemy. The young man who is not in himself prepared to withstand the shocks and blows of modern life, is blessed if he has a father to bear the brunt of the storm until he can fit himself to brave the tempest.

"And do not be dismayed or discouraged if, at first, those whom you are attempting to help, do not appreciate your efforts in their behalf. They may impugn your motives, they may consider that you are attempting to deprive them of what they think in their blindness should be theirs; they may even believe that you are trying to prevent their happiness.

"Keep right on building the barrier that will protect them and keep them safe, and when you get an opportunity, like the mother of the girl in the anecdote, lead them to the dictionary and show them what Webster has to say upon the subject:

"Barrier—a fence or other obstacle, made in a passage or way, to stop the enemy."

This young man in the parable, let us remember, went away from home because he was tired of its restraints; because he wanted to have his own way; because he wanted to do as he pleased.

4

And not many days after the younger son gathered all together, and took his journey into a far country.—LUKE 15:13.

Taking up the threads of the discourse where I left off on last Sabbath, I desire this morning to enter into a more detailed discussion of the spirit that led this young man to leave his home¹.

We are living, unfortunately, in an age that is impatient of restraint. Everybody wants to have his own way, to do as he pleases. The very children are infected with this spirit of lawlessness, if I may so characterize it. We see it everywhere manifesting itself in one form or another. It is well for us to pause therefore and consider the nature of this tendency and where it is likely to land us if it is allowed to control our actions.

The impression is abroad, especially among young people, that all limitation is in the nature of evil; that the most desirable state in which one can be is a state of freedom, in the sense of being untrammelled, of having all checks and restraints removed, leaving us at liberty to do as we please without let or hindrance. Under this impression every restrictive measure, every command, every prohibition, is looked upon as a hardship. The Elysium, to which most of our young people look forward in childhood, is to the time when

¹ Delivered February 12, 1899.

these limitations will cease. And it is to this impression, I believe, that many of the evils of today are to be traced. The first thing to be done, therefore, in order to insure a better state of affairs is to correct this impression. And this is the task to which I desire at this time to address myself.

Most of our young people feel, I say, that all limitation or restriction, is in the nature of evil; that the most desirable condition in which one can be is to be untrammelled, to be free from all checks and restraints. On the contrary, as a matter of fact, the very opposite of that is true. All progress, all development, all harmony, all order, all beauty, all happiness, depends upon limitation. It is the principle, the great principle, upon which the whole universe is constructed. Everywhere in it we meet with limitation; we see the reign of law.

In the opening chapter of Genesis this idea runs all through it. "God said, Let there be light, and there was light, and God divided the light from the darkness, and called the light day, and the darkness he called night." God divided, separated, put a boundary about. Here we have this idea of limitation.

"And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament. And God called the firmament heaven." Here also we have this idea of limitation: God divided, separated between the two.

"And God said, Let the waters under the heavens be gathered together in one place, and let the dry land appear, and God called the dry land earth, and the gathering together of waters he called seas." Here also we have this idea of limitation. The waters are not allowed to move about unrestrained, but are shut up, confined within definite and prescribed limits. The same idea is expressed in Prov. 8:29 where we read: "When he gave the sea its bounds that the waters should not transgress his commandments", i.e., the limit fixed by him.

"And God said, Let the earth bring forth grass, herbs yielding seed, and fruit trees bearing fruit after their kind, wherein is the seed thereof, upon the earth." Here also we have the idea of limitation. Each is to reproduce its kind: that is the limit, the great law under which this process of generation, of procreation, of reproduction must go on. One species cannot produce another; one form

of life cannot come from another. The animal cannot produce the vegetable, or the vegetable the animal. Each has its limits; its laws.

It matters not where we are, or where we may go, it is the same. "If we take the wings of the morning and dwell in the uttermost parts of the sea; if we ascend into heaven; if we make our bed in hell," go where we will we cannot escape the idea of law,—of limitation. So far as we know; so far as experience and observation go; so far as science and philosophy are able to throw any light on the subject, there is not a single exception to this great principle. Everything in the wide universe is made under law, exists under limitations of some kind. The heavens, of which the psalmist speaks as reflecting the glory of God,—systems and groups and clusters of worlds, moving at incredible velocity through space, each planet revolving on its axis and around its sun, and these suns around still greater centres, and these around still greater—all take place under law, in accordance with law. There are great forces that hold them in their places, which determine their movements, and which keep them in their courses.

So when we come to the earth, the planet upon which we live. There isn't a thing that enters into its make-up, that we find on its surface, that is in any way connected with it that does not follow the same principle. Everything is under law. All the forces that are at work, whether mechanical, chemical or vital,—light, heat, electricity, galvanism, magnetism, all have their laws, their limitations. The air we breathe, the water we drink, the food we eat, the materials that enter into the composition of our bodies, the soil under our feet, are all made up of simple elements, and these elements have their laws. The circulation of the blood, the process of respiration, digestion, assimilation—everything that goes on, every movement of this complex organism, we call the body, takes place under law. So in our mental, moral, and spiritual make-up, we are also hedged about by law, by limitation. Everywhere in creation we meet the same thing. It doesn't make any difference whether we confine our observations to the realm of mind or matter, it is the same.

This tendency to look upon all limitation as evil; to throw off all restraint is clearly therefore not in accordance with the Divine mind, as written upon the face of all nature. This principle, not only underlies all creation, it is also the condition of all progress, all development, all peace, all happiness. This is true, whether we think of the individual, the family, or the state. It is true if

we think of the individual. If we want to develop a strong vigorous physical organism, we have got to bring ourselves under discipline; we have got to force ourselves to observe certain rules and regulations. Men, e.g., who are training for the ring, who need muscles of iron and great physical endurance, are obliged to go through a certain amount of exercise and to abstain from certain things. To throw off all restraint, to disregard the principle of limitation, of restriction, would be fatal to the end aimed at.

So if we want to develop our minds, we have got to put ourselves under rigid discipline, we have got to force ourselves to think and work along certain lines. The curricula of our schools, colleges, universities are constructed with this end in view, to give strength and vigor to all the faculties of the mind. And a boy who enters a school, college or university, if he hopes to make any progress, must make up his mind before he enters to come under certain rules and regulations. The idea of liberty, of freedom must be thrown away. He is there to do what he is directed to do, to follow the course which has been mapped out for him.

So if we want to develop a strong, clean, healthy moral nature, we can't do as we please. We have got to recognize certain great principles,—the principle of justice, of purity, of veracity, and the like, and force ourselves to keep within the limits prescribed by them. We cannot refuse to do this, to be bound by the limitations which they impose, and hope to be just, or pure, or truthful.

Spiritually, it is the same. The way up to God, to fellowship and communion with him, is through limitation. It is by doing what He directs us to do, by keeping His commands and precepts, by recognizing His authority; not by having our own way; not by doing as we please, but by doing what He pleases to have us do. Hence His words to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house into a land that I will show thee. And I will make of thee a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and in thee shall all the families of the earth be blessed."

And again after he had offered Isaac, "Seeing thou hast done this, and hast not withheld from me thy son, thine only son, in blessing I will bless thee."

To the same effect are his words to the children of Israel. After making known to them His will, He said unto them: "If ye do these things, then shall ye be a peculiar treasure unto me above all people." So it is with the great plan of salvation by which we are brought nearer to God, by which our sins are blotted out. It is all determined for us. So far as the method of salvation is concerned, we have no choice in the matter. If we are saved at all, we have got to be saved in God's way. We have got to recognize the limits which he has fixed, and come within those limits, or we will perish, we cannot and will not be saved. This great principle of limitation, of restriction conditions also all happiness.

This is true physically. There are certain laws of health. If we observe them, if we keep within the limits marked out by them, we shall have health and comfort. If, however, we disregard those laws, if we step beyond the point of safety, as indicated by them, the result will be disease and physical suffering. A man, e. g., has an attack of indigestion, or of nervous prostration, finds himself unable to sleep at night, his appetite failing, his spirits depressed. What is the trouble? Simply this: he has failed to recognize this principle of limitation, has violated some law, has stepped beyond the limits which nature has fixed, and the result is a certain amount of pain, suffering, inconvenience: and these will continue until the law is conformed to.

The same is true morally and spiritually. In the garden of Eden God caused to grow every tree that was good for food and pleasant to the sight. And there he put the man whom he had created, and said unto him, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." As long as these conditions were observed, all went well, happiness reigned. Morning and evening God visited them and talked with them. But by and by they ventured to step beyond the limit fixed. The tempter said to the woman, "Thou shalt not surely die. The fruit is good. It will make you wise. It will make you as God." And she partook of it and gave it to her husband; they both ate of it.

And what was the effect, what was the result? Their eyes were opened, we are told. They saw that they were naked. They were filled with shame and confusion. They no longer came forth to meet God in the cool of the evening, as they were wont to; but hid themselves. Fear took possession of them. And thus began the tale of

human misery. And all because of a failure to recognize this great principle of limitation; because of a failure to recognize the fact that the secret of happiness lies, not in liberty, not in doing as we please, but in keeping within certain prescribed limits—in obedience to law, whether that law be formulated and set before us in the shape of commands and precepts or lie in the nature of thing within us and about us.

“Who hath woe? who hath sorrow? who hath contentions?
Who hath complainings? who hath wounds without cause?
Who hath redness of eyes?”

The answer is,

“They that tarry long at the wine!
They that go to seek out mixed wine.”

Yes, all the woes of the drunkard, whether of body or mind, lie just here: because he insists upon the exercise of what he calls his liberty; because he will not listen to the voice of experience and observation, to the voice of science and revelation, saying, “Thus far shalt thou go and no farther. Beyond certain limits, you cannot go with impunity.”

What fools many of us are! Under this larger liberty idea, this do-as-you-please spirit, how many thousands are pressing their way down to death, are destroying both soul and body! If there is any one thing which God has written out so plainly that the wayfaring man though a fool can not fail to read, it is this great principle of limitation as the indispensable condition of all progress, all development, all happiness, intellectual, moral, spiritual. And the man who knowingly overlooks this fact who, under a false idea of liberty, ignores it simply plays the part of a fool. Take the matter of strong drink, the use of intoxicating beverages. The testimony of experience, the testimony of God’s word is:

“Wine is a mocker; strong drink is raging.”

“Look not upon the wine when it is red,
When it giveth its color in the cup,
When it moveth itself aright.
At the last it biteth like a serpent,
And stingeth like an adder.”

The man, who, in the face of this testimony, on the ground that he has a right to do as he pleases, gives himself to wine, to strong drink, is a fool. He doesn’t think so, of course: he thinks that he

is doing the manly thing. I have heard persons say: "I don't care anything particularly about wines or liquors, but I drink to let people see that I am free; that I am not bound by any rules or regulations set up by other people. I drink to assert my manhood! As a matter of fact, the very opposite of that is true. What is there manly about such conduct? It is the very opposite of manliness. The manly man is not the man who turns a deaf ear to the voice of wisdom and experience, to the voice of religion and common sense. It is the fool who does that! When Reason says, it is not wise to do this; when Experience says, it is not wise to do this; when God's word says, it is not wise to do this, the manly man is the man who says, "Then I won't do it." It is the fool who says: "I don't care what reason, or experience, or religion says, I'll do it anyhow." And, unfortunately, society is full of such fools.

What is true of the individual is also true of the family, and the state. In both, this great principle of limitation, of restriction must be recognized, must be observed if there is to be any progress, any development, any real comfort and happiness in connection with them.

Take the family: Throw out of it this idea of limitation, of restriction, and what would become of it? What kind of families would we have? What kind of children would we have, if we carried out this idea of liberty, of freedom, if they are allowed to do as they please, if all barriers and checks are removed? Unfortunately, this is just what some parents are doing. One of the great crying evils of today is to be found just here. There is little or no home government; no parental discipline. The great principle of limitation is constantly being disregarded. Children are allowed to do as they please. And, as a result, they are growing up in many cases, a curse to themselves, a curse to society, and a disgrace to the homes out of which they come. Respect for law, for authority must underlie the family life, must enter into its warp and woof, if out of the home are to come strong, clean, pure, upright, virtuous, God-fearing men and women.

Disregard this great principle, throw down all barriers, do away with all checks, carry into the home this pestilential idea of liberty that is cursing so many today, and over it we may write, "ICHABOD, the glory is departed," or those still more dismal words of Dante, "Abandon hope all ye who enter here."

God said of Abraham: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Notice the language: "that he will command his children and his household, i. e., that he will exercise authority over them, will throw around them certain checks and restraints,—will keep before them the course that I have marked out: and thus they shall be blessed, "That the Lord might bring upon Abraham that which he hath spoken of him." And there is no other way in which to build up a pure and healthy family life.

The same thing is also true when we come to the state. Here this idea of limitation, of law, of restriction is still more strongly emphasized. It is involved in the very conception of government. There are certain rights—natural, civil, political, rights of person, of property, etc. These rights are carefully defined. They are embodied in the laws of the land. The state says to you and me, to all of its subjects: You may do this; you may not do that. Thus far shalt thou go and no farther. It runs a boundary line around the rights of every individual, and it says to every other individual, you must respect those rights; you must walk within the limits prescribed. If you venture beyond, you do so at your peril.

Throw out this idea of limitation, of restriction, and the result would be anarchy, the reign of brute force and violence. It would become a mere matter of might. Throw out this idea of limitation, of restriction and there would be no security, and consequently there would be no prosperity, no growth, no development. Everything would be paralyzed. We have a practical illustration of this great principle in the history of the Jews. When God would make something of them, he sent them down into Egypt, and for hundreds of years subjected them to the most rigid discipline. And then when he wanted to make a great nation of them, he led them out of Egypt, across the Red Sea, into the wilderness, and said to them what? Now you are free, do as you please? No! He led them to the base of Sinai, and from its summit, amid awful thunderings and lightnings, said to them: "I am the Lord thy God which brought thee out of the land of Egypt and out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above, or the earth beneath, or the waters under the earth. Thou shalt not take the name of the Lord thy God in vain. Remember the Sabbath day to keep it holy. Honor thy father and thy mother. Thou shalt not

kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet." Then followed the ceremonial laws; and after that the civil code. He hedged them about with law. He put them under authority, under discipline. And thus they were fitted for the proud position which they afterwards occupied in the time of David and Solomon.

What if God had adopted a different course? If he had simply led them out of Egypt and left them to do as they please? They would have soon sunk into a state of barbarism, and we would never have heard of them. The galaxy of illustrious names that adorn the pages of their history,—apostles, prophets, martyrs, lawgivers, poets, philosophers, historians, warriors would never have been heard of.

Turn where we will the lesson is the same. The way from barbarism, to civilization, from chaos, to order and beauty, from the reign of might, to that of right, from the lower to the higher, is through discipline, through the workings of this great principle of limitation, of restriction.

The highest form of individual character is that in which the moral limitations under which we have been created,—the moral limitations that have been imposed upon us by the Creator, are most fully recognized and conformed to. The highest form of family life is that in which the great principles of morality and religion are most fully recognized and obeyed.

The highest form of civil and political life is that in which the rights of each individual are most fully recognized and protected. So that, as we rise in the scale the idea of limitation, of restriction, instead of diminishing, increases; instead of throwing down barriers we are constantly setting them up. It is only the brute, the wild bestial savage, the man standing at the bottom of the scale, on the plane of mere animalism, who rushes on under the impulse of lust and passion, without regard to others, without recognizing the fact that there are things which he ought not to do, limits beyond which he ought not to go. The man, standing on a higher plane, whose conscience is developed, who has the fear of God in his heart, is held in check by these things; they rise up and shut him in, as it were, saying, Thus far, and no farther. He feels that beyond a certain point he dares not go. And the higher we get in moral development, in the spiritual life, the more do we feel these checks; the more are we made aware of the

fact that we must come under law, that we cannot do as we please. Liberty, in any other sense, is only another name for license.

Here then is a note of warning for our young people who imagine that there is something manly, something womanly in being able to do as they please, who are anxious to get away from the restraints of home, or from other restraining influences, and who imagine that in so doing their happiness will be enhanced. This was the mistake which the young man in the parable made. He played the fool; and reaped the fool's reward, in the degradation, misery, loss of character and reputation which followed.

The great lesson which our young people need to learn is, that their highest welfare and happiness depend upon obedience to law, upon the recognition of this great principle of limitation, of restriction. "It is good that we bear the yoke while we are young," is the inspired declaration; and the wisdom of it all experience confirms. It is good that we bear the yoke; that we bring ourselves under restraint; that we hedge ourselves about; that we force ourselves in the days of our youth, when temptations are strongest, to conform to those great principles of morality and religion which are the bed-rock upon which all true greatness of character, rests, whether in the individual, the family, or the state.

Away, then, with this pestilential idea of liberty! Its trend is downward,—away from the things that are true, and just, and pure, and lovely, and of good report. Its end is death,—physical, intellectual, moral, spiritual. God forbid that any of us should be guilty of such folly; that any of us should shut our eyes against the light; should fail to heed the great lesson which has been so clearly set before us, and so forcibly illustrated in the case of this young man. By all that is highest and best, by all that is sweetest and noblest, are we called upon to yield ourselves in hearty obedience to what is right, to what is pure, and good, and ennobling—to God our Maker, the fountain head of all authority, the source of all light and purity.

From out the centuries is still heard the voice of the great Father-Spirit, saying,

Hearken unto me, O ye children,
For blessed are they that keep
 my ways.
Hear instruction, and be wise,

And refuse it not.
 Blessed is the man that heareth
 Me,
 Watching daily at my gates,
 Waiting at the posts of my doors.
 For who so findeth me findeth
 life,
 And shall obtain favor of Jehovah.
 But he that sinneth against me
 wrongeth his own soul:
 All that hate me loveth death.

—Prov. 8:32-36.

How solemn,—how impressive are these words! May we lay them up in our hearts. May we heed the voice of Wisdom that speaks to us out of the inspired Word; and of the sad, sad experiences of the world.

5

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living.—LUKE 15:13.

Two sabbaths ago I spoke of the influences in the midst of which this young man was reared and of the motive which finally led him to leave his home. In the words which we are to consider this morning we have a record of his departure and, through them, we get a glimpse into his life in the midst of his new surroundings. He has now reached his destination. He is now far away from home in a strange land among strangers. He has now the desire of his heart. He is at last free. He is no longer hampered by the restraints of home. He is now at liberty to do as he pleases—to come when he will and to go when he will, with no one to object or find fault with him.¹

How will he be affected by his new environment? How will he use this larger liberty? Will it yield him all that he expects it will? Will it prove a blessing or a curse? Such are some of the questions that naturally suggest themselves to our minds. And they are important questions—questions which every young man, especially, should carefully consider.

¹ Delivered February 19, 1899, and February 25, 1923.

And it is with a view of helping all young men to an intelligent consideration of such questions that we are to attempt to follow this particular young man in his wanderings. The old homestead, with all its precious memories and associations, he has now turned his back upon. We can't help feeling deeply interested in him not only for his own sake, but also for the sake of the loved ones at home, and for the sake of all young men the world over. Some such questions as these must have been frequently put to the father by the friends and neighbors whom he met from time to time. When have you heard from John? assuming that that was his name. Where is he? What is he doing? How is he getting along?

Whether his father knew his exact whereabouts is not certain. All we are told in the parable is that he gathered all together and took his journey into a far country. Whether this refers to some particular locality that was well known to the father is not clear. It may be that, while naming some particular place, he may have turned his steps elsewhere for the very purpose of eluding his parents. And this may account for the indefinite expression, "into a far country," in describing his destination.

Whether his father ever heard from, ever had so much as a line from him during his absence, is not clear. All we know is that sometimes that is the case. Children go away from home and never think of writing back. And that is usually the case where they are not living right, where they are conducting themselves in a way that they know their parents would not approve of. I have in mind now a young man who left home some years ago—left a tender, loving, affectionate mother, who for ten years before she passed away never received even a postal card from him to know whether he was well or whether there was anything that he could do for her comfort or happiness in her declining years. She died without the sight of him, or even the comforting assurance that she was even thought of by him. This might have been the case in the present instance; from this boy personally there may have come no tidings during his absence. The father was not ignorant, however, of the kind of life that he was living. There were no steamboats or steam cars in those days—no electric telegraph and telephone, no wireless, no splendid postal system such as we have today by which the whole world is bound together and put into almost instant communication. It took news a very much longer time to travel than it does now. In the course of time, however,

the sad tidings found their way to the old homestead, filling the father and mother, we may be sure, with inexpressible sorrow. It is Solomon who says: "A foolish son is a grief to his father and bitterness to her that bare him."—Prov. 17:25.

The story which this parable unfolds is a very sad one; and yet it ought not to surprise us, in view of what was said in the sermon on last sabbath morning. It is just what was to have been expected; it is but the legitimate effect, but the natural outcome of this perverted idea of liberty, this do-as-you-please spirit, that took hold of that young man, and that is taking hold of so many of our young people today. Its trend is always downward—away from the things that are true, and just, and pure, and lovely, and of good report; is always in the direction of the things that mean death—physical, intellectual, moral, spiritual. And so it turned out in the case of this young man. We knew it would turn out just as it did. From a knowledge of the spirit that was taking him away from home, the result or outcome was clearly to be seen even before he started. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." We reap in kind as we sow. If we sow wheat, we shall reap wheat; if we sow tares, we shall reap tares. If the seed is bad, the return or harvest will be bad. In the nature of the case it must be so; it cannot be otherwise. This we see to be true on purely a priori principles, independent of experience: but since example speaks louder than words, since we are more powerfully affected by things in the concrete than in the abstract, with a view of enforcing still farther the important lesson brought to our attention on last sabbath, of pointing out still more clearly the dangerous and degrading tendency of this disposition to throw off all restraints, it is my purpose this morning to take up the case of this young man and point out, step by step, the effect which it had upon him.

These effects, as set forth in the parable, are five in number. Away from home, in the midst of his new surroundings, as we observe him, certain things stand out very clearly: I. It is evident that he has fallen into bad company. Away from home, in a strange place, with perfect liberty to do as he pleases, with no one to interfere with him, no one to interpose any checks or restraints, he gravitates downward, towards the worst elements in the community; he gives free play to all his baser passions. Instead of seeking the society of the upright, the virtuous, such as he was

accustomed to associate with at home, he allies himself with the dissolute, with winebibbers and gluttons, with libertines and harlots. He abandons himself to a licentious and riotous life. This is clear from what is said in the fifteenth verse, and from the language of the elder brother: "As soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf." Away from the salutary influences of home; from the restraining effects of living in a community where he was well known, he gives full play to his baser passions, rushes on from one sinful pleasure to another, not caring very much, or flattering himself with the thought that no one knew him, and that the old folks at home would never hear of his profligate life. The first use that he makes of his liberty is to plunge into every species of debauchery; the first use that he makes of his liberty is to trample upon all of the most sacred traditions of his home, and to outrage every principle of decency. It makes no difference whether he intended to live just such a life when he left home or not; it is the fact to which I am here directing attention. Whatever his intentions may have been, whether good or bad, the fact is, he is found down in the slums, mingling freely with the most disreputable elements in the community where he is.

I remember reading once a story about a young man who ran away from a refined and cultivated home in Mississippi, and who left a letter addressed to his parents, telling them that he wanted to enjoy a free life and depend on himself; that when he was tired he would come home, and that they must not fret about him. He wanted a free life, and he found it, poor fellow, to his heart's content! He wandered from place to place, from one city to another—all the time sinking lower and lower in vice. "I got so low," to borrow his own language, "with drinking and gambling and low associates that I didn't even like to think of home." Things went on from bad to worse, until at last the end came. In the city of Boston he got into a drunken brawl in one of the low dives of the place and was so badly beaten about the head that he finally died from the effect. Before he died he was prevailed upon to tell his name and the whereabouts of his parents in order that the sad tidings of his death might be sent to them. His dying request was: "Don't tell them all; don't let them know how low I have sunk."

Yes, that is the word that expresses it, **LOW**. He went away from home that he might enjoy a free life, that he might do as he

pleased; and his own testimony is that in the enjoyment of that freedom which he sought he sank so low that he was ashamed even to think of home; that his tastes became so depraved, his mind so filled with dirty, filthy thoughts, his imagination so polluted with the scenes of vice in the horrible haunts of wickedness through which he had passed that he found it impossible to shut them out of his thoughts, even in his dying moments, when he desired most earnestly to think of other things.

And what was true of this young man, and true of the prodigal son in the parable, has been true of thousands of others. Liberty has meant to them license; has brought to them not happiness, but misery; has been to them not the way of life, but of death. When all checks and restraints are removed, the tendency is downward. It has always been so, is so now, and will always be so. Away from the salutary influences of home, from the inspection or observation of those whose good opinion they care for; from under the eyes of friends, relatives, neighbors, how easy it is for them to go astray; how readily they cut themselves loose from their old moorings and go in for what they call a good time. We all know that it is very much easier for young people to go astray away from home than at home. And the reason is because of this very sense of freedom, this feeling of irresponsibility, this consciousness that they are not known and therefore there will be no one to call them to account. And so away they go into all kinds of excesses. I have not the slightest doubt in my own mind, for I have lived here for more than forty years, and have kept my eyes open, that there are lots of young men in this city who have come here from their home cities who are not now what they were when they came here; morally and religiously they have lost, they have sunk to lower levels. The life which they are living here they would be ashamed to live in their home cities under the eyes of their friends and parents.

This going away from home is always a serious matter—serious not only for the young men who go, but also for the homes out of which they go. It is always more or less fraught with peril. Parents never can tell what the effect will be—in what condition they will come back to them. All they know is, that in proportion as they get away from home and home influences, the dangers multiply, the probabilities of their going astray, increase. It is when they are away from home, therefore, that they need especially your

prayers, your constant prayers. That is about all that you can do for them; but that is a great deal if it is properly done. "The effectual fervent prayer of the righteous availeth much," we are told, and which should greatly encourage the hearts of parents whose children are away from under their immediate supervision and direction. You cannot speak directly to them, but you can speak to God in their behalf. You may not be able to reach them, but they are always accessible to God, to the gracious influence of the Holy Spirit.

Some years ago I remember a conversation which I had with a mother whose two boys were away from home. She said: "I never cease to pray for them. They are always on my mind." She had just received a letter from one of them that brought tears to her eyes, tears of joy, for it spoke of his faith in Jesus Christ and of his determination to keep on in the straight and narrow way. The prayers of that mother followed that boy and, though away from home, under the gracious influence of the Spirit of God, he was led to give his heart to the Lord Jesus Christ. What was it that kept those boys, that kept them from the downward road, in which so many are walking today? I believe that the earnest and persistent prayers of that Godly mother had much to do with it.

"More things are wrought by prayer,
Than this world dreams of,"

as Tennyson has expressed it. Yes, there is power in prayer. Don't fail to use that power, fathers and mothers—you who are here this morning and who may have boys away from home. They need your prayers. And you can help them by praying for them. When you write to them, let them know that you are praying for them. It will have a restraining influence over them to know that, morning and evening, day in and day out, you are holding them up before a throne of grace. It will have its effect. They will not be able wholly to shake it off.

Some years ago Rev. Wilbur F. Crafts published a little volume, *The Temperance Century*. I remember reading it with a great deal of interest, and one thing in it particularly impressed me, and which I have never forgotten. It is a story which forcibly illustrates the very thing I am here endeavoring to emphasize—the thought that through prayer the home may still exert its influence upon the boy, though he may be far away. Here is the story:

More than thirty years ago, one lovely sabbath morning, eight young men, students of a law school, were walking along the banks of a little stream that flows into the Potomac River, not far from the city of Washington. They were going to a grove in a retired place to spend the hours of the holy day in playing cards. Each of them had a flask of wine in his pocket. They were sons of praying mothers. As they were walking along amusing each other with idle jest, the bell of a church in a little village about two miles off began to ring. It sounded to the ears of those thoughtless young men as though it were only on the other side of the little stream along which they were walking. Presently one of their number, whose name was George, stopped and said to the friend nearest to him that he would go no farther, but would return to the village and go to church. His friend called out to their companions, who were a little ahead: Boys, boys, come back here! George is getting religion. We must help him. Come on and let's baptize him by immersion in the water. In a moment they formed a circle around him. They told him that the only way in which he could save himself from having a cold bath was by going with them.

In a calm, quiet but earnest way, he said, I know very well you have power enough to put me in the water and hold me there until I am drowned, and if you choose you can do so, and I will make no resistance; but listen to what I have to say, and then do as you think best. You all know that I am two hundred miles away from home, but you do not know that my mother is a helpless, bed-ridden invalid. I never remember seeing her out of bed. I am her youngest child. My father could not afford to pay for my schooling, but our teacher is a warm friend of my father and offered to take me without any charge. He was very anxious for me to come, but mother would not consent. The struggle almost cost her what little life was left to her. At length, after many prayers on the subject, she yielded, and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject until the morning I was to leave. After I had finished my breakfast she sent for me and asked if all was ready. I told her all was ready, and I was waiting for the stage. At her request I kneeled beside her bed. With her loving hands upon my head she prayed for her youngest child. Many and many a night since I have dreamed that whole scene over. It is the happiest recollection of my life. I believe till the day of my death I shall be able to remember every word of that prayer. Then she spoke to me thus: "My precious boy, you do not know—you can never know the agony of a mother's heart in parting for the last time from her youngest child. When you leave home you will look for the last time, this side of the grave, on the face of her who loves you as no other mortal does or can. Your father cannot afford the expense of your making us visits during the two years that your studies will occupy.

I cannot possibly live as long as that. The sands in the hour-glass of my life have nearly run out. In the far-off strange place to which you are going there will be no loving mother to give you counsel in time of trouble. Seek counsel and help from God. Every sabbath morning from ten to eleven o'clock I will spend the hour in prayer for you. Wherever you may be during this sacred hour, when you hear the church bells ringing, let your thoughts come back to this chamber where your dying mother will be agonizing in prayer for you. But I hear the stage coming. Kiss me. Farewell."

Boys, I never expect to see my mother again on earth. But by the help of God I mean to meet her in heaven.

As George stopped speaking the tears were streaming down his cheeks. He looked at his companions. Their eyes were also filled with tears.

In a moment the ring was opened which they had formed about him. He passed out and went to church. They all followed him. On their way each of them quietly threw away his flask and cards. Never again did any of these young men play cards on the sabbath. From that day they all became changed men. Six of them died Christians and are now in heaven. George is an able Christian lawyer in Iowa, and his friend, the eighth of the party who wrote this account, has been for many years an active member of the church.

There may be some young men here this morning who have left just such homes as were left by these eight young men. If so, may the memory of those homes, of the earnest prayers that are going up in them daily for you, from father and mother, whom you may never see again in this life, touch your hearts also and lead you to turn away from the paths of sin and to set your faces heavenward. How much there is in this story not only for the young men here away from home, but also for you fathers and mothers whose boys may be away from you in some other city, look at it for a moment. See these eight young men coming out of Christian homes, with praying fathers and mothers, and yet in a strange city, going out to spend God's holy day in card playing and wine drinking, and learn something of the dangers, of the perils that beset them away from you, however good may have been the home influences.

Look also upon the other picture and be glad of heart, take courage, hope on, hope ever. These young men are going out to desecrate God's day by drinking and card playing, when suddenly they are arrested; their steps are stayed; another spirit comes over

them, takes possession of them! Whence this spirit? What was it that arrested them? What was it that led them to throw away their cards and wine flasks and to turn their steps toward the house of God? What was it that saved them from the hell into which so many are rushing today—the hell of the card table and other forms of gambling, the poolrooms and the brothels? What was it? It was prayer. It was the prayer of that invalid mother. It was the knowledge of the fact that at that very hour she was agonizing in prayer for her boy George, two hundred miles away, that touched his heart, that brought him to his senses, and that wrung from him the noble resolve: “Boys, I never expect to see my mother again on earth. But, by the help of God, I mean to meet her in heaven.” And it was through George that the rest of them were reached and that all were saved. Don’t forget, I say, therefore, fathers and mothers, to pray for your boys who are away from home; and don’t forget to let them know that you are praying for them. And don’t, don’t forget another thing—a thing which I wish to lay especially upon your hearts—don’t forget the young men in your midst who are strangers in this great city, away from their homes. You must think of them; you must take an interest in them; you must open your homes to them; you must give them a warm welcome when they come; you must throw around them all the good influences you can. You must do what you can to hold them up, to keep them from falling into sin, into bad company. Do it for their own sake; do it for the sake of the loved ones they have left behind—the fathers and mothers who, in their absence, are thinking of them as you are thinking of your boys, and who feel the same interest in them, and the same desire to have them live upright, virtuous lives, as you, in thinking of your boy, who is far away.

As fathers and mothers, as heads of families, there are great and solemn obligations resting upon you just here which, I am afraid, you may not sufficiently appreciate. There are great opportunities here for service, and service of a very practical nature, and which, I am sure, would result in great good, but which we are not availing ourselves of. These young men, coming to our city from other cities, have a special claim upon those who are fathers and mothers. Those who represent the home idea in this community, who stand for the home, are the ones who ought to feel in them an interest, and who ought to make it a point to give some

attention to them, to look out for them. In other words, there ought to be such an understanding between all the homes of our land, such a bond of sympathy existing between them, such a development, if I may so express it, of parental interest everywhere that when a boy leaves his home and comes to a strange city there will be some home there ready to receive him, some father or mother who will be looking out for him, who will find him and make him welcome. I believe if there was a little more of that kind of interest manifested on the part of those who are themselves parents there wouldn't be so many wrecks; so many of our young men while away from home would not find their way into the gambling dens, brothels and other low resorts. These young men are sure to seek recreation of some kind, to enjoy themselves in some way. Make your homes attractive; invite them in where they can spend an evening in innocent amusements, or in some way that is improving as well as entertaining. They will thank you for it, and will be glad to respond to such invitations. In this way you will set up a counter attraction and will be able to offset or overcome some of the influences which are today dragging so many down to ruin.

In every city there ought to be some means of reaching every strange young man who comes into it, and reaching him just as speedily as possible. In every city there ought to be some means of bringing every young man who comes into it, as speedily as possible, under Christian influences, in contact with what is best in its life. There is no lack of agencies by which he is brought in contact with that which is un-Christian, with the forces which tend to demoralize. There is not only the inward impulse, in many cases, but there are external influences, agencies of one kind or another, which tend to drag him down. To counteract these influences, to get hold of these young men before the forces of evil get hold of them, is one object that should be kept steadily in view.

This work, in a measure, is done by the Y. M. C. A. These associations are multiplying every year. They are to be found in all parts of the country, especially in our cities, in the larger centers of population. And they have done a great deal of good. Thousands of young men away from home have had reason to thank God for their existence.

In addition to what these associations are doing, every church ought, as a church, through some of its agencies, have a part in this

work of safeguarding these strange young men who come into the city. It would be well for the men's clubs in all of our churches to make this a part of their work. The point which I am pressing here particularly, however, is to lay this matter upon the hearts and consciences of the parents in every community. What if the parents in that far-off country to which the prodigal went had recognized their obligation here, how different it might have been with him. And how different it will be with many a young man who comes to this city if you who are parents will do what you can to surround him with the proper influences. If, in coming here, he goes astray, goes down to ruin through any indifference or lack of interest on your part, God will hold you responsible for it.

Resuming now the thread of the narrative, once more before we close let us look at this young man who went away from his home where he was tenderly reared; from the healthful and bracing influences of good pure associations, that he might have a free and easy time. Through the words of the text that we have been considering we are permitted to look in upon him in his new surroundings—in the enjoyment of the freedom for which he longed.

Only a little while before we saw him saying farewell to his father and mother, giving each a hug and a kiss; only a little while before we saw him going out of a respectable, well-to-do home with the marks of respectability and of plenty upon him. Now, in the glimpse we get of him we see him wasting his substance in riotous living—we find him among wine-bibbers and harlots, down in the very slums, wallowing in the mire of moral filth and corruption. It is an awfully sad picture, isn't it? Sad to look upon and sad to think of! How it makes the heart bleed! How it makes us tremble for the safety of our young men in the presence of the awful forces of corruption that are operating everywhere!

In thinking of this young man I can't help thinking also of the young men in our own city who are here from other cities—who awhile ago came here from pure homes, with the marks of respectability upon them. I can't help asking myself the question: How have they been affected by their stay in this city? Have they been injured in any way by it? Are they the same in character as they were when they came here? If the curtain which veils their lives were lifted, as it is lifted in the case of the young man in the parable, and their parents were permitted to look in upon them as

we are looking in upon him, would it bring joy or sorrow to their hearts? Would it be to their credit or discredit? Would they be willing to have their parents and the people at home that they respect know just what kind of life they are living in this strange city? Would they be willing to have them know all the places that they visit, all the people with whom they associate and just how and for what they are spending their money? These are searching questions, but they are questions which every young man in this city away from home should face and give an honest answer to. If they can go back home and look their parents in the face and not be ashamed to have them know the truth, and the whole truth, about themselves here, they are to be congratulated; they cannot be too highly commended. But if not, if the record they are making is such as to make them wish to conceal it, to cover it up, then their imperative duty is to cease at once to live such a life, to turn about and face in the direction of the things that are pure and lovely and of good report. They owe it to themselves, and they owe it to their parents.

There may be some such young man or young men in this audience this morning. If so, I am speaking to you as I would wish to be spoken to under similar circumstances. Don't forget the homes out of which you have come. Don't forget the fathers and mothers that you have left behind. Don't forget that they are thinking of you and are praying for you. Don't forget the love they bear you. They have loved you all your lives. When you were infants, they took you up in their arms and nestled you to their bosoms; and when you left home, it was with their benediction resting upon you. Don't forget, I say, that their hopes are centered in you, and that their earnest prayer and deep, heartfelt desire are that you might be good men, pure, upright, virtuous, God-fearing men; and resolve here and now that you will not disappoint their expectations; that, if you never meet them again in this world, by the help of God you will meet them in heaven. That was George's resolve. Make it yours.

The subject will be continued on next sabbath. This parable is one of the richest of all the parables uttered by our Lord, and is well worth our most careful and prayerful attention, that no part of its priceless treasures of knowledge and wisdom may be lost. The interest, I think, you will find deepens as we go on.

6

And not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance in riotous living.—LUKE 15:13.

On last Sabbath attention was directed to the fact that this young man, away from home, among strangers, where he was free to do as he pleased, fell into bad company, took as his companions wine-bibbers, libertines, and harlots. This is the first sad picture that meets us as we look in upon him in the midst of his new surroundings. He is no longer, in point of character, what he was when he left home. A great change has come over him. He is no longer the pure, innocent, self-respecting young man that he was.¹

This is not all that we discovered, however, as we pursue the examination, as we follow his steps. We find him also wasting his substance. The record is: "He took his journey into a far country and there wasted his substance." Before leaving home he said to his father: "Give me the portion of goods that falleth to me." This has reference to the portion of the estate that would come to him at the death of his father. How much this amounted to, we do not know. In the division of the estate among the Jews, the eldest son was entitled to a double portion. If there were only two sons, as seems to be the case in the parable, the youngest would therefore have been entitled to one third of the whole. And, in the present instance, since the father was a well to do farmer, a man in comfortable circumstances, the portion which this young man received, on leaving must have been considerable. And in the picture upon which we are permitted to look in the portion of the parable we are considering, we see what use he is making of this money which he received from his father. Instead of using it properly, instead of taking care of it, depositing it in some bank or investing it in some honorable business enterprise, he throws it away in the most reckless manner. It came easy, and so he allows it as easily to slip out of his hands.

The fact here, to which I am calling attention, in the career of this young man, is one of very great importance and is worthy of serious consideration. It has in it an important lesson, which it is well for us all to lay to heart. It centres attention upon the

¹ Delivered March 4, 1923.

material side of life, that part which has to do with dollars and cents. A wise economy, the proper appreciation of material possessions, the ability to use intelligently, judiciously, what we have, is an important element of character. All waste is in the nature of evil, and should be avoided. The direction which Jesus gave to the apostles, after the feeding of the five thousand was, "Gather up the fragments that nothing be lost." And no one can ignore or disregard the principle involved in this statement with impunity. In this element of a wise economy, this young man was sadly deficient. He was a spendthrift. He had no proper appreciation of the value of material possessions. And, unfortunately, this is true of a great many of our young men: they live mostly for the present, with little or no thought for the future. The idea of economizing, of saving a part of their earnings, rarely or ever occurs to them: and even where it does, is scarcely ever heeded. It may be well, therefore, in considering this part of the parable, to pause long enough to say a serious word of warning on this subject.

A wasteful, extravagant, improvident spirit is always to be deplored, not only because it is in itself bad, but it is almost always associated with other undesirable qualities, and, because it is an insuperable obstacle to material well-being. It is to be deplored: (1) Because of its nature. It is not a good, but a bad quality. There are some qualities that all recognize as good,—such as, benevolence, justice, truthfulness, purity, order, temperance, fortitude, promptness or punctuality, perseverance, diligence, patience, forbearance, gentleness, unselfishness; and there are others that all regard as evil,—such as, envy, jealousy, revenge, deceit, lasciviousness. It is among these latter qualities that we class the disposition to be wasteful, to be extravagant. It is not a quality that meets our approval, that commends itself to our better judgement. It is regarded by no one as a virtue. Even the extravagant themselves make no such claim for it. In all works on ethics, ancient and modern, we are warned against it; it is held up to reprobation. In a word, it is condemned by the universal common sense of the race. Parents, often refer with pride to their children: John is a fine musician, a successful lawyer, an eminent physician; or, James graduated at the head of his class, took the prize in mathematics, in Greek, in science, in philosophy; but no parent ever refers with pride to extravagance or wasteful-

ness in a son. It is always with regret, always with pain, with sorrow. Such is the estimation in which this quality has been held and will always be. It never can be classed among the virtues.

(2) A wasteful, extravagant spirit is to be deplored because it is always more or less, associated with other bad qualities. In the case of the prodigal, as set forth in the parable, it was associated with dissipation, and dissipation of the worst kind. He wasted his substance, we are told, in riotous living. And the same is true of thousands of our young men today. Much of what they earn goes into some form of dissipation. Pick me out the young men in any community, who are wasteful, extravagant, who, though they are getting good salaries, are always hard pressed, and I will venture the assertion, that in nine cases out of ten, you will find that they are not living right; that they are spending their money in ways that they would be ashamed to have their fathers and mothers know, or anyone whose good opinion they value. And, just here, let me say: There is no better index of a young man's character, than the manner in which he spends his money. If I could trace every dollar that went out of his pocket, I would be able to read the inmost secrets of his heart. I would be able, not only to tell you the character of his thoughts, but the kind of company he keeps, where he goes, where he spends his evenings,—all about his life. How many young men in this city, or in any of our cities, would be willing to make an honest, straightforward, unvarnished statement of how and for what every cent of their money is spent? How many young men in this city or in any of our cities, if they were confronted with a true statement of the manner in which they spend their money, would be able to look you in the face without embarrassment. There is reason to believe the record would show, in many cases, the same condition of things that we find in the case of this young man in the parable,—it would show that they were wasting their substance in riotous living, or in some other disreputable way. And, in that fact, is to be found one reason why they are saving nothing, why their salaries are mortgaged, often, before payday comes.

This wasteful, extravagant spirit is associated also with vanity, with an excessive love of dress, of display. Thousands of dollars are literally thrown away in this way, foolishly wasted, every year. The demands of society are also responsible for the waste

of thousands of dollars. The feeling is we must not fall behind others in the social circle in which we are moving; we must keep up appearances; we must vie with others. The result is, a large part of our earnings is consumed in this way, and not infrequently, debts are contracted without the means of meeting them, and so we suffer in reputation, we sacrifice our good name in the foolish effort to keep up appearances. Some one has well said:

“We keep up appearances, too often at the expense of honesty, and, though we may not be rich, yet we must seem to be so. We must be respectable, though only in the meanest sense,—in mere vulgar, outward show. We have not the courage to go patiently onward in the condition of life in which it has pleased God to call us: but we must needs live in some fashionable state to which we ridiculously please to call ourselves, and all to gratify the vanity of that unsubstantial genteel world of which we form a part. There is a constant struggle and pressure for front seats in the social atmosphere, in the midst of which all noble self-denying resolve is trodden down, and many fine natures are inevitably crushed to death.”

In an address before the British Parliament, a Mr. Hume, called attention to the same evil tendencies in that country. He said,

“The tone of living in England is altogether too high. Middle class people are too apt to live up to their incomes, if not beyond them affecting a degree of style which is most unhealthy in its effect upon society at large. There is an ambition to bring up boys as gentlemen, or rather as genteel men; though the result frequently is only to make them gents. They acquire a taste for dress, style, luxuries, and amusements, which can never form any solid foundation for manly or gentlemanly character; and the result is, we have a vast number of ginger-bread young gentry thrown upon the world, who remind one of the abandoned hulls sometimes picked up at sea, with only a monkey on board.”

To spend our earnings in deference to any such sentiment, merely to keep up appearances, merely to ape somebody else, is, to say the least, extremely silly.

(3) A wasteful, extravagant, improvident spirit is also to be deplored because it stands as an almost insuperable obstacle in the way of our material well-being. We cannot hope to make much headway as long as we are possessed by such a spirit. Every young man ought to be ambitious to secure for himself and those

who may be dependent upon him, a competency, to put himself as soon as possible, in a condition of comparative ease. And this he will be able to do only as he learns to economize, to be saving. Mr. Spurgeon, the great London preacher, in the course of some remarks once said: "Economy is half the battle of life." And Richard Cobden, the English statesman, had the same thought in mind when he said to the workmen of England:

"The world has always been divided into two classes,—those who have saved and those who have spent,—the thrifty and the extravagant. The building of all the houses, the mills, the bridges, and the ships, and the accomplishment of all other great works which have rendered man civilized and happy, have been done by the savers, the thrifty: and those who have wasted their resources have always been their slaves."

Such being the case, there is little or no hope for anyone, save as he joins the ranks of the savers. This is a lesson which our young men, especially, would do well to lay to heart. The sooner this lesson is learned, the sooner they come to see the folly, the unwisdom of forming extravagant tastes and habits, the better it will be, the brighter will be the outlook for them.

It is wonderful what a wise economy will do for a man, what a change it will make in his condition in a very few years. The *Atlanta Constitution* some years ago published an article about four of its news boys, which strikingly illustrates the point I am seeking to emphasize here. It went on to say:

These four boys started a few years ago selling newspapers. They made ten cents a piece the first day they went to work, and for two winters thereafter they went barefooted through the snow and sleet in the freezing dawn on their morning rounds. From the very first they saved a certain percentage of their earnings which they wisely invested in Atlanta real estate. The oldest of them is now eighteen years of age, and the youngest twelve. They have supported an invalid father and mother all the time, and now have property worth considerably over five thousand dollars,—houses from which the rent is twenty dollars a month, and two hundred dollars worth of stock in a building and loan association. They have educated themselves the meanwhile, remaining out of school one year in order that they might work the harder and build a home for their parents. These little fellows have been carriers, newsboys, errand boys, and apprentices about the *Constitution* office, and one of them is now assistant mailing clerk. The savings from their sales, exclusive of their rents, have been twenty dollars

a week for this year. Next year they can do better, and by the time the oldest of them is of age they ought to have a comfortable little fortune.

Isn't that fine? Yes, it is fine. And it shows what can be done where thrift and economy go hand in hand. These four boys began early in their lives to save a part of their earnings; and you see the result, the change which it made in their condition.

Some time ago I was reading a paper, and my attention was arrested by the following title at the head of one of the articles, "YOUNG MAN, THIS IS FOR YOU." I was curious to know what the writer had to say, as I was myself thinking about our young men, and so I read it over. And this is what he said:

Save a part of your weekly earnings, even if it be no more than a quarter of a dollar, and put your savings monthly in a savings bank. Buy nothing till you can pay for it, and buy nothing that you do not need. A young man who has grit enough to follow these rules will have taken the first step upward to success in business. He may be compelled to wear a coat a year longer, even if it be out of fashion; he may have to live in a smaller house than some of his young acquaintances; his wife may not sparkle with diamonds, nor be resplendent in silk and satin, just yet; his children may not be dressed as dolls or popinjays; his table may be plain and wholesome, and the whiz of the beer or champagne may never be heard in his dwelling; he may have to get along without the earliest fruits and vegetables; he may have to abjure the club room, the theatre and the gambling hell; and to reverence the Sabbath day and read and follow the precepts of the Bible instead, but he will be the better off in every way for this self-discipline. Yes, he may do all these without detriment to his manhood, or health, or character. True, empty-headed folks may sneer at him and affect to pity him, but he will find that he has grown strong-hearted and brave enough to stand the laugh of the foolish. He has become an independent man. He never owes anybody, and so he is no man's slave. He has become master of himself, and, as a master of himself, will become a leader among men, and prosperity will crown his every enterprise.

There is much wisdom, large common sense, in these simple rules; and no young man, beginning life, can make them his own without becoming a stronger and better man, and without greatly increasing the probabilities of his material success.

I had a conversation some time ago with a gentleman, who at the time lived in this city. He was a man worth between seventy-five and a hundred thousand dollars. Before we parted, I found out

that when he first came here he had only one hundred dollars, and that, he had borrowed from his father. The first thing he did when he began earning money was to pay back the hundred dollars which he had borrowed. He then made a rule to save one-half of his earnings, and limit his expenses to the other half. This rule, he told me, he kept steadily to. He began by being saving, and he kept it up, with the result as I have just stated: he is now in comfortable circumstances, is free from care. And there is no other way in which a poor man who is resolved to keep his integrity, to be honest, can hope to make any headway towards improving his material condition. Where every dollar is consumed, where all that comes in goes out, it is impossible to make any headway. Beginning poor, we will be sure to end poor.

Here is a most important lesson for the young men who are strangers in our city, who are here in Government positions, receiving good salaries. If you are wise you will profit by the experiences of others. Young men have come to this city, just as you have, and for years received good salaries: and yet never saved a cent. They not only lived up to their earnings, but in many cases, beyond them, contracting debts which they were never able to pay.

Those of us who were here, when Mr. Cleveland was first inaugurated, will remember what a stir there was in this city. A great many persons lost their jobs, and not a few of them found themselves penniless. They had nothing to show after years of employment. Some of the young men frankly confessed to me that such was the case, and bemoaned their extravagance and wastefulness, and resolved that they would do better in the future: but with many of them, it was too late. The desire to save, the resolve that they would save, came when they had nothing to save,—when they were out of a job. The summer, for them, so far as Government jobs were concerned, had ended,—the harvest had passed. Others, who were fortunate enough to retain their places, said, that they had learned their lesson; that they were determined to do better in the future. And, some of them, let it be said to their credit, did do better. Others, however, kept on in their extravagant and wasteful ways,—who, if they had lost their places, would not have had money enough saved to pay a week's board, or their passage home. And there are still many in our city who are living the same kind of life, who are wasting their hard earn-

ings in ways that are not helpful to them; that do not tend to make them more self-respecting, and more worthy of respect from others.

The temptation to strange young men coming into a great city like this, is to fall in with just that kind of influence, is to do just as these young men have done, and are still doing,—to waste their earnings. The very atmosphere of the city is unfavorable to economy, and tends to breed extravagance. Everything is on an exaggerated scale. People too often live beyond their means; affect a style of living which they cannot afford; want to appear to be more than they really are, to be in better circumstances than they really are. They dress and furnish their homes, often, in a manner which their circumstances do not warrant. And yet, the feeling is: It must be done; a certain style of living must be kept up. In no city in the country, perhaps, is this feeling more strongly developed than here.

Coming into such an atmosphere, where the tendency is to live up to every cent we make, merely for show, unless, in the beginning the strange young men who have come to our city or who are coming into it, set themselves resolutely against this tendency to waste their earnings merely to keep up appearances, they will be almost sure to be overcome by it, to follow in the footsteps of those who went before, and in the end find themselves in the same penniless condition. There are many ways in this city in which the earnings of a young man may get away from him, unless he is careful, unless he is watchful.

“Only just a little, a very, very little, said the brook to the bank. And the bank was silent, and the brook wore its sides till the earth melted away and the sods floated down the stream. Just a little more, a very little more, said the brook again. And the waters passed against the roots of the willows that grew beyond the bank and laid them bare. Just a little, a little more, said the brook again. And the widening stream advanced with fresh force till, one by one, the willows fell, and were borne away in the torrent. ‘Alas!’ cried the meadow as the waters closed in on it, ‘If I had not neglected the first attack on my bank, my fence would never have been destroyed; but now my protection is gone, and I am rightly served in being turned from being a fruitful field into a watery waste.’ ” And just so it will be with the earnings of the young men who come to this city. This thing will cry, only a

little; and that thing will cry, only a little; and something else will cry, only a little—the love of pleasure, the love of dress, the theatres, and innumerable other things will be constantly making demands, until every cent will be gone.

Another thing I want to say, in this connection: Every young man who comes to this city can live on less than his salary. It is not at all necessary that he should spend all that he earns. Half the battle will be won, if he accepts this as a working principle, if he makes up his mind that he can live on less, there will be no trouble in doing so. It is not necessary for a young man who comes to this city to dress to suit the tastes of the people about him, with whom he may be associated. Most people, I know, think that it is: and, even where they do not think so, haven't sufficient backbone, strength of character to act upon their convictions. They feel that they must do as others do. This is true of most of the young men who come here. The result is, one of the first things that you notice about them is an improvement in their dress. This is notoriously true of the women who come here in the employ of the Government, but it is also true of the men. They feel that, because they are in Washington, they must array themselves in fine clothing. It doesn't at all follow, however, that they should do anything of the kind. There is no good reason why a young man should expend any more money on dress here, than at his home. He ought not to be afraid or ashamed to dress plainly, even in Washington. He will find no impediment to his entrance into any circle of society here that is worth entering, or that will be likely to be of any value to him. There are people here, I am glad to say, who value character far more than they do mere bodily adornment, who will be glad to see you in their homes, however plainly you may be dressed: and, as for the rest, you need give yourself no concern. A man can be plainly dressed, and yet be a gentleman; can be plainly dressed, and yet live a clean, pure life; and that is the thing that he should be most concerned about. There are some things that he cannot do without sacrificing his manhood and self-respect and the respect of those whose confidence is worth having: but dressing plainly, inexpensively, is not one of them.

In summing up what I have been saying, and in bringing this part of the parable to a close, my word of counsel to the young men is this:

Be saving. Make up your mind that you will save something out of your earnings. Fix the percentage, and every month see to it that the amount fixed upon is set aside. Put it in the bank, or better still invest it in real estate through some reputable firm, or in some other way that will be both safe and profitable, and compel yourselves to live on the rest. If, in order to do this, you must give up fine dressing, theatres, operas, and things of that character, then give them up and give them up cheerfully, and not allow yourself to become unhappy because you are not getting such things. In this way you will not only be forming a most valuable habit, but will be laying the foundation for future material prosperity. General Benjamin F. Butler, who began life as a poor boy, receiving only 37 cents a day for caning chairs, but whose income, before he died, was two hundred thousand dollars a year, in response to a request from the Boston *Herald* for some practical hints to young men on the acquirement of wealth, said, among other things:

The rules that I would lay down for a young man are: Never do a mean thing for money. Be prudent and saving of your money. Be careful to have no interest account running against you, unless you have an equal or greater interest account running in your favor. Work diligently, and you are sure of a competency in your old age; and, as early as possible, if you can, find a saving, prudent girl who has been brought up by a mother who knows how to take care of a house, and make a wife of her. She will aid, and not hinder you.

What the General says here is worthy of your serious attention. The time to begin to save, is now. The time to learn the great lesson of economy, is now. The time to begin to lay the foundation of a competency, is now. Beware of emulating the extravagant, wasteful habit of the prodigal. His money was a curse to him, instead of a blessing. It fed his vanity, and led him into the worst forms of dissipation. And so, it has turned out in the case of some young men who have come to this city from other places. The money which they earned here became to them a curse instead of a blessing, a means of their degradation instead of their elevation.

It is for all the young men in this city, whether they belong here, or whether they have come here from other cities, to make up their minds to profit by the sad example of this prodigal son. It is for them to set themselves firmly against the many temptations

to wastefulness and dissipation to which they are exposed here. It is for them to resolve to save their money; to preserve their good name; to be economical; to live upright, virtuous lives. In a word, so to live that when their record in this city is made up, no one will be able to say of them what is said, in this parable, of the prodigal: "They wasted their substance with riotous living." Such a record every young man in this city may make; such a record, if he is true to his better self, he will make; such a record, he is called upon by every high and holy consideration to make. It is for every young man to see that not one cent of his money goes into any form of dissipation, or into anything which imperils character, which makes him less worthy of his own respect, or the respect of others.

In my next sermon I will follow still further the career of this young man in the far off country to which he went, when he left home. It is a record that is well worth our most serious study. We cannot follow it without finding in it, if we are sensible, a most powerful incentive to avoid following in his footsteps. The wayfaring man, though a fool, cannot come from the study of this parable without emerging a wiser, stronger, better man.

7

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his field to feed swine, and he would fain have filled his belly with the husks which the swine did eat; and no man gave unto him.—LUKE 15: 14-16.

In my last discourse I spoke of the wasteful, extravagant, improvident spirit of the prodigal; and, in connection with it, took the opportunity of urging upon the young men who are here from all parts of the country in the employment of the Government, and who are receiving good salaries, the importance of being economical, saving,—of setting themselves resolutely against the many temptations to waste their earnings to which they are exposed in this city.¹

In the words which we are to consider this morning, and which have just been read in our hearing, four other pictures are pre-

¹ Delivered March 18, 1923.

sented to us of this young man away from home, with no one to impose any checks or restraints upon him. In the first glimpse that we got of him, we saw him in bad company. In the second, we saw him wasting his substance. In the third, with which we begin this morning, we see him in want, in a state of great destitution. The record is: "And when he had spent all, he began to be in want." And, "He fain would have filled his belly with the husk which the swine did eat." We are not surprised at this; it is just what was to have been expected; it is the natural, the legitimate fruit or outcome of what had gone before. The record, "He wasted his substance," leads up naturally, inevitably to the sad picture of want, of destitution upon which we are now looking. The old adage is, "A woeful waste makes a woeful want." Waste of any kind, if persisted in, is sure to result, sooner or later, in poverty, in suffering. Such is the universal testimony of experience. And, it grows out of the principle that all wrong doing is followed by penalty. We cannot violate any law, physical, intellectual, moral, spiritual,—any law of economics without suffering. This young man had become dissipated,—and the effect of his dissipation was impaired health and a debased moral condition. He was wasteful and the effect of his wastefulness was poverty, the condition in which we find him at this time. A little while before he had an abundance of everything. Those of us who have seen copies of the great painting of the Prodigal Son, by Dubufe, will remember the scene that is presented in the central panel. It represents a large room, elegantly furnished, in the midst of which stands the prodigal, dressed in purple and fine linen, holding a glass or goblet aloft in one hand, and about him, grouped a number of beautiful women, elegantly attired. Everything is on the most magnificent scale. All that heart could wish, in the way of luxuries, seemed concentrated in that scene.

A little beyond this, in a separate panel, smaller in size, somber in aspect, with clouds and darkness round about it,—in sharp contrast to the light, the glitter, the magnificence, the luxuriousness, the joyfulness of the picture upon which we have just been looking in the central panel, is another. It represents a field, with a few sickly forms of vegetable life shooting up here and there, and in the midst a solitary figure seated on a rock, with bowed head, disheveled locks, in rags, a rod in his hand,—about him a few swine, and hovering above his head the birds of prey, waiting, as it were,

for the little bit of life that was in him to expire, that they might descend upon him and devour his carcass. The magnificent room, the costly furniture, the elegant attire, the sparkling wine,—all the evidences of abundance, have disappeared; and there he is—gaunt, lean, the very picture of despair! “And when he had spent all.” Yes, that time had now come in his career. All his substance was gone. Every dollar was spent. Not one penny was left.

“And when he had spent all, he began to be in want,” began to feel the need of even the necessaries of life. He saw his shoes wearing out, his hat growing shabby, his outer and inner garments in tatters, and no means of replacing them. He felt the pangs of hunger gnawing at his vitals,—felt the need of bread, even a crust, but with no means of getting it. Mark the form of the expression, “began to be in want.” It was the beginning of a new experience with him. For the first time in his life he began to realize what it was to be in want. He began to feel the need of the things that he had been accustomed to at home,—things that he had been accustomed to since he left home and had come into this new country of his adoption. And this want went on increasing. At first, he found himself without the luxuries—no longer able to dress in purple and fine linen; no longer able to drink the sparkling wine; no longer able to enter the places of fashionable resort. One thing after another fell away from him, and went on falling away, until he found it difficult to get hold of even the coarsest clothing to cover his body, and the plainest food to satisfy his hunger. “He fain would have filled his belly with the husks which the swine did eat.” It is difficult for us to realize that the gay, giddy, thoughtless young man that we saw a few moments ago, gorgeously attired, with every evidence of luxury about him,—is the poor, miserable, ragged, forlorn creature that we see sitting over there. And yet it is,—it is the same young man. No longer rich; no longer surrounded by all the comforts and luxuries of life, but stripped of everything,—a poor, penniless, forlorn beggar.

He had no idea, of course, when he began his career, when he left his father's house in search of liberty that he might be free to do as he pleased; no idea when he first reached this new country of his adoption, with his pocket full of money, and his brain all aglow with the idea of having a good, free, easy time, as he mingled

with his dissolute companions, as he was wasting his substance in riotous living, no idea that such would ever be his fate! No such picture as this ever rose before his imagination to harrow up his spirit, he never dreamed that he would ever be in want.

And so with the young men who come to this city from all parts of the country, who are in the employment of the Government getting good salaries, and who are wasting their earnings in the giddy pleasures of life,—spending them on costly apparel, puffing them away in the form of cigars and cigarettes, spending them in pool rooms or other forms of dissipation, have no idea that such will ever be their fate, that they will ever be in want; that the time will ever come when they will be seen going around shabbily dressed, with their knees and elbows out, and their feet on the ground; that the time will ever come when they will be hungry and in rags. No, they have no such idea, any more than the prodigal had.

And to the superficial observer there seems to be no ground for fear that such will ever be the case. But those who look beneath the surface, who study the relation of cause and effect, who test things by experience, who judge the future by the past, see that there is danger ahead for all such, whether they realize it or not. If there are any here this morning who are afflicted with this spirit of extravagance, of wastefulness, I beseech you look upon the picture that I have been unveiling in your presence and consider well the lesson which it teaches. The same thing that brought this young man down, will bring you down. You are no stronger than he was; you are in no better circumstances than he was. He began rich, in the possession of every luxury; and yet went down to poverty. And down you will go unless you heed the warning voice. A wasteful, extravagant, improvident spirit can't end otherwise than in want. It may not come at once; but come it will. It may not come in the days of your youth; but when old age begins to creep on, it will stare you in the face; you will find yourselves shivering and hungry with no means of support. You will be a burden on your friends and relatives, or you will end your days in the poor house.

The next glimpse that we get into the condition of this young man is contained in the clause: "And there arose a mighty famine in that land." When he left his home, we are told that he took his journey into a far country." That country, of course, must

have been known to him, he must have had some tidings in reference to it; there must have been some reason for selecting it instead of some other place. It must have seemed to him to be a desirable country, to offer advantages such as he could find no where else for business, or for the special object which he had in view. And now, now, the record is, a great famine has begun to settle down upon it. All signs of prosperity have disappeared, and before us is only a wide desolation. The land from which he had expected so much, turns out to be a land of want,—of scarcity, a famine-stricken land. We know, not from experience, but from reading about conditions in countries where famines prevail, that it is always a period of distress, of suffering, of destitution. In the book of Lamentations this picture is drawn: “The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it to them. They that did feed delicately are desolate in the streets; they that were brought up in scarlet, embrace dung-hills. They that were slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field. The hands of the pitiful women have sodden their own children.” And such is the condition in the midst of which this young man ultimately found himself,—not only stripped of everything, utterly penniless, but in a land where it becomes well nigh impossible to meet the actual necessities of life, where, if one lives at all, it must be a half-starved and miserable existence. His condition thus becomes double distressing. Where one is poor, and there is plenty, there is some chance for him; but where one is poor and there is scarcity, the struggle then, indeed, becomes desperate. And so it was here. He not only lost all his substance, found himself without anything, but the very land of his adoption failed him. In his sore and pressing need, it had nothing to give him but husks. How different it turned out from what he expected,—from what he had pictured it in his imagination, from what it seemed at first to promise! Alas, alas, it is always so. The outlook may seem promising at first, but in every such case disappointment is sure to follow. The pleasures of sin are not what they seem. “All that glitters is not gold.”

The next glimpse that we get into his condition is presented to us in the fifteenth verse: “And he went and joined himself to a citizen of that country: and he sent him into his field to feed

swine." Here we find him occupying a position at the very bottom of the social scale. At home he was the son of a well-to-do farmer, in authority, having servants under him: here he is himself a servant. In order that we may appreciate fully the change in his condition in this respect, we must remember that he is a Jew, and that the work in which he is now engaged, was of all others, most distasteful to his countrymen. The swine was an unclean animal, forbidden by the Mosaic law and held in the greatest detestation by every Jew. To touch it, in any way was to render oneself unclean. And here we find this young man, not only in a servile position, but a swine tender. There is nothing, of course, intrinsically dishonorable in swine tending, and, I am referring to it here, not for the purpose of placing any stigma upon it. I believe thoroughly in the dignity of labor; I believe that it is honorable to work. I have no patience with the idea that anyone is to be looked down upon because he has to work for a living, however humble the calling may be. I believe firmly in the principle announced by Pope in the lines,

Honor and shame from no condition rise;
Act well thy part, there all the honor lies.

A man may dig on the street for a living, may work in a coal mine, may drive an ash or garbage cart, may occupy the lowliest position, and yet be a man in the truest and best sense of the term. He may love God and love his fellow man; he may be truthful, honest, pure, upright in character and life. He may be a swine tender, and yet keep his heart pure, and his conscience clear. My object in calling attention to the position which this young man now occupies is not for the purpose, as I have already said, of casting any reflection upon the position in itself considered, but simply to direct attention to the fact that there is a great difference in the social position which he now occupies in his new surroundings and that which he occupied at home. The plane upon which he now stands, the social circle in which he is now moving, is farther down the scale. There has, evidently, been a descent, a sinking to a lower social level. It is not a question as to whether a swine tender is as good as a well-to-do farmer: he may be, as a matter of fact, in all that goes to make up a true man, in point of character, a great deal better. But according to the conventionalities of society, the one stands upon a lower social level than the other. And, judged by this standard, socially, this young man

is in a less enviable position now than before he left home. The simple fact is, in the exercise of what he calls liberty, the right to do as he pleases, he has sunk lower down in the social scale.

The last glimpse that we get into his condition is contained in the expression, "And no man gave unto him." We find him not only stripped of everything,—poor, penniless, but friendless. At first he was immensely popular. No one had a larger following, no one was more admired, flattered, sought after. He was the great centre of attraction in the circle in which he moved. But now we find him standing alone, deserted. No one takes any interest in him; no one comes to his aid in his sore and pressing need. Now that his money is all gone, he finds himself deserted by all his old companions and associates. As long as he had a plenty and was willing to spend it freely, on them, there was no scarcity of friends. Goldsmith, it was, who wrote the lines,—

And what is friendship but a name,
A charm that lulls to sleep,
A sound that follows wealth and fame,
But leaves the wretch to weep.

And it was Jesus who said to a certain scribe who came to him, saying, "Master, I will follow thee whithersoever thou goest," "The foxes have holes and the birds of the air have nests, but the Son of man hath no where to lay his head." And to a multitude who was looking for him and who was overjoyed when they found him, he said: "Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled." And so it turned out in the case of this young man. The secret of his popularity, of the strong hold which he seemed to have upon those with whom he was associated, grew out of the fact that he was rich, that he had money and freely lavished it upon them. The interest which they felt in him was a selfish one: it was because they saw that they could get something out of him. And the moment that hope vanished, their interest in him ceased, they had no longer any use for him.

This is one of the saddest scenes in the parable. As I looked upon the great painting of Dubufe, already referred to, and saw the prodigal sitting all alone, with only the swine about him, and above him only the birds of the air, with not one human being anywhere to be seen, the first thought that came into my mind,

exciting my indignation, was: Where are the miserable wretches, his boon companions who were with him a short while ago, encouraging him in his profligate course and helping to consume his substance—where were they? They ought to have been at his side. They could, at least, have given him their sympathy, but they were no where to be found. In his distress and dire extremity, he finds himself alone. It has always been so: and will always be so. It is the nature of that kind of friendship. It lasts only as long as there is any prospect of getting something that will minister to its lower, baser nature.

And this is an important point for young men, who come into a strange city, to remember. In this city, as in others, you will meet with two classes of persons: One will say to you: Come, let us go to church, let us attend the prayer-meeting, let us join the Sabbath School; there is an excellent Bible class there that you can attend and that you will be interested in; let us attend the temperance meeting; let us go to the Y. M. C. A.; here is a good book that I would like to have you read—persons who will seek to put you in the right way, to throw around you good influences, to bring you into contact with people who will be most likely to be helpful to you. And then there are others who will meet you and give you just as warm a welcome, or even warmer; but will say nothing to you about churches, or temperance meetings, or Bible classes, or about anything else that is particularly improving or elevating,—who will endeavor to lead you in an entirely different direction, who will have a good deal to say about dress and kindred subjects, who will invite you to go to this place of amusement or that, who will encourage you to waste your earnings in one form of frivolity or another; or worse still, in haunts of vice, of immorality.

As between these two classes, if you are sensible you will always ally yourselves with the first. They are your true friends; they are the men and women who are interested in you, in your real welfare and happiness, and who want you to succeed. The others care nothing for you. As long as you can keep up appearances, as long as you are willing to spend your money on them and be influenced by them, you are all right. Beyond that, they have no interest in you. If adversity should come, and you should be so unfortunate as to find yourselves in the condition of the prodi-

gal, they would turn out just as his friends turned out,—you would find yourselves alone.

And now with the foregoing facts before us, we are prepared, in a measure, to answer the questions which were asked in the beginning of these discourses. As we saw this young man go down the steps of the old homestead and disappeared in the distance, the questions asked were: How will he be affected by his new environment? How will he use this larger liberty which he is seeking? Will it yield him all that he expects? Will it prove a blessing or a curse? And now we are in a condition to answer those questions. The record is before us. Into that record we have been looking for the past few Sabbaths. In the light of it, I am asking, was it a wise or an unwise thing for him to go away from home as he did? In yielding to the spirit that took him away, the desire to have his own way, to throw off all checks and restraints, did he in anyway improve his condition? Did the exercise of the larger liberty which he craved, prove advantageous to him? Did it make him a better man? Did it increase his happiness? Did it increase his self-respect? Did it elevate him in the estimation of others,—in the estimation of those whose good opinion was worth having? In a word, was he in any way helped by it?

The facts are these: Before leaving home he was a young man of good moral character. In the narrative, there is nothing to indicate that he was in any way dissipated, that he was addicted to bad habits. There is no suspicion cast upon his good name. He was, so far as his outward conduct was concerned, without reproach.

Before leaving home he was in comfortable circumstances. All of his wants, as to food and clothing, were fully met and satisfied. His circumstances were those of a well-to-do farmer. He had a plenty to eat, and a plenty to drink, and a plenty to wear. Before leaving home he occupied a high social position, moving among those who were property holders, and who were in independent circumstances. Before leaving home he was surrounded by kind, loving friends who were deeply interested in his welfare and happiness, and who were untiring in their efforts to make life pleasant for him.

Away from home, in a far off country in which we now find him, there is an entire absence of all these favorable conditions and circumstances. He is no longer respectable. We find him in

the slums, associating with the very worst elements in the community, indulging in the grossest forms of sin. We find him penniless, without a dollar,—with all his substances gone. We find him in want, in the most abject poverty, hungry,—in rags. We find him at the bottom of the social scale, in a most degraded position. In a word, we find him in a land of desolation,—without a friend, with character and reputation gone, a poor, miserable, forlorn beggar. That is the change which the exercise of his liberty brought him. The record is a sad one; but it is true, a plain, simple, unvarnished statement of facts. It isn't something which the imagination has conceived, without any corresponding reality. It is true to life, an exact transcript of what actually befell him, and which is actually going on about us today. Individual experiences may differ, as to details, but the ultimate result is always the same,—wretchedness, misery, degradation. The way of the prodigal, of sinful pleasures, may seem desirable at first, for, as Solomon tells us, "There is a way that seemeth to a man to be good, but, if sufficient time be allowed to elapse, its real character will appear," the end thereof is death. Yes, death. It has always been so. It will always be so. It cannot be otherwise. There can be but one ending to such a life. It is not more certain that gravitation will draw a body down to the earth, than that such a life will drag its victim down,—down, physically, mentally, morally, spiritually, socially. In yielding to the impulse that carried him away from home,—in throwing off all restraints, in insisting upon having his own way, in wasting his substance, in giving himself up to a life of dissipation, this young man simply played the part of a fool,—simply stood in the way of his own highest welfare and happiness.

And the question for the young men of today, in the light of this man's experience, is: Are they going to be guilty of the same folly? The sad experience of the prodigal will be sure to be theirs if they follow in his footsteps. The only way in which they can escape a similar fate is to set their faces in the opposite direction, is to make up their minds to avoid the ways of sinful pleasures, and cleave only to that which is good. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap

life everlasting." Galatians 6:7, 8. That is the great law that will have to be reckoned with, and from which there is no escape.

I cannot, perhaps more fittingly close this discourse, than by quoting a few passages from the book of Proverbs, written, as we are told

To give instruction in wise dealing,
In righteousness and justice and equity;
To give prudence to the simple,
To the young man knowledge and discretion.

It is a father who is speaking :

My son, if sinners entice thee,
Consent thou not.
If they say, Come with us,
Thou shalt cast thy lot among us.
My son, walk not thou in the way with them;
Refrain thy foot from their path:
For their feet run to evil.

—Prov. 1:10-16.

My son, attend unto my wisdom;
Incline thine ear to my understanding:
That thou mayest preserve discretion,
And that thy lips may keep knowledge.
For the lips of a strange woman drop honey,
And her mouth is smoother than oil;
But her latter end is bitter as wormwood,
Sharp as a two-edged sword.
Her feet go down to death;
Her steps take hold on hell;
So that she findeth not the level path of life:
Her ways are unstable and she knoweth it not.
Now therefore, my son, hearken unto me,
And depart not from the words of my mouth.
Remove thy way from her,
And come not nigh the door of her house:
Lest thou give thine honor unto others,
And thy years unto the cruel:
Lest strangers be filled with thy strength;
And thy labor be in the house of an alien;
And thou mourn at thy latter end,
When thy flesh and thy body are consumed,
And say, How have I hated instruction,
And my heart despised reproof;
Neither have I obeyed the voice of my teachers,
Nor inclined mine ear to them
that instructed me.

May the young men, not only in this city, but in all of our cities, have the wisdom to heed the warning, and thus save themselves from the bitter memories that must ever afterwards, have clung to this young man, of whom we have been speaking. O, if he had only been wise, how much he might have saved himself from,—how much of pain, of heartache, of shame, of mortification, how much of misery, of wretchedness, of degradation: and how much sorrow he might have saved his parents! All because he wanted to have his own way, to do as he pleased, forgetful of the fact that

There is a way which seemeth
right unto a man;
But the end thereof are the
ways of death.

—Prov. 14:12.

And so it proved in his case: and so it will in ours, if we follow in his footsteps.

8

And when he came to himself, he said, How many hired servants of my father have bread and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants.—LUKE 15:17-19.

For the past few sabbaths we have been studying the condition of the prodigal in his new surroundings, as set forth by the author of the parable. His condition as thus disclosed, is seen to be one of sin, of wretchedness, of misery, of want, of loneliness. In the words we are to consider this morning, we have the testimony of the prodigal himself as to his condition, as to the character of the life which he had been living, as to what actually befell him when he became his own master, and followed unrestrained the bent and inclination of his own heart. Heretofore, we have been hearing what others had to say about him: now we are to hear what he has to say about himself. What others say about us may not be true; but what we say about ourselves to our discredit, is not likely to be exaggerated or overstated. As valuable, therefore, as is the testimony of the author of the parable, the testimony of the prodigal

himself becomes still more important in throwing light upon the investigation we have been carrying on.¹

His testimony or confession when analyzed resolves itself into five distinct statements: (1) He confesses that in his present condition, after the fullest exercise of his liberty,—the liberty of doing as he pleased, which he so much desired, he finds himself in a worse condition than the servants at the home which he had left. "How many hired servants of my father have bread and to spare," while I have none. The men that used to wait on him, that were subject to his beck and call, he now sees, and frankly confesses, to be more fortunately situated as to food than he was at that time. Gladly would he have exchanged places with them.

(2) He confesses his condition to be one of extreme destitution. "I perish with hunger. I am starving. I have so little to eat that it seems impossible for me to live much longer unless there is a change for the better." He saw himself growing thinner and weaker each day, felt his life, as it were, slowly ebbing away; saw the chances of surviving the wreck of his fortune and the ravages of the famine, becoming more and more slender. It seemed to him that the last ray of hope was dying out amid the deepening shadows of a speedy dissolution. His heart-rending cry is: "I perish with hunger!"

(3) He confesses that his conduct had been such that even he could not approve of it. My own conscience, he says, condemns me,—my own sense of right, of propriety, of the fitness of things, upbraids me for the course I have been pursuing. I see it all now: and I abhor myself.

(4) He confesses that the life which he had been living was not such as heaven could approve of. "I have sinned against heaven," he says. By heaven here, we are to understand the Supreme Being, Jehovah, the God of Abraham, Isaac and Jacob. To the Jews were committed the oracles of God, the Old Testament Scriptures, containing the moral, ceremonial, and civil code by which they were to be governed in all their relations both private and public, as individuals and as citizens of the state. These laws were taught in their schools and were therefore familiar to this young man. And by the expression, "I have sinned against heaven," is to be understood that he was conscious of the fact that he had acted contrary to what he knew to be the will of God, as revealed in the holy scriptures. He had failed, according to his own

¹ Delivered March 25, 1923.

confession, to make that word a lamp to his feet and a light to his path. He had sinned against its clear teachings, and in the light of it, stood condemned.

(5) He confesses that his life had been such that he could not expect his father to approve of it. "I have sinned against heaven and before thee." The home, out of which this young man came and in which he had been reared, was a good home. His father was an upright man and did everything in his power, we may be sure, both by example and precept, to lead him to do right. He was surrounded by the best influences; the atmosphere of the home was pure, elevating, ennobling. In leaving such a home, therefore, and living the kind of life which he did, he was conscious of the fact that he had acted contrary to all his early education and training. Hence his words to his father, "I have sinned before thee." The meaning is, I have done the very things that you taught me not to do,—taught me to shun, to avoid. I have behaved myself in a way that I knew would be displeasing to you. I stand before you condemned.

In this confession two things are noticeable: (1) He makes no attempt to conceal his real condition, to seem to be better off than he really is. He paints his distressing circumstances in colors which exactly fitted the facts. "How many hired servants of my father have bread and to spare, and I perish with hunger." (2) He makes no attempt to palliate his offense, to hide behind excuses: "I have sinned," he says; I have sinned against heaven and before thee." It is a full, frank open confession,—without any reservation. Nothing is concealed, nothing is kept back, no excuses are offered.

This is the first cheering ray of light that has crossed the pathway of this young man since he left home. Up to this time his course has been such as to bring only sorrow to our hearts. He has gone on, steadily, from bad to worse. Every step has been a step downward, a step in the wrong direction. But now light begins to break in upon the darkness; there is a halt. Suddenly, as it were, he is arrested in his mad career, or in the expressive language of the parable, he comes to himself. "And when he came to himself, he said, "How many hired servants of my father have bread and to spare," When he came to himself. This is a form of expression which we ourselves some times use. When a man faints and efforts are made to revive him and prove successful, we say, He has come to again, i. e., consciousness has been restored. When a man

acts in an irrational, silly way,—won't listen to reason, to common sense, and afterwards sees his folly, shows a disposition to do differently, we say, He has at last come to his senses. When reason has been dethroned, as in the case of the insane, and the normal condition has been restored, we say, such and such a man has recovered his mind. In the case of the demoniac, described in the Gospels, who was so fierce that no man could pass that way, the record is, "They were astonished when they saw him sitting at the feet of Jesus, clothed and in his right mind." Before this he had not been himself; he had been under the control of some influence other than himself: but now he is himself again. And so here, this young man is represented as coming to himself, as if, during his stay in that far off country, he had become demented, had lost his reason, or, had been in a kind of swoon or stupor from which he was now just recovering. He came to himself. By this we may understand one of two things: (1) He came to himself, in the sense of coming once more under the power of his higher nature, of his better self. Up to this time he had not been himself, poor fellow. No man is himself, in the true sense of the term, when he lives such a life, when he gives himself up to dissipation, when he sinks to the level of his baser nature. We recognize this when we say: Such and such an one has acted unworthily of himself; and the sense of shame which we feel when we have been guilty of such conduct, is a recognition of the same fact. There is a higher and there is a lower nature. On the higher side man is allied to God. The record is, "And God said, Let us make man in our image, after our likeness." And the expressive language of the eighth psalm is, "Thou hast made him but a little lower than God." The divine side of his nature leads him to look up and fits him for fellowship with his Maker,—fits him to appreciate what is true, and beautiful, and good; creates within him the desire to be himself true and beautiful and good. And then, there is another side to him that links him to the brute creation,—the grosser, material, animal part of his nature, revealing itself in what the apostle calls, "divers lusts and pleasures." To keep the higher nature in the ascendancy, and to keep under the lower nature is the great problem of the moral life. We are good or bad, noble or ignoble in proportion as we succeed,—as we yield to the one or the other. We are all conscious of these two tendencies within us, the good and the bad. And this young man was no exception. The same forces that operate upon us today,

operated upon him; the same tendencies, of which we are conscious, he was conscious of. The impulses that bade him be good and noble; that bade him be true to his early education, to his sense of right, to the Word of God, as that word had been taught him, held him as long as he was at home, under the inspection of those for whose good opinion he cared: but the moment he got away from these helpful moral and social influences,—into a strange place, among persons that knew nothing of him, and he of them, the lower nature asserted itself,—took full possession of him, and, for the time being, completely mastered him. The voice of the higher nature was hushed amid the din, the noise, the clamor of the lower baser self. Without thought, without reflection, without regard to consequences, on and on, and down and down, he was swept under its fascinating spell, until he found himself in the abyss, in the depths in which we find him,—wretched, miserable, degraded.

Strange as it may seem, this is sometimes the case. Contrary to our whole previous life, we seem suddenly to come under some evil influence, to be possessed by the evil one himself, during which we are swept away from our old moorings, and find ourselves doing things before which we stand aghast in our more serious, sober moments,—doing things which, if any one had told us a few years before that we could be guilty of, would have been resented by us with the utmost indignation, as did Hazel, the imputation of the prophet Elisha: “What!” said he, “is thy servant a dog that he should do this thing?” 2 Kings 8:13. And yet he did the very thing he said he would never think of doing . . .

Some years ago I had a conversation with a man, who, in the beginning of his career, excited great expectations, who seemed anxious to make something of himself, to keep himself in touch, in sympathy with what was highest and best in thought, feeling, action; but who woefully disappointed those expectations, who became grossly immoral, who sank to the very lowest depth. This man said to me, on the occasion to which I am referring, with tears rolling down his cheeks, and trembling from head to foot, “I don’t know what is the matter with me. I seem to be in the grip of a power that I cannot shake off,—a power that is dragging me down, down, down. I feel it; I know it; and yet I am powerless to help myself. O wretched man that I am.” Never, never can I forget that interview; never, never can I blot out from my mind that pale, haggard, distressed face, and that trembling form!

Yes, wretched is the man who comes under that power, the power that had possession of him. What this man said of himself was no imaginary experience; it was not something trumped up, merely assumed as a disguise for the purpose of misleading. Every word that he said was true. There is such a power as had possession of him; and there is also the weakness, the sense of utter helplessness, of which he spoke. "I seem to be in the iron grip of some power." What that power was, he didn't seem to understand; but I knew what it was. There is no mystery about it. It isn't something strange, mysterious, occult,—something which escapes or eludes our grasp. It is as old as the race itself. It is the power that swept the prodigal down from the lofty heights of social, moral, and material eminence where he began, down into the slums where we find him. It is the power that tarnished the fair name of the great king of Israel, bringing not only disgrace upon himself but untold misery upon his posterity. It is the same power that threw a shadow over all Ireland some years ago and that hurled from power the great Irish leader, Parnell. It is the same power that has dragged, and is still dragging thousands down to ruin,—the power of man's lower nature, of carnal lusts and passions. Let it once get the mastery, and it will drive us forward, not only regardless of consequences, but will hold us with the grip of a giant. There is no power that is more imperious, more exacting, more tenacious.

To get from under its influence, when once it has established its sway over us, is no easy task. Ask those who have been ruined by it, who have gone down under it, and who have afterwards attempted to throw it off, to extricate themselves from its grip, and they will tell you. There is no greater despot, no more merciless tyrant than this lower nature of ours. And, it was under this power, the power of the lower self, that this young man, in the parable, had come. And it did with him what it had done with thousands before him, and, what it will continue to do with all who yield to its seductive influence. It swept him on, and on, and down, and down into the awful abyss where all is foul, loathsome, repulsive,—where there is no light, or joy, or gladness, where the worm dieth not, and the fire is not quenched.

Dark as the picture is, there is a brighter side to it, however, thank God. The record now is he has come to himself. The higher nature is beginning again to assert itself; he finds himself once more

longing for the purer atmosphere and association of the heights from which he had descended. He came to himself—to his real, true self, his face is once more turned in the right direction. Or, by the expression, "He came to himself," we may understand, he came to realize what his condition was,—came to see himself as he really was, a poor, miserable, forlorn sinner. In other words, his eyes were opened, so that he saw in all its hideousness, the shameful character of the life which he had been living. It never dawned upon him before. Now, suddenly, like a flash, the whole panorama of that life opened before him, and he cries out, "Unclean, unclean. I have sinned, have grievously sinned. This is what, in the language of the pulpit, or in Biblical or theological phraseology, is called conviction of sin. This is what took place in case of the three thousand on the day of Pentecost. The record is: "They were pricked in their hearts and cried out, "Men and brethren, what shall we do?" They were conscience-smitten; their eyes were opened, as it were, to a sense of their guilt; they felt the weight of sin pressing down upon them: and hence the cry: "What shall we do to be saved?" The same was true of the Philippian jailor,—it was the consciousness of guilt which wrung from him the same piercing cry for help. And, in the case of this young man, conscience had begun working, conviction had set in. His confession is: "I have sinned,—I have sinned against heaven and before thee."

In this sense, every man who has been living a sinful life must come to himself before there can be any change for the better. Until that point is reached, there is no power in heaven or earth that can lift a soul to higher levels. The starting point in the ascending scale is there; there is where the ascent begins. And in this there is nothing arbitrary; it is not simply because God has decreed that it should be so. In the nature of the case it must be so. It cannot be otherwise. It grows out of the nature of the mind itself. Here is a man who is wasting his substance, spending his money in pool-rooms or in other questionable places, who is living a dissipated life—what hope is there of saving such a man? None whatever until conviction sets in, until he comes to himself to see the real character of the life which he is living. If he never comes to see that, if conviction never sets in, then he never will be saved. And the reason is obvious—we are free moral agents. God never forces a man up out of the slums against his will. If He did, it would do no good, for he would be sure to go back again as soon as the pres-

sure from without was removed. If he goes up at all he must choose to go up; he must will it; but it is morally certain that he will never will it until he first sees the evil of the way in which he is now going and desires to get out of it.

This is true not only in rising from the lower to the higher life; it is also true of all progress in the higher life itself. As long as we are satisfied with present attainments we shall remain just where we are. It is only when the divine unrest enters the soul that we spread our wings, as it were, and begin to soar aloft. The voice which Dr. Holmes heard in the Chambered Nautilus,

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,

must be heard in the soul and heeded if it is to rise. It is the desire for "domes more vast" and "more stately mansions" that makes it possible for the soul to leave behind "its low vaulted past."

And so here, the man who is living a life of sin, who is way down on the plane of mere animalism, never can or will rise until he comes to see the evil of his ways and desires something better. And this is the exact point that we have reached in the history of this young man. He has come to himself—is deeply sensible of his condition, of the disreputable character of the life he has been living.

Notice how the consciousness of this fact affects him. (1) It produces in him a deep sense of unworthiness. He feels, feels deeply that he has disgraced himself, his family, and that he is no longer worthy to be regarded or treated as a member of it. "I have sinned against heaven, and before thee, and am no more worthy to be called thy son."

(2) It produced in him a deep sense of humility. It had an humbling effect upon him. It sent him down into the very dust of humiliation. He is willing to be classed with the servants, to take his place among the mortals of the household of which he was once an honored member—is willing to occupy any position to which his father might assign him, however lowly. "Make me as one of thy hired servants." Where this spirit is absent we may be sure there

has been no real, true repentance, however we may think we have repented or may seek to lead others to think so. Only where the evil-doer is so deeply conscious of his ill-desert, that he is willing to get down in the very dust and to accept without complaint or bitterness the punishment which he deserves, is he entitled to any sympathy or is there any ground to hope that there has been, or will be, any change for the better. A higher, purer, nobler life can spring out of no other condition of heart and mind.

(3) It created in him the purpose, the determination to do better—to forsake his old sinful life. “I will arise and go to my father.” I will retrace my steps; I will find my way back into the old paths. Deeply sensible, as he was, of his guilt, of the character of the life which he had been living, and as deeply as he abhorred himself, it doesn’t drive him to despair; it doesn’t extinguish all hope within him. Sometimes it has that effect; sometimes the feeling that it awakens is: I have disgraced myself; no one will ever care for me again; there is no use trying to be anybody any more. And away he goes—down and down, lower and lower, and farther and farther away from the right. This was the effect it had upon Judas. When he came to himself, came to realize what he had done, that he had betrayed the innocent blood, all hope died within him. The record is, “He went out and hanged himself.” In the case of Peter, however, it was different. With cursing and swearing he had denied his Lord. The consciousness of what he had done almost broke his heart. “He went out,” we are told, “and wept bitterly.” Yes, bitter, bitter were the tears that were shed by him, but they were not tears of despair—he was not thereby driven farther away from the Lord—farther away from the right. He is soon again in the line of duty; he is soon again by the side of his loving Lord; and, in answer to the question, “Simon, son of Jonas, lovest thou me?” we find him saying “Yea. Lord, thou knowest all things, thou knowest that I love thee.” And ever afterwards we find him standing faithfully at the post of duty. And so it was with the prodigal. With the consciousness of guilt, of ill-desert, there came the desire for a change, the purpose, the determination to do better.

How refreshing is the contrast between the pictures upon which we have been looking and the picture upon which we are now looking. Before us we see this young man, no longer gay, giddy, thoughtless; no longer wasting his substance with riotous living:

but serious, thoughtful, in tears, deeply penitent, deeply conscious of his wrong-doing, and with the purpose—the solemn, the sublime, the noble purpose already formed to return to his home. “I will arise and go to my father, and I will say, Father, I have sinned against heaven and before thee and am no more worthy to be called thy son. Make me as one of thy hired servants.”

And here I must leave him for the present. Time will not permit me to pursue the subject further this morning. On next Sabbath I will take it up at this point. Just a word before closing. There may be some here this morning who are precisely in the position of this young man—some who have come to see the evil of their ways and, who like him, have resolved to do better. If so, thank God! Thank God for all returning prodigals—for all those whose backs are toward the far-off country of sin, of dissipation, of unbridled lusts and passions, and whose faces are toward the blessed homeland—the land of order and beauty, of purity and happiness—true, lasting happiness. There may be some here this morning who have not yet reached that point—who have been thinking about it and who may be almost persuaded. If so, let me urge you to delay no longer. Now is the time to decide, to make up your mind, to step over the line, to come out from under the dominion of sin, from under the power of darkness into the glorious liberty of the sons of God. One of the saddest hymns, I think, that ever was written is the one entitled “Almost Persuaded.” The last stanza is:

Almost persuaded, harvest is past;
Almost persuaded, doom comes at last.
Almost can not avail;
Almost is but to fail;
Sad, sad, that bitter wail—
Almost—but lost.

What a warning there is here for those of us who are almost persuaded, but who are still hesitating. Would that I could burn into our inmost consciousness the thought presented here—the thought that being almost persuaded will not avail. Salvation is not for those who are almost persuaded, but only for those who are wholly persuaded. It doesn't make any difference how near we come to a turn in our lives; if we do not turn we shall be lost; it doesn't make any difference how near we come to repenting our sins and accepting of Jesus Christ, if we do not repent and do not accept of Him we shall be lost. Almost cannot avail. Almost will

not avail. If the prodigal had remained in the far country, however he might have desired to leave it, he would have perished. There may be some here this morning who have never given the subject a serious thought, who are prodigals away from their father's house, and who are satisfied to remain away, to go on living the kind of life they are living. If so, I bid you think of what I have been saying during the past few Sabbaths—think of the sad, sad condition in which this young man in the parable found himself at the end of his mad career in the far country whither he had gone—a poor, miserable beggar, utterly bankrupt in purse and bankrupt in character, and learn what your fate will be—whither your steps are tending.

Doth not Wisdom cry,
And understanding put forth her voice?
In the top of high places by the way,
Where the paths meet, she standeth;
Besides the gates, at the entry of the city,
At the coming in at the doors, she crieth aloud:
Unto you, O men, I call;
And my voice is to the sons of men.
O ye simple, understand prudence;
And ye fools, be ye of an understanding heart.
Receive my instruction, and not silver;
And knowledge, rather than choice gold.
For wisdom is better than rubies;
And all things that may be desired are not
to be compared unto her.

The apostle Paul, who fought the good fight, and who went out in triumph to receive a crown of glory from the Lord Jesus Christ, says, speaking of himself, "I keep under my body; I beat it into subjection; I keep under my lower nature. And that is what you must do, and what I must do, and what all of us must do, if

"On stepping stones of our dead selves,
We are to rise to higher things."

What the poet says is true today, and has always been true:

"Unless above himself, he erects himself,
How poor a thing is man."

The prodigal found it to be true; and all who follow in his footsteps will also find it to be true. No one can live the life of the prodigal without reaping the sad consequences of such a life, with-

out finding himself just where he found himself. The wise thing to do is to give up at once our sinful ways and turn our steps in the right direction. This we must do; there is no other way by which we can be saved. If the lower self is in control, we are bound to go down. There is no escape. The thing is inevitable. It is for us to choose, to say which shall be our ultimate fate. It is not a fate that is forced upon us; it is one that we voluntarily choose for ourselves. No one compelled the prodigal to leave home; no one compelled him to seek the far country; no one compelled him after reaching there to take up with the class of persons that he took up with and to waste his substance as he did in riotous living; no one—from beginning to end, it was all his own act. And so here if we continue in sin, it is not because we are forced to, but because we choose to. We alone are responsible. God isn't going to hold anybody else responsible. If we go down and continue to stay down, it is because we want to stay down. Nothing keeps us down, keeps us from returning home, from living the kind of life that we ought to live, but our unwillingness to give up the life of sin. The whole responsibility is ours. We shall be saved or damned as we elect, as we purpose, in our own hearts. Let us be wise and see that we choose, and choose at once, the way that means peace, happiness. The way of the prodigal can have but one ending. If, therefore, you go his way, you know what your fate is sure to be.

9

And he arose, and came to his father. But when he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight: I am no more worthy to be called thy son. But the father said to the servants, Bring quickly the best robe and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found.—LUKE 15:20-24.

On the last Sabbath when we left this young man he was in a very hopeful condition; he had come to himself, to realize the true character of the life he had been living, to see himself as a sinner in his own sight, in the sight of God, and in the sight of his father. He was deeply penitent, and had fully made up his mind to return

home; to do better; to live a new life. And now, in the words which we are to consider this morning and which have just been read in our hearing, we see him putting this good resolution into execution. The record is, "He arose and came to his father."¹

There are three things involved here: (1) He arose and started. Having made up his mind to return, he proceeds to carry out his resolve. It is one thing to make a good resolution; it is quite a different thing to put it into execution, to carry it out. Sometimes we find the one without the other. Nothing is more common than to form good resolutions and straightway forget all about them—make them and not keep them. It was not so, however, with this young man. The declaration "I will arise and go to my father" is followed by the statement, "He arose and came to his father."

(2) He arose at once. There is no delay in carrying out his resolve. He does not wait for tomorrow, or the next day, or the next week or month; but the good resolution is instantly followed by action. He said, "I will arise"; and straightway arose and started.

In doing this he not only showed his sincerity and earnestness, but his wisdom. The sensible thing always to do under such circumstances is to act at once. The time to begin to do better, to mend our ways, is now. The moment we discover that we are moving in the wrong direction is the time to wheel right around and begin moving in the opposite direction—a lesson which it is so hard for many to learn. The present, not the future, is the acceptable time—is the day of salvation. It is Longfellow who says:

Trust no future, howe'er pleasant,
Let the dead past bury its dead;
Act—act in the living present.

And Shakespeare expresses the same thought in the lines:

If it were done, when 'tis done, then 'twere well
It were done quickly.

The time for all who are addicted to bad habits of any kind to swear off is now, at once. To wait until tomorrow is to increase the probabilities of not doing it at all, for, as Shakespeare has also said:

And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought;
And enterprises of great pith and moment,
With this regard, their currents turn awry,
And lose the name of action.

¹ Delivered April 1, 1923.

If it was the right thing for this young man to go home, to mend his ways, it was the fitting thing for him to do so at once; and this he does.

(3) Having started for his home, he kept on going; he did not allow anything to turn him from his course; he continued the journey until he had reached his home. He arose to go to his father, and the record is "He came to his father." This is also an important point for us to remember. Sometime ago I read a very interesting story by Tolstoi in one of the reviews (*Fortnightly*), entitled "WALK WHILE YE HAVE THE LIGHT," in which he describes the case of a wealthy but profligate young man. In his early days he had a classmate who became a Christian, and who, in company with other Christians, lived together in a certain village. On few occasions, in after life, he had met this friend and was impressed with the great peace, contentment and happiness of mind which he seemed to enjoy—all of which he learnt was due to the religion which he professed. In the meantime, he went on in his old, wild and profligate living, until finally he fell out with his father and mother, and found himself hating everybody. In this frame of mind he retired to a certain grove and while there, in looking back over his life, saw himself as he really was—a miserable reprobate. This was followed by the resolution to do better—to become a Christian, to seek the peace of which he had heard from his friend. And with this end in view he started out for the Christian settlement in order that he might identify himself with it. But he never reached the little village. By the way, he fell in with a man who, on learning what his purpose was, so poisoned his mind against Christianity that he entirely abandoned the idea and discontinued the journey. The good resolution was formed and a beginning in the right direction made, but the place for which he started was never reached. And so it not infrequently happens. Good beginnings often end in failure because we listen to the siren voices that speak to us by the wayside—voices of the world, the flesh, and the devil. It was not so, however, in the case of this young man; he kept bravely on his course until the goal was reached.

At this juncture, it may be well for us, in passing, to call attention to a few of the obstacles that stood in the way of his return to his home. It was no easy matter for him to take the step which he did: (1) The consciousness of the kind of life that he had been

living made it difficult for him to return home. He had disgraced himself, had disgraced his family, had trampled upon all the rules of decency. How, with such a record as that, could he ever think of returning home? How could he ever think of looking into the faces of his father and mother and brother again? How could he ever again allow himself to be seen by his old friends and companions, the boys and girls that he used to associate with in the days of his innocence? A sense of shame, the consciousness of how he had lived, would naturally lead him to avoid them, to get as far from them as possible. The boy who has lived an upright life, who is conscious of having conducted himself properly, has no such feeling, finds no difficulty in turning his steps homeward. It is rather a pleasure to him to do so. But where the opposite is true, home is the very last place that we ever think of coming.

(2) The consciousness of having wasted his substance, the fact that when he left home he had his pocket full, money enough to give him a fair start in life, and that now he was penniless, with nothing to show for the portion which his father had given him, would also lead him to hesitate. His father would, naturally, want to know what had become of his money; and, as it was impossible to explain without exposing some of the worst features of his profligate life, to avoid the embarrassment that would follow, he would be strongly inclined to stay away.

(3) His personal appearance would have also a deterring effect. He was now in rags, his feet bare; his whole appearance was a sad commentary on the kind of life he had been living. How could he think of going home in the condition in which he found himself! What if he should be seen by the friends and neighbors? What would they think? If he could only have put off his rags and could have presented a respectable appearance, it would not have been so hard; but that was impossible; he had no means of replenishing his wardrobe. There was no way out of the difficulty. If he went at all, he must go just as he was—in all his rags.

(4) The circumstances under which he left home would lead him also to hesitate about returning. He went out of his own accord; no one forced him out; he went out because he wanted to be his own master; wanted to have his own way, to do as he pleased. He expected to do wonders; he felt that he was very much wiser than his old father; that he knew very much better how to deal with the problems of life than did the old folks at home. And now

to be forced to return and to confess that he was mistaken—that he had made a fool of himself, a miserable failure—must have been terribly mortifying to his pride, and must have led him to hesitate a long time before making up his mind to return. These obstacles are all overcome, however, and we are cheered and comforted by the thought that he is now actually on his way home, and by the additional assurance that he will surely reach home.

There are two other homeward journeys that are mentioned in the Bible that are full of interest. The first is that of Jacob. You will recall the circumstances under which he left home. He had deceived his father and had stolen his brother's blessing. Esau was so incensed that he made up his mind to slay his brother, and would have done so had he not made his escape. After an absence of twenty years his face is once more turned toward home. He reaches there just in time to see his old father before he was laid to rest. When he went out he was alone—he had nothing but his staff: now he returns with a family and rich in herds and flocks.

The second is the journey of Moses, who fled from Egypt in order to escape the hand of Pharaoh—in order to avoid being executed, for he had, in a rash moment, struck an Egyptian with such violence as to result in his death. After the lapse of forty years his face was also turned homeward; no longer as a fugitive from justice, but as God's ambassador to lead the children of Israel out of bondage and to lay the foundation of the Jewish state and nation. These journeys, interesting as they are, however, sink into insignificance by the side of the one which we are now considering. Both of these men were men of God. During their absence from home there had been no lapses in morals, no retrogression; on the contrary, they had grown spiritually. Jacob said to Laban, "Except the God of my father, the God of Abraham and the fear of Isaac had been with me, surely thou hadst sent me away empty." That God he had never forgotten in all those twenty years away from home. So it was with Moses: he remained faithful to the God of his fathers; he lived an upright life. Returning home meant no reformation of character on their part. Here, however, is the return of a prodigal, of one who had wasted his substance in riotous living, but who is now a penitent, whose mind is now made up to live a new life, and whose journey homeward is the pledge or guarantee of his sincerity, of his earnestness. Yes, of all the homeward journeys recorded in this book of God, there is none that equals this

in interest, except that great homeward journey which Jesus made from the Mount of Olives back to his home in the skies after he had accomplished, by his death upon the cross, the redemption of the world. Here, it is the journey of an immortal soul toward a higher, purer, nobler life; it is a journey which is a type of the struggle which is going on between the higher and the lower self, and which is the guarantee of victory for the higher.

Let us now endeavor, as far as possible, to put ourselves in the place of this young man as he is homeward bound—not only to follow in his footsteps as he drags his emaciated form along the road, but to endeavor to enter into his thoughts and feelings. What a memorable journey this must have been to him! How many, many thoughts must have crowded upon him, and what powerful emotions must have agitated his breast as he moved on, day by day. (1) He must have thought of his innocent childhood days, when the old homestead was to him the dearest spot on earth, and when, amidst its simple joys and loving companionships, he was perfectly happy. (2) He must have thought of the time when discontent first began to make itself felt; when he first began to be restless and the desire for other scenes and associations began to distill its poison into his soul, culminating in the rash resolve to quit his home and seek his fortune elsewhere. (3) He must have thought of the morning when he left home—a little sad, it may be, but full of hope and gladness. How all the scenes and circumstances of that morning must have crowded thick and fast upon him. How he must have lived that day all over again. The hope that then filled his breast; the glowing picture that flitted before his mind must all have come back to him as if it had been but yesterday. (4) He must also have thought of the sad and painful events of the intervening years. Those sad experiences of dissipation, of want, of loneliness, of wretchedness and misery, we may be sure, were all lived over again during this silent and solitary journey. (5) The thought as to how he would be received, or as to whether he would be received at all, must have weighed heavily upon his mind. Would he be received at all? He was willing, it is true, to occupy the humblest place, to be a servant, but would even that place be accorded him? The fact that he started, and that he kept on, showed that he had some hope. The memory of his father's love, of the tender interest he had always shown in him, and the fact that he was now deeply penitent kept him from becoming

utterly discouraged. And in this spirit he went on, day by day. It was a journey of alternate hopes and fears, of joys and sorrows. Many a time as he journeyed on he must have stopped by the way-side and wept bitterly; many a time he must have hesitated and wondered, after all, if it was worth the effort. What if he should not be received? And then again, in the midst of his dark forebodings, hope, sweet hope would whisper in his ear, Be of good cheer; be not discouraged; look on the bright side; hope for the best.

Would he be received? That is the question which now presses most heavily upon his mind; that is the question that comes to him over and over, again and again, with ever-increasing emphasis, as he trudges on his way, day by day. Will he be received? The answer to this all-important question, around which everything centers in the narrative, is soon put beyond all doubt. The last act in the drama is now reached. Before him is the old homestead! There it is—way, way yonder in the distance; it looms up! In imagination I can almost see him as he catches the first glimpse of it. How intently he fixes his gaze upon it! How eagerly he peers into the distance! The old homestead! There he was born; there he lived during his innocent childhood days; there he had spent the happiest moments of his life; there were his father and mother and brother—those who were the nearest and dearest to him on earth.

Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.
Home, home, sweet home,
There's no place like home.

And it never seemed so sweet to him as at that moment! How he must have upbraided himself! Fool, that I ever should have thought of leaving it! And so, with slackened pace, with tardy footsteps, with a heavy heart, he slowly moved on, drawing nearer and nearer, half doubting, half hoping. He thinks that no one sees him; but, from the upper window one faithful, loving heart looks out and recognizes him. It was the father. From that upper window he had looked and looked until his eyes were weary and his heart had grown faint—hoping, trusting, praying that some day he might return. For a long while he had lost all traces of him, had heard nothing from him or about him. At times he half believed he was dead. And then the thought that he should never see him again would fill him with inexpressible sadness. But still

he found himself on the lookout; still he found himself, day by day, going to the old accustomed place and peering out into the distance, scanning every approach to the house, he hardly knew why. It had now become a kind of second nature with him. He did it instinctively, almost unconsciously, murmuring to himself some such sad, pathetic words as:

Where is my wand'ring boy tonight—
The boy of my tend'rest care,
The boy that was once my joy and light,
The child of my love and prayer?

O where is my boy tonight?
O where is my boy tonight?
My heart o'erflows, for I love him, he knows;
O where is my boy tonight?

As he took his place at the window on this day, things never seemed darker. This is often the case. The darkest hour, according to the adage, is just before the day. And so it turned out in this instance. It seemed hardly worth the effort of looking. The eyes wandered about all the same, however—when suddenly, like a flash, on the rim of the horizon a figure looms up. He looks again, scrutinizes it more closely, recognizes it. It is the long lost boy! It is the prodigal coming home! In a moment the father is on his feet. Down the stairs he rushes, out into the piazza, down the steps into the road, and on and on, until he enfolds him in his loving embrace. The touching statement of the narrative is "When he was yet a great way off his father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him."

The manner in which he is received accentuates still more his sense of guilt, makes him feel still more deeply his unworthiness; and so he cries out: "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." But he is interrupted; he is not allowed to finish the sentence, "Make me as one of thy hired servants." It is enough, the father says; never mind to go any farther. Sufficient to know that you are penitent, that you have made up your mind to mend your ways, to do better, to live a new life, that you have come home.

Not one word of rebuke falls from the lips of that father,—not one word of denunciation. He might have said to him, and justly so: "You miserable reprobate: you have disgraced yourself, and

you have disgraced your family name; you have wasted your substance in riotous living; you have made a wreck of yourself,—you dirty, ragged, miserable wretch. Now that your dissolute companions have all forsaken you, now that you have been kicked out by everybody else, and are perishing with hunger, you have come home, have you?”

But no, there is nothing like that in the record, nothing to indicate that he even so much as thought of such a thing. He not only does not upbraid him, but will not allow him to upbraid himself. He stops him in the midst of his confession. It doesn't make any difference, he says, what kind of life you have been living, how low you may have descended, to what depths you may have sunk,—sufficient to know that you have repented; that your purpose now is to do better. You have my forgiveness. You are welcome home. And then, as if to remove any doubt that might be still lingering in the boy's mind, he orders a feast to be made, and proper clothing to be brought forth for him. “Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry. For this my son was dead, and is alive again, he was lost, and is found.”

There had been happy seasons before in this history of this home. When the marriage bells were ringing and the father led in for the first time the bride of his youth, what joy there was under that roof. And when the children came, when the first soft sweet accents of infant lips were heard within its sacred precincts, what joy there was.

A silent awe is in my room,
I tremble with delicious fear.

But never joy like this joy; never before in the history of that home had the note of gladness risen so high,—never before had the sense of satisfaction been so deep and sweet, so full and complete as at this time. “This my son was dead, and is alive again; was lost, and is found.” What infinite tenderness, sweetness, and beauty there are in this picture! What love, what wondrous love is here disclosed! And what an encouragement it holds out to all wanderers to come home. In tones as soft and sweet, as tender and persuasive as love itself, it says to all prodigals,—to everyone of them,—Don't be afraid to come home. Loving eyes are

looking for you; loving hearts are waiting to bid you welcome. In the hymn, "THE PRODIGAL CHILD," how beautifully this is set forth:

Come home, come home!
Ye are weary at heart,
For the way has been dark,
And so lonely and wild.
O prodigal child!
Come home, oh come home!

Come home! come home!
For we watch and we wait,
And we stand at the gate,
While the shadows are piled.
O prodigal child!
Come home, oh come home.

Come home! come home!
From the sorrow and blame,
From the sin and the shame,
And the tempter that smiled.
O prodigal child!
Come home, oh come home!

Come home! come home!
There is bread and to spare,
And a warm welcome there,
Then, to friends reconciled,
O prodigal child
Come home, oh come home!

The very spirit of the parable breaths itself out in this pathetically touching hymn.

If there are any prodigals here this morning, there is no better time to begin the homeward march; no better time to arrive at home, than on this beautiful Easter day,—a day, particularly, that is a challenge to every one of us to die unto sin, and to live unto righteousness. It is well for all prodigals here to look in upon this wonderful scene that we have been describing,—this gracious reception which this boy gets from his father in spite of his many many shortcomings, and learn what kind of reception awaits you, if you will but come. What a mistake this boy would have made, had he remained in the far country; how much he would have lost; how different his whole after life would have been, had he remained in the far country feeding on husk, and spending his time as a swine

tender. This far country stands for all that is bad, corrupt, unworthy of our better selves; and home stands for all that is highest, purest, sweetest noblest. You can't continue to stay away, to remain any longer in that far off country of sin, knowing what it means to do so; and knowing also what coming home means, without an ignoble surrender to the baser elements of your nature and to the powers of darkness. This, however, I cannot believe, that any one here this morning is willing to do.

As between the two, there is only one choice left to you, if you are sensible, if there is still remaining within you a trace of true nobility of soul, and that is to come home. If you allow this glorious Easter day to go by without a decision, the probabilities are, you will never reach a decision; for every day you put it off, the more difficult it will become; the less likely is it that you will ever start; that you will ever return home. How any one, with this parable, as a background, with all of its great, solemn, impressive lesson before him, can hesitate for a moment as to what is the wise thing to do, is utterly beyond my comprehension. Every prodigal with this picture before him ought to start at once for home; every one whose heart is not right, who is not living as he knows that God, his heavenly Father, wants him to live, ought to begin at once to take on those duties and responsibilities which grow out of such a relationship. And this is what I am asking, what I am urging you to do this morning. Let this Easter day be to you the beginning of days, the day which marks your entrance into the kingdom of God. Let this be your homecoming day; your glad, joyous welcome day back to the loving embrace of your heavenly Father, who waits to put the best robe upon you, and to kill the fatted calf, to rejoice, to make merry over your return. He waits! He is anxiously waiting; he wants you to come home! It breaks his heart to have you stay away,—to have you go on living the kind of life you have been living, a prodigal, wayward, irreligious life. It is the voice of your heavenly Father who is calling you home this morning,—tenderly, lovingly calling you home!

Thank God for this record of the return of one prodigal. There are others yet to come. They are coming. Every day, some where the fatted calf is being killed, and there is rejoicing because some wanderer has come home. Some of you, here this morning,—you who are the heads of families,—you who have prodigals away from

home, for whom you have been looking, and looking, until you have become almost discouraged, here is something to cheer your hearts. The next home that may be made glad, may be yours. Do not despair,—the long looked for will one day, come. Keep on praying keep on expecting. The promise is,”

“Delight thyself also in the Lord;

And he will give thee the desire of thy heart.”

Will give thee, not may or might, but will. That wayward, reckless boy will be sure therefore, some day to come home. It may be soon; it may be late, but come he will. God has promised it: and heaven and earth shall pass away before one jot or tittle of his word shall fail. God grant that all prodigals may come to themselves; that all prodigals may one day get home, “This my son was dead, and is alive again; he was lost, and is found,” is the glad, sweet, joyous note that one day, let us hope, will be heard in all homes out of which prodigals have gone. And this, as Christians, we can all help to bring about by seeking out the prodigals about us, by using our influence to get them to return home,—to change their manner of living. The fact that God is willing to receive them; that a warm welcome awaits them it is our duty to bring to their attention, and keep on bringing it to their attention until they respond to the call of love and mercy.

Though they are slighting him,
Still he is waiting,—
Waiting the penitent child to receive.
Plead with them earnestly,
Plead with them gently,
He will forgive if they only believe.

To this work let us all earnestly address ourselves, remembering, that there is joy in the presence of the angels of God over one sinner that repenteth.

10

Now his elder brother was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf because he hath received him safe and sound. But he was angry, and would not go in, and his father came out and entreated him. But he answered and said to his father, Lo, these

many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid that I might make merry with my friends: but when this thy son came, who hath devoured thy living with harlots, thou killest for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.—LUKE 15:25-32.

On last Sabbath I spoke of the return of the prodigal, and of the warm welcome that was given him by his father. In the words that we are to consider this morning, and which have just been read in our hearing, another aspect of this closing scene in the parable is presented to us.¹ A shadow, as it were, falls across the touching and beautiful picture upon which we were permitted to look on last Sabbath. The joy, the gladness, the sense of satisfaction that stood out so prominently in that scene, and which constituted its chief element was not, it would seem, shared by all the members of the family. The father was glad to have this wayward boy come home, and the mother, if she were living, was also glad, we may be sure; but there was one member of the household who felt differently,—it was the eldest son.

The story of his conduct, as presented here, divides itself into three parts: His knowledge of his brother's return; the effect it had upon him; and the effort on the part of his father to conciliate him, to soften his heart, to win him over.

I. His knowledge of his brother's return. It would seem that at the time of his brother's arrival he was away in the field at work, or overlooking the hands. At noon, or at the close of the day, as he was coming home and got near to the house, he heard music and dancing. There was an air of merriment about the old homestead such as he had not seen for a long time. Everything was gay, bright, joyful. What is going on, I wonder, he said to himself? What can the matter be? And so he called one of the servants and asked what was going on. What is all this music and dancing about? What is it all about?—Why, haven't you heard the good news? Your brother who went away years ago, and whom all supposed was dead, is come. He reached here this morning shortly after you left. Poor fellow, he is looking dreadfully bad, he is very thin, was barefooted and in rags, when he came. Your father

¹ Delivered April 8, 1899.

was the first to see him, and ran out and met him, and threw his arms around him, and kissed him, and directed us to put the best robe on him, and shoes on his feet, and a ring on his hand, and to kill the fatted calf. We are now making ready. A feast is to be given in honor of his return. Come in, come in and see him. But this enthusiastic outburst on the part of the servant fell, as it were, upon an iceberg. There was no joyful response, no lighting up of the countenance, no quick, rapid movement towards the house, no warm grasp of the hand, no affectionate embrace. It had upon him the very opposite effect. It made him mad; it set him on fire with indignation. The record is, "He was angry and would not come in."

Some people have commended him, and others have condemned him for his action here. Our purpose this morning is to study him with a view of determining whether he showed the proper spirit here or not. Was he justified in getting angry, in refusing to go in and greet his brother, in joining in the warm welcome that was accorded him by his father? It depends upon the motive which actuated him. Why was he angry? Why did he refuse to go in or take part in the welcome? The answer is found in the twenty-ninth and thirtieth verses which read: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandments; yet thou never gavest me a kid that I might make merry with my friends. But as soon as this thy son is come, who hath devoured thy living with harlots, thou killest for him the fatted calf."

In reading this over we are apt to feel at first thought: I don't blame him. I should feel just as he did if I were in his place. I had a conversation some time ago with a young lady on this very point, in the course of which she said: "My sympathy is with the elder son. I can well appreciate his feeling, for I have had the same thing, in a sense, to contend with in my own home. The boys have been a constant source of trouble and worry to mother, whereas the girls have never given her a moment's care or uneasiness; and yet the boys can get anything they want out of her, while we girls have the hardest time to get what we want. And this was precisely the feeling of this eldest son. He felt hurt; he felt that, in putting this boy above him, as it seemed to him, he had received a personal slight, which he was justified in resenting.

That it was natural for him to feel as he did, may be readily admitted. The question, however, is not as to what is natural, for there are many things that are natural that are not commendable, that can not be justified. Some people are naturally irritable, fretful, peevish, quick tempered, lazy,—most of us are selfish, but that doesn't make selfishness right. The fact that it was natural for this elder son to feel as he did is no justification of his conduct, is no evidence that he was right.

I am free to say, I do not now, and never have had any sympathy with this eldest son. The spirit exhibited by him, under the circumstances, is contemptible, is utterly unworthy of a true man and brother. There is an utter absence of that big, generous, kindly feeling and interest that we would naturally expect an elder brother to take in a younger brother even though he had done wrong.

Returning now to the question: Was he justified in taking offense? Was there anything wrong about what his father had done? Did it involve the sacrifice of any principle of right, of decency, of propriety? I answer emphatically, no, no.

(1) So far as receiving this boy back into the home, and making things pleasant for him, is concerned, the father was absolutely within his right. It was his home into which he received him, and it was his robe, and his ring, and his shoes that were put upon him; and the fatted calf that was killed and all the other things that were used in getting up the feast were all his, and he had a perfect right to use them as he saw fit. If it had been somebody else's house, somebody else's robe and ring and shoes and fatted calf; had these things belonged to the eldest son, and the father, in his absence, had presumed thus to use them in this way, there might be some ground of complaint against the father. But the father receives the boy into his own house, and puts his own things upon him, and uses his own provisions in entertaining him. What right has the eldest son, or anybody else to take offense at what he had done? If a man hasn't the right to say, who shall come into his home, and how his own property shall be used, who has?

(2) In receiving this younger son back into the home, no injustice was done to the elder son. The coming home of this younger brother could not possibly work any hardship to the eldest, could not deprive him of anything to which he was justly entitled. So far as the estate was concerned, the law pro-

vided how it should be distributed. The eldest son was entitled to a double portion. If we assume that the youngest son had received his portion when he left home, then on the death of the father the entire estate, according to the requirements of the law, would go to the eldest son. Or, if we assume that the youngest son still had an interest in it, that interest was also defined and protected by law. So that, in either case, his return could not effect injuriously the interest of the eldest son.

(3) The reception that was accorded to the youngest son argued no lack of affection for, or interest in the eldest son, or lack of appreciation of his services, on the part of the father. It cannot be justly or reasonably construed to mean, that he cared more for this wayward, reckless boy than he did for the son who had remained home, who had conducted himself properly, and who had served him faithfully all his life. And yet this is the view that the eldest son takes of it. He said to himself: Here I have remained at home during all these years; I have resisted every attempt to get me away; I have worked hard; I have tried to please father; I have done what I knew he wanted me to do; it has been my pleasure to serve him: and yet, he has never made any such demonstration over me. When has he ever killed the fatted calf for me? When has he ever had music and dancing and a feast in my honor? But as soon as John comes home,—John who went away when he didn't want him to go, and who has disgraced himself,—all this fuss is made over him! It made him mad. It meant to him: Father thinks more of John than he does of me. What is the use of trying to do right? This is all the thanks I get for remaining home and trying to live an upright, decent life.

Taking a superficial view of the matter, and, on first thought, most of us, perhaps, would be inclined to sympathize with this view. It does look a little that way, but it is only apparent, however. A more careful examination will show that there is no real foundation for such a belief. That the father did not properly appreciate the services of the eldest son; that he thought more of the other boy than he did of him, does not at all follow from the representation that is here made. Such an inference is not necessarily involved in it, and cannot be fairly drawn from it under any proper interpretation of the facts. Here is a family, e.g., they all live together under the same roof; but by and by there is a separation. One of the members goes away, and after

an absence of several years returns home for a visit. What a thrill of joy it sends through that home! How the father and mother rush out to meet him and greet him. How everything is done to make it pleasant for him during his stay. The fatted calf is killed, and there is music and great rejoicing. Does it follow because of these things that he is more thought of by the father and mother than the other children who have never lived away from home? Not at all. It only means that he has been away and that they are glad to welcome him home again, even though it be only for a little while. It involves, in no sense, a comparison between himself and the other children of the family. Take the parable of the lost sheep. Does it follow because the shepherd went out in search of the lost one, because he gave himself all the trouble he did, travelling over hills and dales, hither and thither, going everywhere, until he was worn, and weary, and foot-sore, that he thought more of that one sheep than he did of any of the others? Not at all. What he did for that one, under similar circumstances, he would have done for any of the others.

Take the parable of the lost piece of money. Does it follow because that woman swept the house, and searched it diligently with a lighted candle, and when, at last, she found it, called in her neighbors to rejoice with her, that she thought more of that piece than she did of the other pieces which she possessed? Not at all. She would have made the same search for any other piece, and would have manifested the same joy in finding it. And so here, the fact that the fatted calf was killed, and there was music, and rejoicing such as there had not been in the old homestead for a long, long time, does not at all follow that more was thought of the youngest son than of the eldest; and it is contemptible to read any such meaning into it.

In making this feast and having this season of rejoicing, the father did what he had a right to do,—what his generous, loving heart prompted him to do,—did what any parent would have done under the circumstances,—what any of us would have done, under the promptings of our best impulses. Suppose any of you, who are parents here this morning, had a wayward, reckless boy who had wandered away from home, and the good news had reached you of his reformation, of his change for the better, and he should afterwards come home, how would you receive him? Wouldn't it be with open arms? Wouldn't you kill the fatted calf? Wouldn't

you put the best robe on him, and a ring on his hand and shoes on his feet? Wouldn't it fill your heart with joy,—joy, not only to see his face, but particularly, to know of the change which had come over him for the better,—to know that his face was now turned toward a higher, purer, nobler life? That is the way you would receive him; that is the way you would feel towards him. Suppose now some one of the other children should take offense at this, and begin to criticise you, to charge you with partiality, with favoritism, what would you think of that child? I am sure you would be ashamed of him, as all right-thinking people are ashamed of this elder brother in the parable. Instead of the contemptible spirit shown by him the return of this younger brother ought to have filled his heart with joy, as it filled the heart of the father.

II. The next thing that we are told about this elder brother in addition to his being angry was that he would not come in, would not consent to meet his brother, to have anything to do with him. And why? Partly because of jealousy, excited by this seeming preference for him by his father; and partly because of the life which he had been living. He says, virtually, to his father: "You have received into the home this miserable reprobate, and are making a great deal of fuss over him; but I will have nothing to do with such a fellow. No never." It is the same spirit exhibited by the Pharisees who said, sneeringly, of Jesus, "This man receiveth sinners and eateth with them. But we will never do it, no never."

That this younger brother had sinned, had grievously sinned; that he had sinned against much light and, that it is in accordance with the Divine orderings of things that those who sin shall suffer, is not to be denied. But there was another factor in his history which this eldest brother seemed never to have thought of, or which he purposely ignored, and that is that he had repented for his sins, and had made up his mind to live a clean, pure life. If he had not repented it would have been different, perhaps; but he had repented; the fact that he had come home indicated that, and yet there is this unwillingness to meet him, to have anything to do with him. The spirit that refuses to meet with sinners; that cries, "Away with them," after they have repented, is essentially anti-Christian, is not the spirit of Jesus Christ. Even God himself, before whom the very heavens are unclean, stands ready to receive all such. He not only pardons them of their

sins, but comes in and sups with them, and they with him, yea, makes his abode with them. If God had adopted the principle of this elder brother in dealing with us, what would have become of us! For are we not all sinners? The record is: "There is none righteous, no, not one. We have all gone astray; we are together become unprofitable." I go even farther: If this younger brother had not repented of his sins, the attitude of the elder brother towards him is not a commendable one. He was the oldest brother, and next to the father, it was his duty to take an interest in the welfare of that younger brother. The mere fact of getting him home was a matter for congratulation: for under the more healthful, bracing influences of the home, the prospect of a change for the better was thereby enhanced. Instead of rejoicing at his return, however, he is angry; instead of throwing over his bad record the mantle of charity and hastening to surround him with whatever good influences he could, he refuses even to go in and see him,—to go in and shake hands with him.

III. The last point, in connection with this elder brother that we are to consider, is contained in the latter clause of the 28th verse, and on to the end of the chapter. On learning what his feelings were, the father goes out and tries to reason with him, seeks, in every possible way, to conciliate him, to win him over, to get him to come in and see his brother. The record is: "Therefore came the father out and entreated him," i. e., pleaded with him, urged him with great earnestness to come in. Among the things that he said to him was: "Son, thou art ever with me, and all that I have is thine." Don't think, in what I have done, that I care more for your brother than I do for you, for that is not so; don't think that I am doing anything for him that I would not gladly do for you. You say, I never gave you a kid that you might make merry with your friends,—when did you ever ask for it, my son,—when did you ever ask for anything which you did not receive? Besides, you seem to forget that all I have is yours. You have the enjoyment of what I have now, and when I am gone the whole estate will come into your possession. If you will only stop and think for a moment, you will see that there is a fitness in all that I have done. Your poor brother has been away a long time. We had almost given up all hope of ever seeing him again: and now he has come! "It was meet, the proper, the fitting thing that we should make merry and be glad,

for this thy brother was dead, and is alive again; and was lost, and is found."

Still, after such an appeal, he remained obdurate. There is no evidence that he ever relented. His anger, however, thank God, produced no change in the father; the younger brother is not turned out; the music and dancing are not stopped, still go on; the feast is not interrupted, the sound of merriment is still heard, joy still fills the home.

The spirit of this elder brother is not only an unlovely spirit, but is one out of which no good can come to any one. The spirit that is needed; that we all need, that the church needs, that the world needs, is not the spirit of the elder brother,—is not the spirit that frowns, that gets angry and takes offense at returning prodigals, and at those who are trying to rescue them, to encourage them to return home; but the spirit of the father,—the spirit of love, which sees the returning prodigal when he is yet a great way off, and runs to meet him, and impresses the kiss upon his brow, and puts the best robe upon him, and shoes on his feet, and kills the fatted calf and rejoices,—the spirit that goes out to meet him, and does everything in its power to encourage him, to hold him up, by throwing around him the best influences, and by making the new life so pleasant for him that he will have no desire to go back to the old. That is the spirit that is needed today, if this world of sinners is ever to be won to God, if prodigals, in large numbers, are to come home.

There is a lesson here for all of us; for the spirit of this elder brother, unfortunately, is still alive,—is still abroad in the world, and, in the church too. Let us beware of it. When prodigals are coming home, whatever may have been their past record, however deeply dyed they may have been in sin, though they may have sounded the lowest depth, our duty is to make way for them, to give them a warm welcome. Let us beware of frowning upon people who are trying to mend their ways. It is all right at times, to frown, and, when it comes in at the proper time and place, it is a most effective means of deterring from evil, of keeping pure the moral atmosphere: but to frown upon people who are trying to do better, people who have repented of their sins, upon returning prodigals, is to frown where we have no right to frown. To know when to express approbation and when disapprobation is a thing which so few people seem to understand. This elder brother, doubtless, felt that he was performing a most virtuous act in refusing to see this brother or to have

anything to do with one who had made harlots his companions. And, like him, there are thousands of, what might be called good people, too who seem to think that it is always a virtuous, a praiseworthy act to frown, to bristle up, to assume a repellent attitude in the presence of those who have done wrong. In this way a great deal of harm has been done,—thousands of people have been sent back into sin, who might otherwise have been saved. One of the greatest obstacles in the way of those who have done wrong, but who want to mend their ways, is found just here. They are met on all sides by these elder brothers who make it their business to frown on them, to show their displeasure, to make it as uncomfortable as possible for them. One of the chief difficulties in the way of people doing better, who have gone astray is to be found in the attitude of society towards them. Even where they want to do better, they get little or no encouragement; they are met everywhere with the cold shoulder, with a sneer. The misstep which they made, the sin which they committed, is never forgotten, especially, is this true where the offender is a woman: and, women are always hardest on their own sex.

I have spoken of the Elder-Brother-spirit: there is also, I might have said, an Elder-Sister-spirit, which is still more relentless, and which makes progress from bad to good still more difficult, certainly, on the part of female offenders. God forbid, that any of us should ever meet a returning prodigal in the spirit of this elder brother; that any of us should ever be found frowning upon any man or woman, or speaking disparagingly of any man or woman, whatever may have been his or her past life, who is now trying to do better. Our duty is to rally around all such, to hold them up by our sympathy, and do all we can to encourage them. This, the elder brother did not do, and stands condemned before the bar of an enlightened Christian sentiment. To avoid the spirit of this elder brother: to resist earnestly everything akin to it, which we may find in our hearts, is the great lesson which this part of the parable is designed to teach. And this lesson, I trust, we shall none of us forget. It is a lesson which is much needed,—a lesson which, if heeded, will greatly augment our power for good, and will bring joy and gladness to some, who at times, have felt almost discouraged.

For every returning prodigal there should always be an outstretched hand, and a kiss, and a robe, and a ring, and shoes, and a fatted calf, and music and rejoicing. Such should be your attitude; such should be mine; it should be the attitude of the whole

church, of all Christians; of all good men and women everywhere. Only in this way can we be true followers of Jesus. He came to seek and to save the lost; and it is your mission and mine, as his followers, to do the same. May no returning prodigal be driven back into sin through any unkind act or harsh criticism of ours. There is joy in the presence of the angels of God over one sinner that repenteth; and there ought to be joy and only joy in our hearts, when we see prodigals coming home.

11

And he said a certain man had two sons.—LUKE 15:11.

In preparing my discourse on the elder brother a thought occurred to me which I want to try to develop this morning with a view of directing attention to what seems to me a most important matter.¹ There is a great deal of sorrow in the world, a very large part of which falls to the lot of parents. There are thousands of fathers and mothers, in this and other lands, who are almost heart broken. "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping." I do not think I overstate the fact when I say, the greatest of sufferers in this life, those who have felt and still feel most keenly the bitter pangs of sorrow, are parents. As I think of the subject, scores of sad faces and still sadder hearts rise before me. When we come to analyze this sorrow with reference to the cause of it, the greater part of it will be found to centre about their children. "Lamentation, and weeping, and great mourning, Rachel weeping for or about her children."

And when we go a step farther and begin to study the children about whom there is all this lamentation and weeping and great mourning, they will be found, as a general thing, to be of the class represented by this younger son in the parable. We call this the parable of the prodigal son. And, in reading it over, it is of him that we think almost invariably, almost exclusively. It is his conduct that brings sorrow to our hearts. And so it is with most parents: they weep, they mourn, they agonize over their children, but over which of them? Over those that are called prodigals.

¹ Delivered April 15, 1923.

And what do we mean by prodigal? We mean those who possess characters similar to the character of the younger son in the parable. And what kind of a character did he possess? If I should attempt to describe him in the popular phraseology of today, I would call him a fast young man,—a dissipated young man. And we all know what these terms or phrases mean, what they stand for, what things are included under them. By a fast young man we mean a young man who is morally impure, whose passions are unbridled, who is at home in houses of ill-fame; we mean a young man who is addicted to strong drink, who visits pool rooms and other gambling institutions; we mean a young man who keeps late hours, who creeps into his home at unseasonable hours of the night after everybody is in bed. These are some of the elements that enter into the popular conception of a fast young man,—he is licentious, he is intemperate, he gambles, he keeps late hours.

And such is the class of young men that the younger son in the parable is intended to represent, and over whom most of our tears are shed. The fathers and mothers, as a general thing, that I find weeping, are weeping over such children as are represented by the younger son. I do not speak of this by way of complaint or criticism. It is all right, perfectly proper that parents should be sad, should be sorrowful under such circumstances. It would be very unnatural if they were not. It is impossible for anyone who has a proper regard for the proprieties, and any real interest in the welfare of his fellow creatures, to see young men living that kind of life, ruining both soul and body, without feeling sad, without experiencing some pangs of sorrow: and much more must this be so in the case of parents, to whom they are especially, dear, and whose interest in them is naturally greater than that of all others. And yet, while this is true, and while it is perfectly proper, I have felt that we dwell so constantly, so almost exclusively upon our prodigal sons, as we call them,—upon the class of sins represented by that kind of life, in estimating character, as to leave upon our young people an entirely false impression in reference to another class of sins.

In the work of education, in the training of our young people, in the development of character, it seems to me that our conception of sin should be sufficiently comprehensive to include every element which tends to mar, to destroy the beauty, the nobility of character. If we take only a partial view, or if we put the emphasis where

it ought not to be put, or on certain things to the exclusion or neglect of others, the effect will be a partial, a one-sided development. And this, I believe, is the effect of the place which we have, unconsciously, it may be, given to the prodigal, in our system of thought, in our mode of estimating character. We are educating our young people to feel that, if they will only avoid the sins of the younger son, they are all right,—while we have not a word to say, as a general thing, about the class of sins represented by the elder son. I find a great many people mourning over sons whose sins are drunkenness, licentiousness, gambling, and the like, who shed no tears over sons whose sins lie in another direction. We hold up to reprobation the one class of sins, while we look with comparative indifference upon the other. And, because I believe this is wrong, believe its effect is injurious, is unfavorable to the highest form of moral development, I am taking the opportunity of bringing the matter to our attention this morning.

The Bible idea of sin is clearly set forth in our *Shorter Catechism*: “Sin is any want of conformity unto or transgression of the law of God.” Whatever is not conformed to the character of God, whatever is not in harmony with his will, as revealed in our moral make-up and as declared in his word, is of the nature of sin. When we begin to study this definition of sin, in the light of the specifications under it, as unfolded in the Scriptures, we discover that there are two great classes of sins,—sins of the flesh, and sins of the spirit, grosser and finer forms of sin, if we may so express it. This will appear, if we will look for a moment at a few of the catalogues of sin which occur in the Bible.

Galatians 5:19-21. The works of the flesh are manifest which are these—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.

Romans 1:29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, haters of God, deceitful, proud, boasters, inventors of evil things, disobedient to parents, covenant-breakers, without natural affection, implacable, unmerciful.

Romans 13:13. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness.'—Psalm 15.

Lord, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?
He that slandereth not with his tongue,
Nor doeth evil to his neighbor,
Nor taketh up a reproach against
his neighbor;
He that sweareth to his own hurt
and changeth not;
Nor taketh reward against the innocent.

In studying these various catalogues it will be seen at once that the things specified in them, naturally group themselves under two general heads. Under the first, are included such sins as adultery, fornication, uncleanness, drunkenness, revellings and the like: under the second, such sins as, malice, ill-will, hatred, envy, jealousy, pride, covetousness, backbiting, tale bearing, evil surmising. The first class grows out of our physical organism, springs out of the animal part of our nature, and is called fleshly lusts. The second class grows out of, and attaches itself to the soul, the immortal principle within us.

As between these two classes of sins, the point to which I am especially directing attention is, that there is danger of confining our attention so exclusively to the one, in estimating character, as to lose sight of the other,—danger of throwing the one so far in the background as to destroy or greatly lessen, in the popular estimation, its character as evil. It may be well for us to keep clearly before us the distinction that is here drawn between sins of the flesh and sins of the spirit, but in doing this it is of the utmost importance that we should remember that they are both of the nature of sin, and are both to be equally resisted. A sin of the spirit is no less sin than one of the flesh. The side on which it falls, in this classification, has nothing to do with its essential nature. In either case its character as sin remains the same. And yet, this is the very thing which practically we fail to emphasize, to make clear. We are loud in our condemnation of sins of the flesh. The men to be shunned, to be shut out of our homes, to be socially ostracized, are those who are guilty of sins of the flesh. No such revulsion of feeling is experienced, no such barriers are set up against those who are guilty of sins of the spirit. In the

parable, it is the younger son who is blamed, not the elder. It is the younger son who is called prodigal, who is branded with an uncomplimentary epithet, not the elder. It is the character of the younger son which is held up to reprobation, and to which we point, as a warning to young men, not the elder.

Do I mean by this that it is wrong to denounce sins of the flesh; that it is wrong to warn our young men against licentiousness and drunkenness, and every form of debauchery; do I mean, that it is wrong to refuse to associate with men who are guilty of such sins; that it is wrong to shut them out of our homes? Do I mean that we have been too severe, too exacting in this respect, that we have made too much ado over sins of the flesh? Not at all. God forbid that the time should ever come when we shall look upon them with less abhorrence than we do today, or that we should ever relax our efforts to stamp them out. Let us fight these evils, and fight them with all the power we possess. But, while we are doing this, it is also of the utmost importance, for our own sake, for the sake of our children, for the sake of the community in which we live, to remember that these are not the only evils to be resisted, to be frowned upon. There are other sins besides sins of the flesh, which also tend to destroy character, and which we should seek to avoid ourselves and to warn our children against. They are what are called sins of the spirit, and are represented, in part, in the character of the eldest son; and in the estimation in which he is usually held, we see what is thought of such sins.

Let us look at this eldest son for a moment with a view of seeing what kind of young man he is. He represents, or may be taken as a representative of what may be called, the respectable young man,—the kind of son that most parents are proud of, or, at least, against whom they have no complaints to make. He doesn't drink; he doesn't run after loose women; he doesn't gamble; he doesn't keep late hours; we conclude, therefore, that he is all right. But is he all right? Look at him for a moment,—study him a little closer: and what do we discover? I am speaking now of this eldest son in the parable, what do we discover as we study him closer?

(1) That he is full of pride, of self-righteousness, full of conceit,—full of himself, of his own virtues, of his own good qualities. With what pains he spreads them all out before his father. "Lo, these many years do I serve thee, neither transgressed I at any

time thy commandment," but as soon as this thy son is come who hath devoured thy living with harlots, thou hast done, thus and so. He puts the emphasis upon the word harlots. He is contrasting his own character with that of his brother's to his brother's disparagement. What he is saying to his father is: I am a model son. Pick a flaw in my character if you can. How like the self-righteous Pharisee it sounds, "God, I thank thee I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, I give tithes of all that I possess." Luke 18. How different was the spirit of the publican. He would not so much as lift his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner." And, you remember what the Lord Jesus said: "I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

(2) We find him full of envy and jealousy. "Thou never gavest me a kid to make merry with my friends, but thou hast killed for him the fatted calf." That is, you are doing for him what you have never done for me. And that was the thing which, especially, riled him, the favor which this father was bestowing upon this brother in providing this feast in his honor. Envy and jealousy were both at work in his heart.

(3) We find him full of bitterness and hate. Mark the tone in which he speaks of his brother, the contemptuous language in which he refers to him, and the effort which he makes to incense his father against him by recalling all the worst features of his sad and profligate life,—directing special attention to the fact not only that he had squandered the money which was given him but had done so in haunts of vice, in contact and association with the vilest characters. "This thy son who hath devoured thy living with harlots." You can't help feeling the bitterness, the hatred that is rankling in his breast.

(4) He is, to say the least, very discourteous to his father. He refers to his brother, in speaking to his father about him, as "thy son," meaning, You may own him as a son, but he is no relation of mine, thy son. He is no brother of mine. It was very discourteous in him also, as well as disobliging, for him to have refused to go in at the earnest solicitation of his father. His father wanted him to come in and join the company on the inside, and

urged him to do so, but he would not. He said, No, not even to oblige you will I come in.

(5) We find him also very unreasonable. If he had thought, as he ought to have done, he would have seen, that what the father was doing, under the circumstances, was the most natural thing for him to do. How could the father be otherwise than glad that this boy had returned home; and, being glad, was it not natural for him to show it in the way in which he was doing it,—by having a little music and providing a little feast of rejoicing?

(6) His selfishness also stands out prominently in the record. He would rather have had his brother remain away and perish in his sins, than to have him come back and be received in the way in which he was,—than to have had this feast given in his honor, since no such feast had ever been made for him. In all of these respects he certainly does not show up very well. The glimpse that we get of him here is not a very flattering one.

And yet, in spite of these defects, and very grave defects they are, we have no criticism, as a general thing, to make of him. No one thinks of him as a subject for missionary efforts; no one thinks of him as being very much out of the way; if out of the way at all. No tears are shed over him; no prayers are offered for him; no efforts are made to win him from his selfishness and pride, his narrowness and bitterness, his envy and jealousy. The fact is, we do not look upon these things,—upon the whole class of which these are but samples, as very serious defects of character. They seem to us as nothing in comparison with the grosser forms of sin. We treat them as if they were of very little moment. And the result is, our young people are growing up to regard them in the same light, and are shaping their course accordingly. We are educating them to feel that certain forms of evil only are to be avoided, are to be reprobated. We affix a stigma, attach an odium to drinking, to licentiousness, to all sins of the flesh: we attach no odium, affix no stigma to sins of the spirit. Men are heartily ashamed, when they are not lost to all sense of decency, to have it known that they get drunk, or that they are guilty of some act of lewdness; they are not embarrassed, are not ashamed to have it known that they are deceitful, proud, malicious,—that they are envious and jealous, that they are selfish, close-fisted, mean. And the reason for this difference is to be found very largely, I believe, in the difference in the emphasis that we put upon these two classes

of sins. If we were equally pronounced in our condemnation of the one, as the other; if we were equally careful in pointing out the evil effects of the one, as of the other, there would be the same care in avoiding the one as the other,—the same sense of shame, of mortification, in connection with the one, as the other. The whole class of evils, which is grouped under the general term sins of the spirit, is almost entirely neglected, or receives so little attention as to amount practically to nothing. It doesn't follow because a man doesn't drink, doesn't live a loose, dissipated life, doesn't visit saloons, brothels, gambling halls, that he is all right, that he is all that he ought to be, or that we should desire him to be. To be all right these things must be true of him, but he must also possess other qualities as well. If he does not, he falls very far below the ideal of what a true man ought to be, very far below the ideal which the Bible holds up.

It is possible to be free from all sins of the flesh,—to be sober, temperate, pure, and yet have other qualities that are just as black, just as damning, just as hateful in the sight of God, and that will just as effectively shut us out of heaven as the grosser forms of sin. And this fact we should not forget, should not lose sight of in the work of moral development, in the system of education under which we are training the young people. While we warn them against the sins of the younger son, let us also warn them against the sins of the elder son; while we warn them against sins of the flesh, let us also warn them against sins of the spirit. Let us seek to develop them along all lines which promise to make them better men and women; to eradicate not only one form of evil, but all forms of evil,—to make them perfect men and women in Christ Jesus.

It is just here I believe that there is great room for improvement; that there is great need for amendment. There are some forms of evil that we are not sufficiently severe upon, that we do not properly grade in estimating character. Here, e.g., is a woman, who, in an unguarded moment, steps aside from the path of rectitude, comes under the power of some masculine rogue and is led astray. What happens? Straightway we turn our backs upon her; frown upon her; shut our doors against her; refuse to recognize her. Society, the church, everybody rises up and swears by all that is great and good never to have anything to do with her again.

Is there anything wrong about that? Not at all. As long as she continues in sin, is content to live in sin, she deserves no recognition. If she repents, of course, the case is different. That is not the point, however, to which I am now directing attention,—it is simply as to the attitude of society towards her. That attitude is one of hostility, of opposition.

On the other hand: Here is a woman, we call respectable, she moves in the best circles of society, but her tongue is set on fire of hell. She gossips, she tattles, she circulates evil reports, she takes up a reproach against her neighbor: she is never so happy as when she is retailing some damaging report, as when she is stabbing to death the good name of some one. I find no doors shut against her, unless it is the door of the party immediately injured; she meets with no social ostracism; there are no backs turned on her. I do not find society or the church rising up and swearing never to have anything to do with her. Everywhere she is greeted and received just the same as if nothing had occurred. The one seems to us to be guilty of a very small offence as compared with the other. But when we put them side by side, and carefully examine into their nature and effect, is the difference, after all as great as we make it? The one is an offence against purity; the other is an offence against the great law of love; the one is a kind of moral and social suicide, the other is a kind of moral and social assassination. The injury inflicted in the one case is upon self, in the other, it is upon some one else. Which is the worse, moral suicide, or moral murder? Which is the worse, to ruin your own good name, or maliciously to ruin the good name of another? Shakespeare has well said,

Who steals my purse, steals trash;
But he who filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.

As society is at present constituted, we send the man who steals the purse, or who kills the body, to the penitentiary and hold him up to scorn and contempt; but the man who steals the good name of another, who deals a murderous blow at the reputation of another, we have no penalty for, no contempt, no scorn for. We virtually say to our children,—to our young people: You may not get drunk; you may not be licentious. If you do, certain things will follow. Beware! Beware! Take warning! We have no such

prohibitions; no such warnings with reference to tale-bearing, tattling, slander, evil surmising and the like. We virtually say to them: You may do all these things and yet be respectable, yet have no ground for self-reproach. We damn the one set of sinners,—we allow the others to go free; we hold up to reprobation the one set of sins, we palliate, excuse, condone, look with comparative indifference, upon the other. And the effect is bad; it is producing a one-sided development; it is setting up a standard which does not embrace all that it ought to embrace. In our crusade against evil; in our schemes of moral education, we are not at liberty to stop with sins of the flesh, we are bound also to include sins of the spirit. We cannot stop with the one; we cannot confine our attention mainly to the one, to the neglect or exclusion of the other, without resulting in injury to ourselves and to our children. The apostle says: “The works of the flesh are manifest,” i.e., “the things to be avoided, are adultery, fornication, uncleanness, lasciviousness, drunkenness, revellings.” He doesn’t stop there, however, he goes on and adds, “hatred, variance, emulations, wrath, strifes, seditions.” We have also this record: Prov. 6:16-19.

There are six things which Jehovah hateth;
Yea, seven which are an abomination unto him:
Haughty eyes, a lying tongue,
And hands that shed innocent blood;
A heart that deviseth wicked purposes,
Feet that are swift in running to mischief,
A false witness that uttereth lies,
And he that soweth discord among brethren.

In this enumeration, the sins that are held up as especially hateful in the sight of God, are sins of the spirit. Elsewhere the other side is also emphasized,—we are told that no drunkard shall enter the kingdom of heaven; that without are dogs, and whoremongers. And this is just what we should do; both sides should be emphasized; both classes of sins should be held up to reprobation, and our young people so educated that they will feel the same necessity to avoid the one as the other.

I am not asking, as you will perceive, that we should give less attention to the younger son in the parable,—to the class of sins represented by him; I am not asking that we be less severe in our denunciation of such sins, but only that we give a little more attention to the elder son,—to the class of sins reflected in his life

and character. There is something wrong, radically wrong, in a public sentiment,—in a system of moral education that makes the younger son in the parable feel that he is a miserable sinner, that he ought to hang his head in shame, to be kicked, while it leaves the elder son self-complacent, utterly unconscious of the fact that there is anything to be ashamed of, to be condemned in his character and conduct. Our duty is to lift up a standard for those who are growing up about us; and in that standard to put the emphasis where God puts it. We should demand what He demands, and condemn what He condemns. Our standard should be broad enough to include all that is elevating and ennobling; it should be narrow enough to exclude all that is hurtful, hateful, degrading. As parents, if we prayed for, and labored a little more earnestly with our elder sons, if we gave a little more attention to sins of the spirit in training our children, there would not be, I believe, so many younger sons to mourn over, so many grosser forms of sin in our children to disturb our peace of mind.

We must not forget that the elder son has grave faults, as well as the younger, and that both of them should receive our most earnest attention. The oldest son must not be allowed to feel that he is all right because he remained at home and did not live the kind of life which the younger brother lived in the far-off country whither he had wandered. He, too, must be made to feel the unworthiness of his conduct, as seen in his treatment of his father and brother. The training of the home should be along both of these lines; it should deal with both classes of sins, and should beget in the children an equal abhorrence of both.

12

And he said a certain man had two sons.—LUKE 15:11-24.

For some nine weeks I have been preaching on the parable of the PRODIGAL SON, breaking it up into parts, and dwelling upon each part separately, and weaving into the discourses such matters as I felt would be of special interest to our young men. I spoke first of the DEPARTURE of this young man from home, and of the motive which prompted him to leave,—the desire to have his own way, to do as he please, to be free, untrammelled by the restraints of home.¹ I then spoke of the prevalence of this

¹ Delivered April 22, 1923.

spirit among the young, and showed that its trend was downward, away from the things that are true, just, pure, lovely, and of good report; also that it was contrary to the great principle upon which God had constructed the whole universe, and upon which is conditioned all progress,—intellectual, moral, spiritual. I then followed this young man, away from home amid his new surroundings, with a view of seeing what effect this larger liberty, which he craved, would have upon him, what use he would make of his time, talents, opportunities, resources, with no one to interfere with him; and discovered six things about him, to which I directed special attention as a warning to our young men, especially, to those who are strangers in this great capital city of the nation. These six things were: (1) The fact that he fell into bad company; that he allied himself with the baser elements in the community, that he took as his companions and associates harlots and libertines. (2) That he wasted his substance, squandered the means which he had received from his father on leaving home, instead of using it to start himself in business or in some other useful employment. (3) That he became very poor, so poor that he was very near starving to death. (4) That the land of his adoption, from which he expected so much, turned out to be a famine-stricken land—a land of want, of desolation, of sore distress. (5) That he was very much lower down in the social scale than he was at home, his position, in his new environment, was that of a menial, and, a menial of the lowest type,—a swine tender. (6) That he was friendless: we find him alone, deserted, left to himself in his misery and wretchedness.

Under the first of these heads, we called attention to the dangers which beset the young man away from home,—how much easier it is to do wrong, to get out of the right way when we are beyond the reach of those who know us, and for whose good opinion we care. And, in this connection, urged, particularly, upon parents, the duty and the importance of taking their absent sons to a throne of grace,—of praying for them, earnestly and constantly. In the same connection, I commended also to parents in this city, the fathers and mothers, the heads of homes, the young men who are strangers in our midst, and urged upon them the duty of taking a lively interest in them, and of doing whatever they could to surround them with the best possible influences.

Under the second head, I spoke of the evil of a wasteful, extravagant spirit. I showed that, in and of itself, it was bad; that it was not a commendable quality, a thing to be proud of. I showed also that it was usually associated with other bad habits, and that it was an insuperable obstacle to material prosperity. I also called attention to the many ways in which young men may waste their money in this city, and urged upon them, especially, upon those who have but recently come to our city, and who are in the employment of the Government drawing good salaries, the importance of being economical, of saving their earnings, of setting themselves resolutely against this wasteful, extravagant tendency in the midst of which they find themselves. I said among other things, that they could all live on less than their salaries; that, as a matter of fact, they had all lived on less; that dressing expensively, attending expensive public functions and the like, were not necessary; that they could dispense with such things without at all lessening their own self-respect, or forfeiting the respect of others,—of those, certainly, whose good opinion was worth having.

Under the THIRD head, I showed that a wasteful, extravagant spirit is sure to end in want; that it is in accordance with the eternal fitness of things that it should be so; that God himself has so arranged the sequences of events as to secure just that result. I held up the picture of the prodigal in want, filling his stomach with the husk which the swine did eat, as a warning to those who are wasting their earnings, living only for the present, with no thought of tomorrow. I showed, that if that course were pursued, they would either end in the poor house, or be a burden on their friends,—an object of charity.

Under the FOURTH head, I showed that the pleasures of sin always end in disappointment; that however fair things may seem at first, they are sure to take on a more somber aspect as time goes on; that however sweet may be the taste at the beginning, it is sure in the end to turn to wormwood and gall. As Solomon has expressed it,

“At the last it biteth like a serpent,
And stingeth like an adder.”

“And there arose a mighty famine in that land,” is the sad, the inevitable ending of every such life.

Under the FIFTH head, I showed that as long as we have a plenty, and are disposed to lavish what we have upon others, to

spend freely what we have, we will have all the friends we want,—we will be sought after, flattered, courted, but the moment our supply fails, all such friends will fall away from us. And, hence, I urged the importance of shunning all such companions and associates. They have no real interest in us; they are with us only for what they can get out of us. They are willing to follow us only so long as we are on the downward grade, only so long as we are able and willing to minister to their baser passion.

Under the SIXTH head, I spoke of the social degradation that came to this young man, and that is sure to come to all who followed in his footsteps. I then spoke of his repentance, and of his good resolution to return home; and showed how necessary it was that we should come to ourselves, as he did, to see that we are wrong, and to desire earnestly to mend our ways before there can be a change for the better. I then spoke of his return; of the obstacles that stood in the way; of his triumph over them all, and of the cordial, loving reception that was accorded him by his father.

This was followed by a sermon on the elder son, in which I endeavored to show that his conduct, growing out of the manner in which his father received his younger brother, was utterly contemptible. In connection with which I spoke, particularly, of the disposition manifested by him, and which is so prevalent in society,—the disposition to frown upon those who have done wrong, even where they have repented and are really trying to live a better life. The position taken in the sermon was, that it is our duty to welcome all returning prodigals, whatever may have been their past lives, and to throw around them every possible influence that will help to keep them firm, steadfast in the new life upon which they have entered.

This was followed by the sermon on last Sabbath, contrasting the two sons, and calling attention to the views generally entertained as to their respective characters. The position taken in the sermon was, that we should be equally alive to sins of the one as well as to the sins of the other; that any system of moral education which permits the elder son to grow up, feeling that he is a tolerably respectable fellow, while the younger son is made to feel that he is a miserable reprobate, is false, misleading, harmful. The elder son, whose sins are pride, selfishness, malice, ill-will, hatred, envy, jealousy, deserves our attention quite as much as the younger

son whose sins are drunkenness, licentiousness, gambling, and the like.

And now in closing, I want to look back at the parable as a whole, and direct attention to the great spiritual truths that stand out prominently in it, and, which I desire, especially, to hold up and emphasize. As I have studied the parable, week after week, three things have impressed me beyond all others: so that now, as I look back, I seem to see them, as I see no others.

The first of these great truths, assuming, as we have a right to do, that the father in the parable is intended to represent God, is that God is our Father; that we are His children. The whole story, as set forth in the parable centers about the idea of home, has to do with a phase of family life or experience. It is of a son going away from home; of a son returning home after having lived a wayward, wreckless life, that it speaks; and of a father receiving him back, and rejoicing over his return. The relation existing between the two as set forth here is clearly that of father and son. And by parity of reasoning, the same is also true of God and ourselves.

This idea of God, as our Father, and of the human family as His children is not a new one; it is not the first time that we come across it in the inspired record. Far back, in the very beginning of things, we read, "And God created man in His own image; in the image of God created He him; male and female created He them." So that from the very first, the thought of God as our Father was in the record. It soon, however, dropped out of the consciousness of man. Instead of a father, He has been thought of as a great being, far removed from us, a being to be dreaded, to stand in awe of, instead of loved and revered. It is right, of course, that we should stand in awe of Him, in the sense of revering Him, of holding Him in the highest estimation: but not in the sense of being afraid of Him as a tyrant or hard task master. This idea of God, as our Father, Jesus never lost sight of, and never failed, when the opportunity presented itself, of impressing it upon his hearers. When the disciples said to him, "Lord, teach us how to pray," He said, "When ye pray, say, Our Father who art in heaven." In the Sermon on the Mount He calls attention to it no less than seventeen or eighteen times. Such passages as these occur: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

"Pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." "If earthly parents know how to give good gifts unto their children, how much more will your heavenly Father give the Holy Spirit unto them that ask him." "Be ye therefore perfect, even as your Father who is in heaven is perfect."

The same thought is also brought out by the apostle Paul in his great sermon on Mars Hill: "For in Him we live and move and have our being, as certain also of your own poets have said, for we are also his offspring." It is a most precious thought, and one that invests human nature with a dignity, a grandeur beyond expression. And yet, to a very large extent, it has faded almost entirely out of the general consciousness. We rarely every think, I mean the generality of men, of ourselves as children of God, as sustaining any such relation to the great and glorious Being that lies back of all that we see in the heavens above and the earth beneath, and the waters under the earth. That we have earthly fathers, we know, we fully appreciate; but that we have a heavenly Father, that God sustains to us any such relation, we do not seem to realize, or to appreciate. And hence one of the aims of Christianity is to revive this idea and give it a permanent and controlling influence in the thoughts of men. And this I believe was one of the things which Jesus had, especially, in mind in this parable; it was to set clearly before us this great thought of God as our Father. It is a thought that we cannot afford to lose sight of if we are to have any proper conception of our dignity, and of the duties and responsibilities resting upon us, as children of God.

II. The second great truth that stands out in the parable is, that we have all wandered from our Father's house. Just as this younger son went away from home, and, for substantially the same reason, we have gotten away from under the control of our heavenly Father: we all want to have our own way, and not His way: and we have been having it, and are still having it in large numbers. This younger son was tired of the restraints of home; he wanted a free, easy time. And when he said, "Farewell," and went down the steps of the old homestead and disappeared in the distance, all thought of that father or regard for his wishes, was left behind. His only rule of action after that was his own will, his own inclinations and desires. And that is precisely true of us,—of the whole

race of Adam. We have all gotten away from God and have been having our own way. The simple fact is: God is not in all of our thoughts, in the sense of being the controlling, directing influence in our lives. We know that He is; we know what He is,—that He is wise, just, good, true and holy; we know what His will is concerning us, and yet we are not influenced in the least, in the great majority of cases, by that knowledge. The bare, naked fact, stripped of all disguises, is, we do not care; we are not concerned about pleasing Him, but about pleasing ourselves. And this is what is meant, in the higher spiritual interpretation of the parable, by being away from home, away in the far country. In this sense, we are all away from home,—away in the far country. This will hardly be denied by anyone who understands the working of his own evil heart. And yet, I am afraid, but few of us realize the sinfulness of such a life. We do not act, as if we felt, that there was anything very bad about it, after all. We plead guilty to the indictment set up in the parable, but it is with no sense of shame, no feeling of regret. When we remember, however, the nature of the great Being who is revealed here as our Father,—that He is infinite in wisdom, power, holiness, justice, goodness, and truth,—that He unites in Himself every virtue, every excellence, and, in the highest degree; and when we remember also the character of the laws which He has revealed in the Scriptures of the Old and New Testament, for our government, such conduct is made to appear in a very different light. In going away from God, in renouncing His authority, for that is what we have all done, we are setting ourselves in opposition to the most glorious Being in the universe, and are setting at defiance laws which are the embodiment of the highest wisdom and virtue. Our proper, rightful place in the family of God is one of submission to His will; our duty as children, is to love, honor, and obey our heavenly Father. This we do not do, however, and in that sense, are prodigals, away from our Father's house,—ours is the spirit of the prodigal,—the spirit that is bent on having its own way, instead of His way.

The THIRD great truth that stands out in the parable is that, notwithstanding the kind of life that we have been living,—notwithstanding our disobedience, our rejection of our heavenly Father's will, we may return home if we will. The door of the old homestead is wide open to us. There is a warm welcome awaiting us. This is the main thought of the parable; and it is the most

precious truth which it reveals. It is the glad tidings of great joy, which we are commanded to go into all the world and proclaim unto every creature. It is God's message of mercy to His wayward, sinful children. That we do not realize more keenly than we do that we are sinners, is because we do not stop to think. If it were possible to go back and make an accurate record of our thoughts, feelings, desires, during all the years that we have lived, what a sad, sickening record it would present, of selfishness, of ill-will, of hatred, of petty jealousies, of evil surmisings, of unfounded suspicions, of many, many other things of like character. If it were possible to make an accurate record of what we have said and done during the years that we have lived, what an equally humiliating record it would make. Our sins have not all been the same: some have been sins of the flesh, some have been sins of the spirit, some have been partly of both classes. Some of us have been greater sinners than others, have gotten farther out of the way than others. That is not material, however, to the point we are now considering. In either case, whether our sins are few or many, whether they are great or small, the question in both cases remains the same: Will our heavenly Father forgive us? Will he overlook our sins? Can we be restored to His favor? Will He allow us to return home?

The answer which this parable gives to this all-important question is clear and explicit. It puts the matter beyond all doubt; it tells us as plainly as language can express it exactly what the attitude of God is towards all His sinful children. It sets before us in very vivid, graphic language, a picture. It is the picture or story of a boy who went away from home, and who fell into all kinds of sin,—who wasted his substance in riotous living, but, who, afterwards saw the evil of his ways, repented of his sins, and turned his footsteps homeward. The father sees him approaching, while he is yet a great way off, has compassion on him, runs out and meets him, throws his arms around him, embraces him,—directs the servants to put the best robe upon him, and a ring on his hand, and shoes on his feet—directs them also to kill the fatted calf, and there is great rejoicing.

This father, in the parable, is intended, as I have already said, to represent God; and this returning prodigal to represent all who have sinned, all who have gone astray. And the lesson which it is designed to teach is, that just as he was received, was made wel-

come and restored to all the honors and privileges of a son, so will we be. The fact that we have sinned, that we have grievously sinned, will not in the least affect our reception, if we come as did the prodigal, with true penitence and faith, with a sense that we have done wrong, and the desire, the earnest desire and purpose to do better, to mend our ways.

That God wants us to return; that he is willing to forgive us of our sins, stands out, not only in this parable, but on almost every page of the inspired record. The very object of the coming of Jesus into the world was to bring us this message; He came to seek and to save the lost; to call sinners to repentance. Such invitations as these abound in the sacred volume:

“Ho, every one that thirsteth, Come ye to the waters.” “Come unto Me, all ye ends of the earth, and be ye saved, for I am God.” “He that cometh to Me I will in no wise cast out.” “Come for all things are now ready.” “Come now, let us reason together,” saith the Lord; “though your sins be as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool.” “As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his evil way and live; turn ye, turn ye from your evil ways, for why will ye die?” Ezek. 33:11. The last great commission which Jesus gave to His disciples, as He was about to ascend to the right hand of power, was: “Go ye into all the world and preach the gospel unto every creature.” And what was that gospel? This very message which the parable so eloquently proclaims to us this morning,—the message of pardon, of full forgiveness to all returning prodigals. And, after he had ascended to heaven, and, as the cycle of revelation was about to close, the last message that comes to us from the skies is, “The Spirit and the Bride, say, Come; and let him that heareth say, Come; and let him that is athirst, come: and whosoever will, let him take of the water of life freely.” The invitation is to all. It is full, free, urgent. No more cordial and pressing invitations were ever extended than those that come to us from our heavenly Father. That he wants us to return home, there can be no doubt in the mind of even the most casual reader of this Word. Every part of it bristles with invitations, with earnest appeals to come.

Why then do we not return? Why do we not forsake our sins? What is the trouble? What is it that keeps us away? Why do we hesitate? Why do we delay? In my strictures upon the elder

brother, some may have thought that I was rather severe upon him, and was disposed to justify him in the position which he took, on the ground that the younger brother never would have even thought of coming home, had it not been for the fact that he saw starvation and death staring him in the face. He came home from sheer necessity, because he saw no other way of saving his life, of bettering his condition. The inference is, therefore, that he deserves no credit for coming home. That he saw starvation and death staring him in the face; that he came because he saw hope nowhere else, may be true; it was true. His own words are, "How many hired servants of my father have bread to spare, and I perish with hunger. I will arise and go to my father." That is no reason, however, why he should not have been received. On the contrary, the fact that he was in that condition, is one of the things that the parable is designed especially to bring out, and one of the reasons why we, who are similarly situated, are urged to return. Whether we realize it or not, the simple fact is, to remain away from our Father's house, to continue to live in sin, to ignore His authority is to perish. Sooner or later it is bound to come.

In seeing the truth of this, and in being influenced by it, this young man showed his wisdom, his good sense: and, instead of blaming him, he should be commended. It was a sensible, praiseworthy act on his part in turning away from the peril which he saw was inevitable, if he continued in the way he was going. And, if we are wise, we will follow his example, we will do as he did. To continue to live in a state of indifference to the claims of God upon us, to keep on refusing to listen to the voice of Wisdom is to perish. There is no safety for anyone except in conformity to the will of God. And the sooner this is realized, the better it will be for us all. It is our privilege to come home, to change our way of living, and be forgiven. So far as our heavenly Father, against whom we are sinning and have been sinning, is concerned, there is absolutely nothing in the way of our return. He invites us to come: and stands ready to receive us,—to forgive us freely.

It is our duty to come home, to change our way of living. It is the right thing to do. We cannot stay away, cannot refuse to come under the rule of our heavenly Father without doing violence to our conscience, to the eternal principle of right implanted in us by the Creator.

It is to our interest to come home, to forsake our sins. Our highest welfare and happiness are dependent upon it. In forsaking our sins, in yielding ourselves to God, in taking upon ourselves the high and solemn duties and responsibilities of religion, we leave behind us all the sad consequences of sin,—a guilty conscience, and a thousand heart-aches and sorrows that come from wrongdoing, and come into the possession of a present peace and joy which infinitely transcend all the pleasures of sin; and, in addition, we are made heirs of a glorious inheritance beyond. Away from home, in the paths of sin, the prodigal was poor, naked, hungry, friendless, miserable; at home, listening to the voice of Wisdom, of his better self, he was richly attired, had all his wants abundantly supplied and was surrounded by those who loved him most tenderly.

And, in the higher spiritual application of this parable, the same is true. There is the greatest possible difference between those who are away from home, who are out of sympathy with God, who are not conformed to the laws of God, and those who love him, who are endeavoring to please him, to do his will.

It is the duty of all prodigals, not only to come home, to cease from their evil ways, but to come at once, to cease at once. On no possible ground can we justify a moment's delay. The argument based upon the uncertainty of life has been urged upon us so frequently, that I am afraid it has almost lost its force. And yet, the great fact to which it points is still true. The thread by which we hold life is a very slender one, so slender that it is liable to break at any moment, when we least expect it. The papers are constantly reminding us of this. Almost every day the tidings come to us of the sudden taking off of some one. There is a lesson in this for us all: it is a reminder to us that we too may drop out at any moment. And, since that is true, is it wise for us to leave for tomorrow the settlement of a question of such vital interest to us as this? Can we afford to lie down tonight, with the possibility that we may never live to see another day, without first, by a definite act of the will, getting into harmony with God's plans and purposes for us, without making up our minds to follow the Divine lead? If we fail to make that decision now, tomorrow may be too late. Now is our opportunity; now is God's appointed time.

A plot was formed for the assassination of Arcias, a ruler of Thebes. The plot involved a banquet: and it was under such

pleasant circumstances that the foul deed was perpetrated. The secret leaked out, however, and a friend of his, getting hold of it, hastily dispatched a messenger to him disclosing the plot. When the messenger reached Thebes the banquet had already begun. Forcing his way, however, into the banquet hall, the letter was put into the hand of Arcias with instructions to read at once. Instead of obeying the injunction he thrust it under the cushion of his couch, saying, "This is no time to trouble us with business; we shall consider that tomorrow." Shortly afterwards the conspirators entered the hall in the attire of females, and drawing daggers, massacred the governor and the officers with him, before they had time to stand on their defense. Thus, he lost his own life and sacrificed the lives of others, because of that fatal propensity which has ruined so many,—procrastination. He was directed to read at once; he said, tomorrow will do. But the tomorrow, upon which he calculated, never came. That very night he was ushered into eternity,—that night was his last night on earth, though he did not realize it. "But one round more," cried a young man who was skating on a pond around an air hole. There were others with him, but when the ice began to break they stopped; they saw that it wasn't safe to attempt another circuit. He determined, however, to have another round, and struck out, when the ice broke,—and it was not until the next day that his lifeless body was recovered.

How solemn, how impressive is the lesson. Had he stopped when the others did, how different it might have been, how different it would have been. And so here, the time comes, when we, who are shutting God out of our hearts and lives,—we, who are running counter to his will, who are going our way instead of His way, must stop. If we do not, it will be all up with us,—the ice will break under us, and our last chance will be gone. The acceptable time is now. The day of salvation is now.

God grant that some poor sinner here this morning may come to himself, or herself, may come to see his or her perishing condition, and, like the prodigal in the parable, arise and come home,—begin to live as you know you ought to be living.

O soul in the far away country,
A-weary, and famished, and sad,
There's rest in the home of thy Father,
His welcome will make thy heart glad.
Arise! and come back to thy Father,

He'll meet thee while yet on the way ;
Assured of his tender compassion,
O why wilt thou longer delay ?
Although thou hast sinned against heaven,
And weak and unworthy may be ;
He offers thee full restoration,
And pardon abundant and free.
Come home, come home, O Prodigal child,
Come home, come home.

That is the invitation that comes to every poor sinner here this morning from the very throne of God ; from the great loving heart of your heavenly Father. And coming home, don't forget, means coming under the rules and regulations of the home,—coming under the government of your heavenly Father : it means taking God into your heart and life, and giving him the controlling influence over you,—making his word a lamp to your feet and a light to your path. That is what coming home means, renouncing your own will and putting God's will in the place of your own. And in this, you are asked to do only that which you ought to do ; only that which every one of us ought to do : and must do, if we are to be happy, are to live useful lives here, and hope for anything worthwhile in the endless life beyond the grave.

IV. ADDRESSES ON TRUE WOMANHOOD

I

The King's daughter is all glorious within: her clothing is of wrought gold.—PSALM 45:13.

Last Sabbath I closed my series of sermons on the Parable of the Prodigal Son. At the close of one of the sermons, a lady said to me, you have been saying a good deal to the young men, why don't you say something also to the young women. The suggestion was a good one: and, so following her suggestion, I am going to direct my remarks particularly to the young women this morning. I want to talk to them on the qualities that go to make up a true womanhood; and the part which they may play in shaping, in moulding the character of the young men with whom they are associated¹.

A great many beautiful things have been written about woman, and justly so. Among these may be mentioned Longfellow's "MAIDENHOOD," which you will all, doubtless, recall. It is one of the most pleasing pictures that has been drawn of young womanhood in all literature. The closing lines are:

Bear a lily in thy hand:
Gates of brass cannot withstand
One touch of that magic wand.

Bear through sorrow, wrong, and ruth,
In thy heart the dew of youth,
On thy lips the smile of truth.

O, that dew, like balm, shall steal
Into wounds, that cannot heal,
Even as sleep our eyes doth seal;

And that smile, like sunshine, dart
Into many a sunless heart,
For a smile of God thou art.

¹ Delivered April 29, 1923.

Another very beautiful representation of woman is that presented by Wordsworth in his poem, "SHE WAS A PHANTOM."

I saw her upon nearer view,
A Spirit, yet a Woman too,—
Her household motions light and free,
And steps of virgin liberty;
A countenance in which did meet
Sweet records, promises as sweet;
A Creature not too bright and good
For human nature's daily food;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears, and smiles.

And now I see with eye serene
The very pulse of the machine;
A Being breathing thoughtful Breath,
A Traveller between life and death;
The reason firm, the temperate will,
Endurance, foresight, strength, and skill;
A perfect woman, nobly planned,
To warn, to comfort, and command:
And yet a Spirit still, and bright
With something of angelic light.

I have been especially impressed, as I have been thinking of the subject and as I have been reading up on it, with the high estimation in which woman is held, and the many lovely images under which she has been thought of by the poets and men of letters:

Earth's noblest thing, a woman perfected, says Lowell. Says Otway:

O woman, lovely woman! Nature made thee
To temper man; we had been brutes without thee!
Angels are painted fair to look like thee,

To chase the clouds of life's tempestuous hours,
To strew its short and weary way with flowers,
New hopes to raise, new feelings to impart,
And pour celestial balsam on the heart;
For this to man was lovely woman giv'n,
The last, best work, the noblest gift of heav'n,

And in the poem already quoted, Longfellow speaks of her, as, "a smile of God." A smile! How we all like to see the smile upon the faces of our friends; how we like to have them greet us with a smile. It means that they are glad to see us; that they feel kindly towards us. And here, woman is made to stand as the representative of the smile of God. As we look upon her, she is to be a reminder to us of God's kindly feeling towards us and interest in us.

The thought is a beautiful one ; and how it emphasizes the dignity and the glory of womanhood. And one reason why I have taken the time to refer to these pleasing representations of her, is to bring out that very point. To be a woman, a true woman, is one of the noblest things in the whole universe of God. And I will tell you, in a word, what makes it such a great thing, what it is that invests it with such dignity : it is because out of womanhood, comes motherhood. It is to woman that God has committed the work, mainly, of rearing and training, of guiding and directing the life and character of the generations that are to come. In the simple fact of womanhood, there lies a dignity which ought not to be lost sight of : and yet there is danger that it will be, unless special effort is made to keep it alive, to hold it in consciousness. Very much depends upon it,—upon the extent to which it is apprehended and appreciated by the girls and young women who are growing up.

It is a delightful thing to look up at the blue skies and the twinkling stars ; to look out upon the landscape,—upon the trees, and grass, and the flowers, and the rocks ; out upon the water, as seen in lake, and river, and ocean's gray and melancholy waste ; but there is nothing more charming to me than to see a group or company of girls, of young misses, with bright sunny faces, in the very spring-time of life. I never see such a gathering without being thrilled by the sight, without feeling,—these are to be the wives and mothers of the future, the women around whose knees shall be heard the prattle of infant lips, and into whose hands are to be committed the most sacred interests of the home ! And then, the thought would come : I wonder into what kind of women are they going to develop. That is a serious question, whether we think of the individual, the family, society, the state, or the race and nation. It will make a difference, a world of difference, whether they develop right, or not. It will make a difference with them, it will make a difference with the home ; it will make a difference with society ; it will make a difference with the state ; it will make a difference with the race and nation. There isn't a single interest that will not be affected, for better or worse, by the answer that is given to that question. And, therefore, it is of this question that I want to speak particularly this morning to the girls and the young women.

The thought which I want to emphasize is, Right Development in order to the realization of a true and dignified womanhood. 1. In order to secure this result, there must be, on your part, I am speak-

ing to the girls and young women, on your part this consciousness of the dignity of womanhood. You must feel, deep down in the bottom of your souls that it is a great thing to be a woman! If you have no such feeling, if no such consciousness stirs within you, you should take steps at once to bring it about: for until you possess it, you will be in constant danger of doing things that are unwomanly. Shakespeare represents Macbeth as saying, "I dare do all that may become a man." And yet he turned right around and did the unmanly thing. If he had had any true conception of what it is to be a man, what was befitting a man, he never would have brewed his hand in the blood of the king; he never would have trampled ruthlessly under his feet the most sacred obligations of friendship and hospitality. And here, let our young women and the girls that are growing up, be possessed with the spirit which says: I dare do all that may become a woman, realizing what it is to be a woman, in the high, true sense of the term, and you have taken the first great step in the direction of right development.

Sometimes, I am afraid, from what I see along our streets and elsewhere, and from what I hear, from time to time, that many of our young girls, and even some of the older ones, are sadly deficient in a sense of the dignity which befits their sex. I am sure they would not be found doing some of the things they do, if the consciousness of what a true, dignified womanhood required, was a little more largely developed in them.

What a wonderful and glorious thing it is to be a woman! Try to realize what that means. Live in the consciousness of it. Hold it ever before you, until it has taken full possession of you, until it has brought every thought and any imagination in you into captivity to it.

It is a good thing to develop in a man self-respect; so to educate him that he will look at things, not as they may be regarded by others, not as to what others may think of them: but in the light of his own sense of the fitness of things, arising out of the consciousness of the dignity of his own nature. And it is that kind of education that the young girls who are coming up need to have,—an education that shall make them feel that there is something in the very fact of womanhood, that requires them to deport themselves in a certain way,—an education into, what I have here called SEX-RESPECT, a respect that grows out of the consciousness of the fact that they

are women; and that, as such, they are called upon to deport themselves in a way befitting their dignity.

It is the same thought that was in the mind of the apostle Paul when he exhorted Christians to walk as children of the light. He wanted to impress them with the fact, to awaken in them the consciousness of the fact, that they were of the light, and that as such, they were to conduct themselves in a way befitting children of the light. It is a great thing, as Christians, to wake up to the consciousness of the fact that we are God's children, that we are members of his family, that we bear his name, and that people will judge of the character of his family by us. Such a consciousness, firmly implanted in the mind, will go a great way towards keeping us in the way we should go. And here, the consciousness of the dignity of womanhood, early implanted in the minds of the girls that are growing up, will go a good way towards keeping them in the way they ought to go,—keeping them from conduct unbecoming a true, dignified womanhood.

II. Assuming now that this consciousness exists, let us take a step farther and attempt to analyze it, to find out what is in it, what it involves. In other words, If I am a woman what ought I to be; what ought I to do, in order to measure up to the requirements of a true womanhood. The question is one of very great importance, and ought to be of very great interest to all of our young girls. Unless you have clearly before you exactly what you ought to be, the qualities of heart and mind that you ought to possess, you will not be likely to make much headway in attaining them. The man who starts to paint a picture, or carve a statue, works with an ideal before him, which ideal he seeks to realize: and that is just what you must do. You must get your ideal well formed, and keep it ever before you. Then you will work intelligently and effectively.

In answering this question: What is necessary to a true womanhood, let me say: (1). Good looks are not necessary to a true womanhood. Because one is a woman, it doesn't follow that she must be good looking. Some women are good looking, and some are not. Whether they are, or whether they are not, after all, is not a matter of any very great importance. Looks do not cut much of a figure in the real work of life; and cut none whatever in the great life beyond the grave. I do not mean by this to say that good looks are to be despised, that they are of no value, not at all, but only, that if we are good looking that is no reason, in and of itself, why we

should think well of ourselves, or why others should think well of us. And, vice versa, the fact that we are not good looking, is no reason why we should think ill of ourselves, or why others should. Looks play no part whatever in the make up of a true womanhood. And yet, we cannot shut our eyes to the fact, that the girl who is beautiful, is in constant danger of over estimating the importance of her looks, of imagining that a pretty face is all that is necessary, and so over-look the weightier matters, the things that are important. In this way good looks often become an impediment in the way of true womanhood. I am not so foolish as to say, There are no charms in good looks. We all like to look upon a beautiful face just as we like to look upon a beautiful picture; but such charms are of secondary importance; they mean nothing in the long run. Beauty soon fades. It is like the beauty of the flower,—it lasts only for a little while.—There goes a young girl, “How beautiful;” we say. In a few years we meet her, and do not recognize her. “Impossible!” we say. It can’t be the same person. Her beauty has all gone. Time and cares and poor health have stripped her of her good looks. And so, I say, a thing so ephemeral as that, that so soon takes wings and flies away, is not to be thought of in making up the qualities of a true womanhood.

Don’t make yourselves miserable because you are not good looking. Don’t be envious and jealous of the girl who is good looking. Be content with your own looks, however ugly you may be. In the eyes of God, so far as your looks are concerned, you are just as good as anybody in the universe; no Venus de Medici, or Venus de Milo stands higher in His estimation than you do. He looks not upon the outward part, but upon the heart: and that is what you must accustom yourselves to do. As one of the poets has expressed it:

Beauty is a vain and doubtful good;
A shining gloss that fadeth suddenly;
A flower that dies when first it ’gins to bud;
A brittle glass that’s broken presently;
A doubtful good, a gloss, a glass, a flower,
Lost, faded, broken, dead within an hour.

And as goods lost are sold or never found,
As faded gloss no rubbing will refresh,
As flowers dead lie wither’d on the ground,
As broken glass no cement can redress,
So beauty blemish’d once’s forever lost,
In spite of physic, painting, pain, and cost.

If you are beautiful, accept it; but don't allow your mind to dwell upon it, to be too much influenced by it. If it makes you more attractive, it is all right; but if it makes you, in any way indifferent to the things of greater importance, then it is all wrong; it is a snare and a delusion. (2). Fine dressing is not necessary to a true womanhood. I think it is very important that the young girls who are growing up should have this fact thoroughly impressed upon them. Unfortunately, we are living in an age when the whole tendency is towards extravagance in dress. Entirely too much importance is attached to apparel. Everybody wants to outshine everybody else, to be arrayed in more elegant and costly apparel. And the result is, very soon the young girls who are growing up, get into this swim, get their heads full of dress and fashion; and, too often, imagine that to be arrayed in silk and satin is a mark of superiority. The girl who is arrayed in fine apparel is too apt to think that, somehow, she is a little better than the girl who is not so finely arrayed. And parents, who are themselves possessed with this idea, are often led to strain themselves unnecessarily, where they cannot really afford it, in order to have their children dress as well as other people's children. In saying this, I am not trying to dictate to parents as to how they shall spend their money. They can put it all on the backs of their children if they want to. It is none of my business: that is between them and God. But what I am calling attention to, and what I am anxious to have the girls who are growing up understand is, that fine clothing doesn't make the lady; that fine dressing is not necessary to a true womanhood. You may never own a silk dress; you may never be able to array yourselves in what are called fineries; and yet you may be a true woman, as true as ever walked the earth. You may go through life in the plainest, in the simplest attire and yet realize Wordsworth's noble conception,—

A being breathing thoughtful breath,
A traveller between life and death;
The reason firm, the temperate will,
Endurance, foresight, strength, and skill;
A perfect woman, nobly planned,
To warn, to comfort, and command:
And yet a spirit still, and bright
With something of angelic light.

All this may be true of you, however plainly you may be attired.
If you can dress well, if you can afford costly raiment, all right;

but don't make the mistake of supposing that there is any virtue in its costliness, for there is not. It adds absolutely nothing of value to you; it does not make you in any sense any better than anybody else. You may be arrayed in purple and fine linen; you may surpass even Solomon in all his glory, and yet be destitute of every quality that goes to make a true woman; you may be very far inferior to the girl whose plain, simple attire attracts no attention whatever. Dress doesn't make the woman. It is not the quality of the material that you have on, which determines your quality. The one may be the very reverse of the other, and, often is.

And yet, while this is true, there is a sense in which dress does proclaim the woman and enters as an important element in her make-up,—not the quality of it, but the condition in which it is. Neatness of dress, tidiness of person, is essential to a true womanhood. No young girl or woman, in whom has been excited this consciousness of sex-respect, as I have named it, the sense of her dignity and worth as a woman, will appear in her home or out of it, in a careless, indifferent, slovenly manner. Her clothing may be plain, but it will be clean; it may be plain, but it will be whole, not in rags.

Reverting now for a moment before passing on, to the two aforementioned elements, good looks and fine dressing, meaning by fine dressing, costly, expensive dressing, I was forcibly impressed not long ago, by an incident that occurred, of how little either enables us to form an idea or estimate of a person. I was talking to a friend, who, casually remarked, speaking of a certain young girl, that she was the prettiest girl in the school, and of another, that she was the best dressed girl in the school. He meant it as a compliment, and, no doubt, would have been so regarded by the girls themselves. After we had parted, I began thinking of what he had said, and tried to see if I could form any idea of the kind of girls they were from what he had said of them. I could not. I could form no idea whatever of their mental or moral make-up. I could not tell, whether they were bright, intelligent girls, or not; whether they stood well in their classes, or not: or, as to whether they were lovely in disposition, sweet, gentle, patient, kind-hearted, truthful, unselfish, thoughtful for others: what he said of them gave me absolutely no idea of a single thing about them that any one would care to know, if he were seeking for some one to fill a responsible position, or to commend as an example to others. It shows, I said to myself, how

foolish it is to lay any special stress on either : they both lie outside of the sphere of real solid worth.

If I were a woman, I should not care, certainly, would not feel flattered, to be regarded or spoken of as the best looking, or the best dressed woman in the circle in which I was moving. If that is all that can be said of me ; if that is the best thing that can be said of me ; if these physical marks are my most striking characteristics, the things which most commend me, which come first into the minds of others in thinking of me, it must be because I am sadly deficient in qualities which go to make up a true womanhood. And this is why I say : If I were a woman I would be rather ashamed to be thought of, to be referred to in this way, rather than by some quality of heart or mind. Merely to say of a woman, that she is the prettiest, or the best dressed, gives no more idea of what she really is, than what that friend said about those girls, gave any idea of them. If instead of speaking of them, one, as the prettiest, and the other, as the best dressed, he had said : They are the finest girls in the school,—most refined, most lady-like, high-minded, aspiring, bent on making the most of their opportunities and of themselves, I should have known at once what kind of girls they were, and would have been proud of them, and would have felt a desire to know more about them : but merely to know that one was the prettiest and the other the best dressed excited no interest whatever in me, gave me no more concern about them.

(3). Milton, in his *Comus*, says :

Come, knit hands, and beat the ground
In a light fantastic round.

He speaks also of

Tripping, on the light fantastic toe.

He refers here, of course, to dancing. And what I want to say, in this connection, is that the ability

To beat the ground
In a light fantastic round,

is not essential to a true womanhood. The qualities of true womanhood are not to be found in the ends of the toes ; nor are they dependent on one's ability to whirl round and round, and go up and down a room to the sound of the piano or violin. That kind of thing may be pleasant enough, but, after all, when you sit down and think of

life, seriously, what does it amount to? Does it add anything of real value to you? Are you any the better for it? Do people respect you any more for it? The simple fact is, you may be the most accomplished dancer in the world, and yet be a poor, unworthy creature without a single quality to command respect from any one. And on the other hand, you may be ignorant of the dance, you may be unable to take a single step, and yet be a true woman. The dance is not only not necessary to a true womanhood; but one form of it, I believe, is a positive menace to it. I refer to certain round dances, in which a familiarity between the sexes is tolerated, which a dignified womanly self-respect forbids, and which has often ended disastrously. These dances tend to inflame the passions and to engender impure thoughts: and whatever, in any way, borders upon impurity, or tends to beget impure thoughts, a true womanhood invariably avoids.

I speak, particularly of the dance, in this connection, because it is around it that the general spirit of frivolity in the community, mainly centres. There is entirely too much of this spirit among our young people. Too much importance is attached by them to such things. There is need, on their part, for a little more seriousness, for a little higher, truer conception of life. To have a good time is not the be-all and the end-all of life. And it is important that that fact should be early implanted in the mind. And, this is what I am trying to impress here, in the statement, "dancing is not necessary to a true womanhood. I am anxious to have our young girls, who are growing up, to understand, that a proper conception of womanhood, a true sense of the dignity of womanhood, is inconsistent with a spirit of frivolity. Young as you are, that is no reason why you should be frivolous; young as you are, that is no reason why you should give yourselves up to a gay, giddy, thoughtless life; young as you are, that is no reason why you should think of life as a mere pastime, as a mere butterfly existence. It is true, Mr. Longfellow, in the poem from which I have already quoted, says:

Childhood is the bough, where slumbered
Birds and blossoms many-numbered;—
Age, that bough with snows encumbered.

Gather then each flower that grows,
When the young heart overflows,
To embalm that tent of snows.

But that doesn't mean that we are to take a frivolous view of life, and that we are to spend our early days, as so many of our young people are doing, in frivolous amusements, in mere pleasure-getting, in having, what they call, a good time. There are many things that we can gather in childhood that will be a real pleasure to us in later life, and that will help to embalm that tent of snows; and, all such we should gather and store away in memory. There is nothing in the frivolities of life, however, that will serve any such purpose. Wordsworth in his "Intimations of Immortality From Recollections of Early Childhood," tells us what some of these things are that may be relied upon in the evening of life, to cheer and comfort us. He speaks of the beauties of nature:

There was a time when meadow, grove, and stream,
The earth, and every common sight,
To me did seem
Apparelled in celestial light,
The glory and the freshness of a dream.

He mentions a great many lovely objects upon which he had looked in early life, the memory of which thrilled his heart with joy in after life. In his little poem on the "Daffodils," he tells us how one day he was wandering alone, when suddenly, by the side of a beautiful stretch of water, he came upon a host of golden daffodils and says:

I gazed—and gazed—but little thought
What wealth to me the show had brought;
For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude,
And then my heart with pleasure fills.

In this way, in the springtime of life, we may fill our minds with lovely pictures, that will indeed be a joy to us when the snows of winter are upon us. The gathering of such pictures, the storing away of such memories, is far more profitable, and comports more with the dignity of true womanhood, than the frivolities to which so many of our young girls give themselves. It is well for you to think a little more of the serious side of life.

(4). Ability to catch a beau is not necessary to a true womanhood. And yet, in the breast of most women, I am tempted to say, all women, I believe is the desire for a beau, i.e., most women like to

be admired, like to be well thought of, like to have the first place in the affection of some one man. That is what is called love: and, what I am affirming here is, that most women like to be loved, to have a tender place, yea, the most tender place in the heart of some member of the opposite sex, other than father or brother. And there is nothing wrong about that. It is all right to feel that way, to have such a desire. God, who made man a social being, implanted, purposely, in his heart and in the heart of woman, this capacity to love as the basis of the family life. It is only where two hearts beat as one, that the divinely appointed condition of the true home life is to be found. Only, as marriage rests upon love, is it likely to endure, or to result in good. And as marriage is a divinely appointed institution, it is all right therefore for men and women to love each other. As a matter of fact, we know that loving and making love have always played an important part in the social life of the world. There is a good deal of this thing constantly going on, especially among the young. The idea of getting a beau, of being admired by some member of the opposite sex, very soon takes possession of the minds of the girls, and it absorbs a good deal of their time and attention. And it is of this that I want to speak, in this connection, just for a moment. Two things I want to say to our young girls:

1. A proper conception of womanhood, a true sense of the dignity of your sex, forbids any effort on your part to catch a beau, to impress yourselves upon young men in order to attract them towards you,—to win their regard or affection. That is an undignified thing to do: it is unworthy of your sex. And, it often, defeats itself. It is not the girl who is seeking to catch a beau who always succeeds in getting one. The fellows very soon discover where this anxiety exists, and are not so likely to be attracted, as where they are met with a dignified reserve. And yet there is a great deal of this thing going on, even among the youngest of the girls. They get before the glass, and primp and primp, and what are they thinking about? About the young fellows they are to meet. They deck themselves in order to attract attention, in order to make a favorable impression. What they want is to be admired; is to receive attention: and so great is their desire for this, that they often tolerate things in their young male friends and companions that they ought not to, simply because of the fear of offending them, and thus of losing their attention. This craze for admiration is fatal to a dignified womanly self-respect.

As young girls, as young women, the question which ought to concern you, is not as to whether you are attracting attention, as to whether you are admired by your young male friends or not, but as to whether you are acting in accordance with the dictates of a true womanhood. Make that your guiding principle, and the young men, among your acquaintances, who are of real worth, will be sure to find you out, and give you the recognition which you deserve.

2. The other thing that I want to say is, that even if you should never succeed in getting a beau, even if your hand is never asked in marriage, you needn't be troubled about that. Single blessedness is no bar to true womanhood. Some of the noblest specimens of your sex have been unmarried. It was of a single woman that Longfellow in his "Sant Filomena," wrote:

"On England's annals, through the long
Hereafter of her speech and song,
The light its rays shall cast
From portals of the past.
A Lady with a lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood."

The reference there is to Florence Nightingale, to whom marriage never came. Whether the opportunity was presented to her or not, I do not know; nor does it make any difference. It is sufficient to know that she lived a single life, and as a single woman stands today, as we have just read, "A noble type of good." It may never be your privilege to play on the lover's lute, or to sit down in the lover's paradise: and yet, you may possess every quality that enters into the composition of a true womanhood. And here I must stop. I have already spoken long enough. On next Sabbath I will finish what I have to say, dealing with the positive, as I have this morning with the negative aspects of the subject. I have spoken of things not necessary to a true womanhood. On next Sunday I will speak of the things that are necessary.

2

The king's daughter is all glorious within: her clothing is of wrought gold.—PSALM 45:13.

On last Sabbath, in speaking from this text, I called attention to the dignity of womanhood, and the importance of having the

consciousness of that fact early implanted in the minds of the girls who are growing up; and of the effect which such a consciousness is likely to have on them as a restraining and uplifting influence.¹

Under this head I discussed four points: I showed that this consciousness did not involve good looks; fine dressing; a frivolous spirit, the ability to shuffle the feet, to trip the light fantastic toe; or to catch a beau. These all had reference to the negative aspect of the subject—they show, rather, in what a true womanhood does not consist than in what it does. It is to the positive side of the subject, therefore, that I desire to address myself this morning. In other words: If good looks, fine dressing, and such things play no part in the makeup of a true woman, what are the things that do? I cannot tell, in a single discourse, what all of them are, but I shall try to tell what some of them are, in the hope of stimulating thought and action in the direction of realizing them, on the part of all of our girls, upon whom are soon to devolve the gravest responsibilities, and who hold in their keeping, very largely, the future of the family, the state, the nation. If we can get them to take the right stand; if we can get their faces turned in the right direction, more than half the battle is won. Sometimes I feel that our young women do not begin to realize the power which they are capable of wielding. They act, too often, as if they felt that they were put here to be moulded by men, to be twisted and turned in whatever way man may see fit to direct. This is a mistake! No woman comes to herself,—comes to the consciousness of the dignity of her position, as a woman, until she wakes up to the fact that her mission is to be an uplifting and ennobling influence; that her mission is not to lie plastic in the hands of men, to have them stamp upon her their image and superscription, but the reverse: hers is to be the stamping process. It is for her to lead, to show the way, to have men follow her in whatever things are true, just, pure, lovely, and of good report. She is to lead, to inspire, to point the way.

This is the position which she should occupy; which it is her right to occupy; which she may occupy if she elects to do so. Every true man, in his contact with a woman is conscious of a sense of disappointment when he finds that she does not occupy that position; when her character and conduct, her general make-up, are such that he cannot look up to her, cannot feel that her way is the

¹ Delivered May 8, 1923.

way beautiful,—the way that commands his respect and admiration,—the way of a dignified, womanly nature.

If the young girls, who are growing up, are to occupy this high position, are to exert this kind of influence over their young male friends and acquaintances, then it is important for them to understand certain things. 1. It is necessary for them to have something to show besides a pretty face; besides a dress, however costly, elegant, stylish; besides the ability to move or bow gracefully, and other little accomplishments that lie simply on the surface, on the outside. Such things are well enough: I am not trying to disparage them,—to cry down a pretty face, to sneer at fine dressing, to speak lightly or contemptuously of the little graces, the little accomplishments that show themselves in the movements of the body, and in the general bearing; but, if they stand alone, if they are not associated with something else, they won't carry much weight, and ought not to. The girl who can show only these surface accomplishments, these outward adornments, may exert an influence, but it won't be of the highest kind; she may exert an influence, but it won't be such as Dickens represented Agnes as exerting over David Copperfield. You will, perhaps, recall his words. After speaking of a great many whom he had known, he says:

And now, as I close my task, subduing my desire to linger yet, these faces fade away. But one face, shining on me like a heavenly light by which I see all other objects, is above them and beyond them all. And that remains. I turn my head, and see it, in its beautiful serenity, beside me. My lamp burns low, and I have written far into the night; but the dear presence without which I were nothing, bears me company.

O Agnes, O my soul, so may thy face be with me when I close my life indeed; so may I, when realities are melting from me like the shadows which I now dismiss, still find thee near me, pointing upward."

Upward! Hers was an uplifting one, an ennobling influence. Towards the heights, she pointed him.

The girl, who has only a pretty face and such things to commend her, can never hope to wield any such influence as that. The stream never rises above its source. She cannot hope to excite in others desires, aspirations of which she herself is not conscious; she cannot hope to awaken in others, longing for things which she herself does not desire, or even appreciate. Her influence, in the

nature of the case, will be on the same level as the plane upon which she herself is moving.

It is true, a girl who has only a pretty face to show, and pretty clothes, and a few superficial accomplishments to commend her, may attract attention to herself; may be admired, flattered, handed around, made much of: but it won't be by sensible men; by men whose attention is worth having. No! It will be by the empty-headed fops, the class of men known in society as dudes. To be attractive to such men, to have such men find pleasure and satisfaction in her society, is not very flattering to her. And the fact that she is willing to receive attention from such men, that she feels at home in their society, does not speak well for her common sense, and shows, as, perhaps, nothing else does, how entirely these things lie outside of the qualities that go to make up a true womanhood. The fact is, she may possess all these superficial accomplishments, and yet be wanting in all the elements of a true womanhood. Men are not all fools: some of them may be, but not all of them. The sensible man comes very soon to see what is only on the surface and estimates us accordingly. These mere superficial accomplishments cannot hope to hold sensible men very long. They very soon tire of the mere butterfly; they very soon come to recognize the difference between tinsel and pure gold: and will be sure, every time, to take the pure gold. The girl whose chief attraction, whose chief claims to recognition lies on the outside, is a failure as a woman, is a very poor specimen of her sex; and will draw to herself only men of an inferior grade.

2. If the young girls who are growing up are to occupy the high position to which they are called, by virtue of their sex; if they are to exert the right kind of influence over their young male friends and acquaintances, they will have to give attention, and close attention to the beautifying of their souls, to adorning themselves on the inside, as well as on the outside. There is such a thing as soul beauty. It was Plato who prayed: "God make me beautiful within." And it was Whittier, in his Prayer of Andrew Rykman, who wrote:

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.

It is to this kind of development that our young girls need mainly to direct their attention,—the development that will enrich their souls with all things sweet and good; that will make them beautiful within; and thus make them, to the men about them, what Agnes was to Copperfield, an influence ever pointing upward. If you can have that kind of influence even over but one man, you will not have lived in vain; if even one man, as he thinks of you, as he looks back and gathers up the sum total of your influence over him, can say, "So may thy face be with me when I close my life indeed; so may I, when realities are melting from me like the shadows which I now dismiss, still find thee near me, pointing upward," what a benediction it will be to you, and what a noble tribute it will be to true womanhood.

It is a wonderfully glorious thought, and one that should thrill every heart and stir every one of you to the very depth of your being, filling you with unbounded enthusiasm, and setting in motion all the forces within you, to know that such a development is open to you,—to every one of you.

You cannot all be beautiful in face and form; you cannot all array yourselves in costly apparel: but every one of you can be beautiful in soul; every one of you can clothe your inner self with qualities of heart and mind which infinitely transcend in value and attractiveness, the most elegant and costly outward apparel. In the Song of Songs, Solomon has in mind the Lord Jesus Christ, the Messiah, the promised deliverer; and he is trying to tell us how wonderfully attractive and beautiful he is. And in doing this he mentions many things. He speaks of precious stones,—you know how beautiful some of them are; he speaks of precious metals—gold and silver; of beautiful flowers; of the most delicate and exquisite of perfumes. He is the rose of Sharon, and the lily of the valley; his cheeks are comely with rows of jewels, his neck with chains of gold; he is a bundle of myrrh; a cluster of camphire in the vineyard of Engedi; he has doves' eyes; he is like the roe of a young hart; his lips are like a thread of scarlet, his temple like pieces of pomegranate; his cheeks are as a bed of spices, as sweet flowers; his hands are as gold rings set with beryl; his countenance is as Lebanon, excellent as the cedars; yea, he is altogether lovely."

It is not outward beauty, however, that the inspired penman has in mind, it is not the physical appearance of the Messiah to which he is directing attention, but to his inward beauty,—beauty of soul.

All these images of material things, things which appeal to the senses and which fill us with delight, he uses, sets before us in order that through them we may get a glimpse into his soul, in order that we may see him as he is on the inside,—in character. There is no reference made to his outward beauty in the Scriptures. It is distinctly stated, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." When it comes to his character, however, his moral and spiritual make-up, the qualities of his soul, he is all that he is represented to be in this Song of Songs. He is as beautiful as the rose of Sharon, or the lily of the valley, as the most precious of stones or metals; he is as the most delicate and fragrant of perfumes. The alabaster cruse of precious ointment which Mary poured on his head, and the odor of which filled the house with its fragrance, is a fit emblem of the qualities of his soul. And this is the kind of beauty that you may all have, however devoid of physical beauty you may be. You may be, in your soul's furnishings, in the qualities that make up your character, in your inner life and spirit, as the rose of Sharon, as the lily of the valley, as the most delicate and exquisite perfume. And this is the first thing that I want to impress upon you; this is the first thing that I want you to remember and lay to heart. Soul beauty is possible to each one of you; you may all be in your spiritual and moral make-up, as fair as the moon, as beautiful as the flowers.

Some years ago, when I used to go to market, before Mrs. Grimké left us for the home in the skies, in the spring and summer, just outside of the market there used to be several flower stands, on one particularly there always were lovely bunches of pansies. They seemed to turn their little faces towards me, and do what I would, I could never get by without stopping and buying a bunch. They seemed to know that I had a soft place in my heart for them. How beautiful they were! How varied in color, some yellow, or golden with rich purple centres, some deep purple with golden centres, some yellow just tinged with a few lines of velvety purple, so delicate that no artist's brush could imitate them. In writing this sermon, the image of those lovely flowers came up before me, and I found myself saying, There isn't one of these young girls growing up, who may not be in soul, in spirit, just as beautiful as these pansies were outwardly beautiful. Yes, you can, every one of you, develop a character that will be just as attractive, just as beautiful to contemplate.

There is this difference, however, between you and the flowers: and this is the SECOND thing that I want to impress upon you, and it is important that you should remember it: The flowers are beautiful without any effort on their part; they are made beautiful by the hand of nature. In the Sermon on the Mount Jesus said: "Consider the lilies of the field how they grow; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Human beings, however, are not made beautiful in that way, except in a physical sense. The beautiful face and form come like the beauty of the lily or the rose; we are born that way: but it is not so with soul-beauty, with those qualities that go to make up a really noble character,—those we have got to work for: they come only as the result of careful training and discipline. The possession of such a character is never an accident; it isn't a thing we stumble upon unexpectedly, a mere matter of chance, or luck. No: it comes only to those who desire it; who seek it; who work for it. The soul is not going to grow into a thing of beauty, of its own accord, without any thought or effort on your part. So that, if you really want to be beautiful within, you have got to give attention, and very close attention, to the things which make for beauty of soul. It is true here, as in other fields of labor: we reap as we sow. If we sow sparingly, we will reap sparingly: and if we sow bountifully, we will reap bountifully. You can't hope to grow inwardly beautiful, to make very much progress in the acquisition of qualities that appeal to what is best and noblest in others, if you give most of your time and attention to bodily adornments,—to cosmetics, to feathers and furbelows. The lower things must be subordinated to the higher; the less important to the more important.

(3) The next thing that I want to say to you, in this connection, is, That SOUL-BEAUTY, is infinitely more to be desired, is a greater treasure than physical beauty even in its greatest perfection. This is a thought that it is very important to remember; it is the thought, evidently, that Spenser had in mind when he penned the lines:

Ye mindful merchants, that with weary toil
Do seek most precious things to make your gain;
And both the Indias of their treasure spoil,
What needeth you to seek so far in vain?
For lo! my love doth in herself contain
All this world's riches that may far be found;

If sapphires, lo! her eyes be sapphires plain;
If rubies, lo! her lips be rubies sound;
If pearls, her teeth be pearls, both pure and round;
If ivory, her forehead ivory ween;
If gold, her locks are finest gold on ground;
If silver, her fair hands are silver sheen;
But that which fairest is, but few behold,
Her mind, adorned with virtues manifold.

You will notice what he says:

Over against all this fair exterior, and above it all, the poet places "The mind, adorned with virtues manifold." And that is always true. The virtues of the soul will always outrank, will always be rated higher than mere physical, bodily perfection however rare or captivating it may be.

The apostle Peter, in his first epistle (1 Pet. 3:3) has the same thought in mind; he is speaking particularly to wives, but what he says is applicable to all women, and, especially, is it important for our girls and young women to remember what he says. The third verse reads, "Whose adorning, let it not be the outward adorning or plaiting the hair, and of wearing of jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which in the sight of God is of great price."

The apostle is not seeking here to disparage apparel, to condemn the putting on of ornaments of one kind or another, but recognizing the weakness of the sex for such things, the very great importance that is attached by them to such things, he is seeking to call their attention to the fact that there is another kind of adornment which is very much more important, and which, in every way, will mean more to them, and through them to others: and to which he urges them to address themselves, telling them, for their encouragement, that such things are in the sight of God of great price; that they are by him highly esteemed. Hence, in order to make it as strong as possible, he says: "Don't let these things absorb your time and attention, not because they are of no value, not because they have no part in life, but because, in comparison with other things, the things which beautify and ennoble the soul, they sink into utter insignificance.

It is difficult, however, to get people to see it in this light, and, especially, is it difficult to get the young people to see it. It is the outward appearance that charms them most,—the things that appeal

to the senses. The beautiful face is more attractive to them than the beauty of heart and mind. The elegant dress, the costly ornament, the thing we call style, fashion, means more to them, are in their estimation more to be desired than things which lie on the inside and which go to make the soul beautiful. And as long as that is true, and, unfortunately, it is very largely true of our young people, and of some of the older ones too, there can be no very great progress made in this higher soul development. It is only when they come to see and to appreciate the superiority of the one to the other, and are willing to sacrifice the less to the greater, that we may hope to see these greater things occupying a larger place in their thoughts, and claiming more of their time and attention.

(4) In the fourth and last place, I want to mention some of the qualities that go to make up this soul-beauty of which I have been speaking and in which the young girls who are coming up should be careful to array themselves. I shall have time to mention only a few, a very few, but they will be sufficient to indicate the character of the whole. Among them the following may be noted:

(1) Amiability, sweetness of temper. The synonyms of this word amiable are, lovely, charming, delightful, pleasing. They all indicate the nature of the quality that is here referred to; and is a quality that is wonderfully attractive, and that is sure to win for us a place in the hearts of others. It is the person who has a sweet, lovely disposition that we are naturally drawn towards, that we delight to be with. No one wants to be with people who are of a sour, crabbed disposition,—who are unlovely, hard to get along with. Those are the people that we seek to avoid; that we try to be with as little as possible. We turn away from them as we would from some disagreeable object. And that fact indicates the real estimate that is put upon this quality. Some people are more amiable than others, I know, they are naturally so: while others are naturally just the other way, they are born with an ugly, disagreeable disposition, and to that extent, are to be pitied: but it doesn't alter the fact to which I am calling attention, namely, that amiability is a desirable quality, and a quality which every woman should seek to possess. I do not mean by this to say, that men should not also possess it, but only that it is a quality particularly that we expect to find in woman.

In this connection, allow me also to say: The fact that we are not naturally amiable, is no excuse or justification for not being.

Amiability, sweetness of temper may be cultivated; every woman, therefore, may possess it if she desires to do so. Longfellow, in the poem from which I have already quoted, in speaking of woman says, "A smile of God thou art." Can any woman, who is not amiable, who is not lovely in disposition, be what the poet here represents her as being? Think of a smile standing for a sour, crabbed, ugly disposition! The thing is inconceivable, a contradiction in terms. And so, I say to the young girls who are growing up, if you are to realize the ideal of a true womanhood; if you want to be beautiful within, you must fix your eyes on this quality of amiability and seek earnestly to possess it, to clothe yourselves in it, to put it on as you would a beautiful garment. And, in doing this, you will not only give a great deal of pleasure to others, as you go through life, but you will also save yourselves from a great deal of trouble and worry in the years that are before you. It is the absence of this quality of sweetness, of amiability that is responsible for much of the troubles that occur in many of the homes. If our girls, who are growing up, will cultivate a little more sedulously this quality, will try to put a little more sweetness into their disposition, when they come to have homes of their own, it will take away one of the disturbing influences, which has, in so many cases, marred the happiness of the home.

You, who are growing up; you who are to become wives and mothers, remember, that it is the instinct of the bee for distilling honey, that you need particularly to cultivate. Put into your natures all the sweetness you can. You will need it in the years that are to come, not only for your own comfort and happiness, but also for the sake of others with whom you may be thrown.

(2) Closely allied to this quality of amiability, is that of gentleness. We expect a woman to be gentle. And by that we mean soft and refined in manners,—not rough, not harsh, not loud, boisterous,—quiet in manner. It is very important that many of the girls who are growing up, should understand this. It is to be regretted that many of them do not seem to understand it, if I may judge from what I see at times along our streets and elsewhere, the tones are loud, and the actions anything but ladylike in many cases. This is not true of all of the girls, of course, some of them are models of deportment, are, in the true sense of the term, ladies; but this cannot be said of all of them, or of as many of them as we would like to be able to say. Gentleness, quietness of manner, of speech, of

behaviour, is one of the marks of a dignified, self-respecting womanhood. It is for our girls to realize this, and to measure up to it. People about you will see the difference between you and the girl who is lacking here: and will rate you accordingly. How ill-mannered she is! Look at her! See how she is acting! Hear how loud she is talking! how loud she is laughing! Don't let people speak of you in that way; don't give them any occasion for doing so. Be gentle; be a true woman, though you may be young in years, though you may be yet in your teens.

(3) Another quality, and one that is especially beautiful in young girls, is that of modesty: I use the term here in the sense of unobtrusiveness,—the opposite of boldness, the disposition not to push oneself forward, to seek prominence or notice for one's self, a feeling of diffidence, a shrinking away as it were from view. Longfellow evidently had this quality in mind when, in his poem on "Maidenhood," he speaks of "Maiden with the meek brown eyes," and represents her as "standing with reluctant feet," and "gazing with a timid glance." This quality is becoming less and less noticeable in our young girls, which is to be greatly regretted. We do not see as much of this diffidence, this shrinking modesty that keeps in the background, that is never obtrusive, as we would like to see. There is a boldness, a growing boldness on the part of many of them, that is a bad omen, that forbodes no good, that is not an encouraging outlook for the future.

(4) Another quality that you must possess, if you are to be true women, is purity. I know of nothing that is more essential to a true womanhood than this element of character; I know of nothing that ought to be more firmly impressed upon the young girls who are growing up than the value of chastity; I know of nothing that they ought to hold in higher estimation. It is one of the things that they can never part with without sacrificing their womanhood, and compromising their honor. Chaste,—pure, are words that mean a great deal.

Bear a lily in thy hand,
Gates of brass can not withstand
One touch of that magic wand.

The lily here is the symbol of purity, of chastity; and it gives power; it commands respect. There can be no true womanhood where it is not found. Let the young girls who are growing up lay this to heart; let them, within the innermost recesses of their souls, build

a shrine to purity, and on its altar permit no unholy fire ever to be kindled.

'Tis Chastity, Chastity;
She that has that is clad in complete steel,
And like a quiver'd nymph, with arrows keen,
May trace huge forests, and unharbor'd heaths,
Infamous hills, and sandy perilous wilds;
Where, through the sacred rays of Chastity,
No savage fierce, bandit, or mountaineer,
Will dare to soil her virgin purity.

So wrote Milton : and so it has always been, and ever will be. Chastity is a possession of inestimable worth, of priceless value. Part with it and I know of nothing that so quickly mars the beauty of the soul; that so quickly destroys its comeliness and leaves it so ugly and hideous.

In this connection, I want to relate something which came to me recently. I was told of a lady, interested especially in girls, who made an address before one of the classes in one of our schools, in the course of which she said, that she was told that some of the boys were in the habit of using profane and obscene language in the presence of the girls. After she was gone the teacher took the matter up and asked, whether there was any truth in what she had heard. Both boys and girls frankly admitted the truth of it. And when the teacher inquired of the boys, why they acted in that way, the answer was, amazing to say, Well, the girls permit it; they never seem to object to it. And it is to this point, particularly, that I am directing attention. Imagine a girl with any self-respect, with the consciousness of the dignity of her sex, allowing any boy to use profane or obscene language in her presence without rebuking him, and without cutting his acquaintance, having absolutely nothing more to do with him. Such a boy or boys deserve the utmost contempt; and the girl who tolerates the society of such boys is utterly lacking in self-respect, and is a disgrace to young womanhood! No pure minded girl, no girl worthy of the name, would tolerate for a moment such conduct on the part of any boy, or group of boys.

And here I must stop, time will not permit me to continue this enumeration. The one thought which I have had in mind, and which I have been seeking to impress upon you in all that I have said is, That what you need particularly to be concerned about, is beauty of soul, instead of beauty of face, and form, and apparel. The beautiful face, the beautiful form, the beautiful and costly

apparel, may be wanting and you be none the worse for lack of them; but to be devoid of soul-beauty, of those qualities of heart and mind without which life in the truest and highest sense of the term, is not worth living, is to be in a sad and deplorable condition, whether you realize it or not.

It seems to be an instinct of our nature to decorate. We are all the time decorating, seeking to beautify, to render more attractive: but it is, as a general thing, all outward decoration. We decorate our persons, our homes, our places of business, our public buildings, our streets, our graves; we do very little inward decoration; we are not greatly concerned about the aspect of things within us. And yet, after all, the really important thing is not that which is outward, but that which is inward. It is more important, infinitely more important, to have the soul enriched by beautiful qualities,—to be pure and sweet, and gentle, and tender-hearted, and loving than to have the body decked with jewels, and arrayed in silks, and satins, and velvets. And that is the thought that I want the young girls who are here this morning to get hold of. Your souls may be radiant and beautiful; you may, everyone of you, if you desire it, rise to the measure of the stature of the fulness of a true, noble, dignified womanhood. Let that thought take full possession of you. See to it that your efforts are directed mainly towards the attainment of such qualities, instead of the mere gewgaws of life, the little, petty, superficial accomplishments which lie simply on the surface, and which are of no lasting or permanent value. The dress which you have on may be plain, costing but little; your face may not be beautiful, your form may not be graceful; but when it comes to the soul, it is for you to see that such is not the case. On the inside there ought to be beauty; there ought to be grace; there ought to be every quality that ennobles. In the psalm from which our text is taken, the statement is “The King’s daughter is all glorious within.” And that is how it should be with you; within you should be all glorious. Whatever may be your outward appearance, within you are to be beautiful; you may be beautiful.

May this ideal of a true, dignified, noble womanhood, which I have endeavored to set before you, never be allowed to fade from your vision; may it remain with you, as an abiding presence, as a perpetual reminder of what you may become in personal character and life: and so keep you ever pressing on the upward way.

V. ADDRESSES ON A WORTHY WOMAN

I

A worthy woman who can find? for her price is far above rubies. The heart of her husband trusteth in her, and he shall have no lack of gain. She doeth him good, and not evil, all the days of her life.—PROVERBS 31:10-13.

In these words, and in what follows to the end of this chapter, we have a description of an ideal woman: and, it is of this woman that I want to speak this morning.¹ In studying this description, you will notice, first, that the ideal woman as here represented, is a married woman: her husband is spoken of. She does not stand alone, but is associated with another, in that highest and sweetest and best of all relations,—the marriage relation. She is a woman in whom has been awakened that wonderful something which we call conjugal love. The woman as she ought to be, as she was intended to be, is the woman who has loved some man. After God had created Adam, He said, "It is not good for man to be alone." And, that he might not be alone, He created the woman in order that that need might be supplied. It is in the establishment of this relation, therefore,—in the awakening within her soul of this tender sentiment of love, which leads her to "grapple to her soul with hooks of steel," some member of the opposite sex, that she is to find her highest development. Every noble character of the gentler sex that is mentioned in the Bible, with perhaps, only a few exceptions, lies within the sacred circle of matrimony. Such names as Rachel, Ruth, Hannah, Elizabeth, Deborah, the three Maries, Priscilla, Lois, Eunice, will at once suggest themselves to us. These women were all married women, and they are the ones that figure most conspicuously in the Bible narrative,—that are held up as types of what is best and noblest. Marriage is a thing, therefore not to be despised, not to be treated lightly. It is something towards which every woman should look; something that every woman should desire, not simply for the sake of being married, but because it is in that relation that she is to reach her highest and best development.

¹ Delivered January 17, 1904.

This doesn't mean, of course, that a girl is to fall in love with every man that she sees, with the first man who presents himself and expresses some admiration for her. The love out of which is to come her truest development must be inspired by a worthy object; the man that she loves must be worth loving, must be capable of responding to the noble sentiment that fills her breast, and of keeping the sacred flame burning with undiminished fervor to the end. If she makes the mistake of lavishing her affections upon an unworthy object, of linking her life with the life of a man who is incapable of ministering to her highest and deepest wants, the marriage bond, instead of opening to her a field of indefinite expansion in the line of what is highest and best, will have the very opposite effect, will set her going in the very opposite direction. Marriage becomes a stimulus to noblest development, only provided true love lies at the basis of it—a love that is inspired and that is fed by contact and association with a character that is worthy of being loved. It doesn't follow therefore because the ideal woman spoken of in this thirty-first chapter of Proverbs was married, that, therefore, all married women are of this ideal type: for they are not. This woman was, but it was not simply because she was married, but because she was happily married, because she had found a worthy companion—a man who was capable of calling out what was best within her.

Let our young girls who are thinking of marriage not forget this. The mere fact of being married, in and of itself, counts for nothing. It is only where right conditions prevail that it becomes a blessing; and they should be careful to see that these conditions exist before making the venture. It will be too late after the step has been taken. Many a life has been blighted just here through a false matrimonial step. While I give this caution, it is worthy of note, however, that the ideal woman spoken of here is not a single woman, but a married woman. It is the married woman that the writer is holding up for our admiration, whose praises he is sounding. The married state is the true state for woman. God has endowed her with this wonderful capacity to love, not "to waste her sweetness on the desert air," but to be bestowed upon some man, to be realized in union with some other heart.

In studying this description, you will notice, second, that the ideal woman as represented here is a mother: her children are spoken of. She is both wife and mother. The object of the writer

seems to be, not only to glorify wifehood but also motherhood. It is a mother that he is speaking of; and he seems to feel that it is a glorious thing to be a mother, to stand in that exalted relation to some other human being. It is the very crown of womanhood. That is the way the Hebrew women of old felt. They all looked forward to the time when they would be happily united to some man in the holy bonds of matrimony; but they were not satisfied with the mere fact of being married, they wanted to become mothers, to be blessed with children,—and so strong was this desire that where their hopes were not realized, they were miserable, however fortunate in other respects they might have been. You remember what Elkanah said to Hannah, “Why weepest thou? and why eatest thou not? and why is thy heart grieved? am I not better to thee than ten sons?” What he says was evidently true: he was the very essence of kindness to her, and yet she was not satisfied. The one thing which marred her happiness was that she was childless. Motherhood was the thing that she longed for; the thing in which Hebrew women gloried. I have called attention to this fact, in passing, because, unfortunately, that is not the feeling today with many women. They have no objection to marriage, they are rather pleased with the thought; they are always ready to give a respectful hearing to anyone who has any matrimonial propositions to make to them, but after they have entered into such an alliance they do not always welcome the consequences of such an alliance; they do not glory in motherhood. The tendency is just the other way. The whole problem after marriage is, how to escape the legitimate consequences of marriage. This thing of motherhood, in which the Hebrew women gloried, is coming now to be looked upon as a misfortune, as a thing to be shunned, to be avoided if possible.

This is not the way King Lemuel felt, who wrote this closing chapter of Proverbs. The ideal woman that he is holding up, and whose praises he is singing, is a mother,—a woman who has been permitted, in the providence of God, to be the conscious agent of starting into being an immortal spirit, and of training that spirit, not only for time but for eternity. It is the wife and mother, who stands, in his estimation, at the very summit of womanhood. And that is the way we ought to feel; that is the sentiment that we ought to cherish, and seek more and more to develop among us. It is a great thing to be a wife and mother; and the more our young

women feel this, the more will they welcome the thought, and the more earnestly will they seek to fit themselves for the grave duties and responsibilities that are involved in these high relationships. The thought of marriage will be attended with a little more seriousness, and a little more care than the average woman now exercises. It may be flattering to their vanity to feel that some man thinks enough of them to want to marry them; but the question to be settled first is, not as to whether some man admires them and wants to marry them, but are they prepared to respond to that appeal? Do they know what it is to be a wife? Do they know what it involves, what its duties and responsibilities are, and are they willing to give themselves up cheerfully and conscientiously to these high duties and responsibilities? Unless marriage is entered upon in this spirit, they never can hope to be classed with the woman of whom we are speaking this morning.

But my purpose is not to talk about marriage. It is an interesting subject, and one about which a great deal might be said and ought to be said. There are so many sad mistakes that our young people are constantly making; there are so many mismarriages that are constantly taking place, that one is strongly tempted to speak out, and to speak very plainly.

With these preliminary remarks, let us now take up in detail the description that is here given us of this woman, and endeavor to discover what her characteristics are, the qualities of heart and mind that make her the noble woman that she is. (1) She is spoken of in general as a worthy woman. "A worthy woman who can find?" In the Old Version, the rendering is, "A virtuous woman who can find?" This doesn't mean particularly a woman who is pure, who is chaste, whose character is above reproach. The implication is not that women of irreproachable character are hard to find, for we know that there are many such to be found. The false impression that we are apt to get from the reading of this passage is due to the use of the word virtuous, and the sense which we usually attach to that word in common use. When we speak of a virtuous woman we mean ordinarily, a woman who has lived a pure life, who has kept faithfully the seventh commandment. This is not the thought which is intended to be conveyed here, however, though it may be included in it. The term which is translated virtuous means force, strength—strength of mind or body. Hence in the Revised Version, a term is substituted which

more correctly represents the thought of the original, and that is worthy. "Who can find a worthy woman?" Worthy—that is a very comprehensive term, a very complimentary term: it means a great deal. It isn't a term that can truthfully be applied to every woman. A worthy woman is a woman who possesses qualities that are valuable, that are rated high, that commend her to the favorable consideration of others—a woman of worth, of real genuine worth. Or, if we take the term virtuous in its original and true sense as applied to her, it means that she is a strong woman,—strong in body, strong in mind, strong in character,—morally strong. She is no weakling, no reed shaken by the wind: she isn't a woman who can be wound around the finger by any and everybody, who can be moved by every passing influence; she is a strong woman, a woman who embodies in herself certain great qualities, and who stands in the community for certain things, for certain great moral ideas, and against whom the forces of evil beat in vain, and to whom the forces of evil look in vain for sympathy and support.

This is the kind of women that we need—in the home, in the church, in society, everywhere. If we had more of them, things would be better than they are; the forces of evil would not be so rampant as they are. The curse of society and the home today is in weak women,—women who represent nothing, who have no ideals, or who if they have haven't strength of character enough to stand up for them in the face of opposition. This woman was strong, everybody knew where she stood, and for what she stood, in the life about her. She stood for what was worthy; she stood for what was virtuous; she stood for the things that were true, and just and pure, and lovely, and of good report; and, stood like a bulwark against everything that was not of this character. And she stood against them, not quietly but aggressively: she made her influence felt. She was a power in the moral life of the community that had to be reckoned with. And that is the way it ought to be with the women in every community. They ought to stand for something, and stand for the things that are worthy, and so stand for them that everybody will know where they stand, what colors they are carrying. I am glad that this splendid example of a strong, forceful woman has been presented to us in this passage; and trust that we shall keep her in mind; and seek to emulate her example,—to be strong, as she was strong.

All that I have been saying on this subject may seem a little strange to some of us, to most of us, perhaps; we have been in the habit of thinking of women in a little different light,—as yielding, as pliable, as easily moulded, as clay in the hand of man, the potter. We have been in the habit of associating the quality of strength with man rather than woman. And there is a passage of scripture that would seem to give some color to that view of the case. The apostle Paul, in his first epistle to the Corinthians says, "Quit you like men, be strong," as if he meant to say that strength was a masculine and not a feminine quality. This is not his meaning, however. Strength belongs to the one as well as to the other, is expected of the one as well as of the other. It is necessary for the woman to be strong as well as the man. If I were asked to choose between the two I would say, it is even more necessary for the woman to be strong than the man,—for she stands, in a peculiar sense, at the very fountain of life; she holds in her hand, as no man can possibly hold, the keys of the future. If she is weak; if she does not measure up to her high and holy responsibilities; if she does not prove herself worthy, the consequences to the home, to the church, to the state, to society at large will be vastly more disastrous, than if he fails, than if he comes short. The exhortation, "Be strong," is as applicable to the women as to the men. What we need are strong women; we need them everywhere. We need them for the home; we need them for the schoolhouse; we need them in our churches; we need them in all of our social organizations. Mothers should understand this and should be strong themselves and should train their daughters to be strong; to stand for what is worthy in character and life, and to make their influence felt in creating a sentiment in favor of such things.

From this general description, I pass now to some of the particular qualities that make up the character of this woman. (1) She is represented as an industrious woman. She is full of push and energy; she is always active, always doing something. She is never idle. There are several statements in the description which we have of her that clearly indicate this. In the fifteenth verse, we are told, "She riseth while it is yet night, and giveth food to her household." In the eighteenth verse, "Her lamp goeth not out by night." And in the twenty-seventh verse she "eateth not the bread of idleness." And all through this chapter her wonderful industry stands out most conspicuously. We see her doing one thing, and

then another, and another, and so it goes on, apparently without any let up. Her home is a perfect hive of industry. She not only works herself but knows how to put everybody else to work. The song which is sung in some homes,

Yet a little sleep, a little slumber,
A little folding of the hands to sleep,

was never sung in her home. When the time came for everybody to get up, they got up; when the time came to serve breakfast, it was served. The work that had to be done found ready and willing hands to do it, and it was done. She trained herself, and trained everybody else about her to work. That is the way it ought to be; that is the way it ought to be in all of our homes. If there was a little more of this kind of training going on, the girls who go out of some of our homes would be better prepared to look after their own homes. The fact is, in many cases they are not. They have never been trained to habits of industry; they have been allowed to do as they please,—to work if they wanted to, and to leave it alone if they wanted to. And so, they became indolent and shiftless, without fixed habits, with no love for work. And the result is, when they get into homes of their own, they are not there very long before the poor husband discovers his mistake, and “the little rift within the lute” begins, that “by and by will make the music mute.” The habit of industry cannot be implanted too soon in the girls who are to become the wives and mothers of the future.

(2) She is an accomplished housekeeper; she is thoroughly versed in all that pertains to domestic economy; she is adept in every branch of housework. She knows what is necessary to be done to make her home what it ought to be,—to promote the comfort, the welfare and happiness of the household, and she knows how to do it. The care of the household was very much greater at the time of which I am speaking, when she lived, than it is today. You will notice that this woman had to look out not only for the food supply, and the preparation of it, and the serving of it; but had also to provide all the clothing and bedding, and coverings for the floor. She did her own weaving, manufactured her own cloth, and made up her own garments and those of her household. The very rugs and carpets upon the floor were her handiwork. She was an expert cook, and seamstress, and laundress, and weaver. She knew not only how to make useful things, but beautiful things.

Her home was kept not only neat and clean, but was adorned, beautified by her handiwork. No one can read this account without feeling that the woman who presided over this home was an ideal housekeeper. There is no hurry, no confusion, no disorder,—everything moves on quietly, regularly, orderly. There is a place for everything; there is a time for everything; there is an allotted task for everybody; each one knows what is expected of him, and each one does what is expected of him. The whole domestic machinery moves like clock work. There is no jar, or friction anywhere: and the secret of it all is,—that at the head of affairs is this woman who knows her business, and who knows it thoroughly. We may be disposed to attach but little importance to this thing we call domestic economy, but it is by no means of little importance. It makes the greatest possible difference in a home how its internal affairs are managed, whether it is done skillfully and intelligently, by one who knows, who has taken the pains to qualify herself for managing a household. It is no little task, and the woman who measures up to it, is worthy of all praise; too much cannot be said in commendation of her. The writer of this chapter has made no mistake, therefore, in placing among the qualities of the ideal woman, a thorough knowledge of domestic economy.

(3) She is represented as a thrifty woman. And by thrift here is meant, that she had an eye to improving the material or financial condition of the family. She takes a hand in the effort that the husband is making to get ahead in the world, and does her part to help improve conditions. She is represented here as doing certain things on her own initiative. “She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.” She buys a field and, showing her business instinct, converts it into a vineyard, thus making it at once a source of income. Vineyards were among the most profitable of investments in those days. The money with which she purchased the field, we are told, she earned. It was the fruit of her own toil. And, in what way she earned it, we are also told. “She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her merchandise is profitable; her lamp goeth not out by night. She layeth her hand to the distaff, and her hands hold the spindle.” “She maketh linen garments and selleth them, and delivereth girdles unto the merchant.” In this way she succeeded in accumulating considerable, in helping to swell the family revenues. Of course, it isn’t every

woman who can do this; it isn't every woman who has the disposition or capacity to do this; it isn't every woman who has the time to do it. Most women have all that they can do to look out for their own homes. When they have faithfully, conscientiously performed their domestic duties they have very little time or strength for anything else. I don't think men have a right to expect it of them; I don't think men generally do expect their wives to do more than look after the household affairs. The way she can best help her husband to forge forward, is by wisely and economically administering the affairs of his home—by lopping off all needless expense; by wasting as little as possible of the food or fuel or gas light; by taking care of the clothing, the furniture, the cooking utensils, the china and glassware, so as to make these things go as far as possible,—and so prevent the necessity of replacing them oftener than is necessary.

There is a good deal of wear and tear, and needless waste in many homes that could be prevented by the exercise of a little more care by housewives, and that would tend greatly to reduce family expenses. If in addition to this, anything can be done, of course, it is all right. Some women may be able to do it. The woman of whom we are speaking, in the passage which we are considering, is one of them, and it is mentioned here to her praise. Her home was a model one in its internal management. There was no waste. Everything was made to go as far as it could go; everything was made to last as long as it could. The utmost care was taken with everything. And, in addition to this wise, economical, judicious administration, she added this other thing, a spirit of thrift, the ability to take advantage of opportunities, to turn a dollar over so as to make it productive. It is a rare thing; it isn't often that you find it, but that is all the greater reason why we should hold it up and sing its praise.

(4) She is represented as a charitable woman. "She stretcheth out her hand to the poor; Yea, she reacheth forth her hand to the needy." In the Forty-first Psalm, we have this record, "Blessed is he that considereth the poor": And here is a woman who answers this description,—she considers the poor. She is a woman who is interested in the unfortunate classes about her, especially, those who are in need, who are suffering for the necessities of life. She isn't so absorbed in herself and in her home that she hasn't time to think about others. She has what the apostle calls, "bowels of

compassion," a great sympathetic heart. Though she had everything herself she could not be satisfied while she knew others were suffering without extending them a helping hand. This was the same way Dorcas felt; this was the same way Job felt; this was the way the Lord Jesus himself felt. He was easily touched by suffering. He wanted to help people who were in need. It is a good quality to cultivate; a good quality for mothers to have; for the young girls who are coming up to have. Jesus said, "The poor ye have always with you." And it is important for us to remember this, and so to train our children that they will grow up to think kindly of the poor and to befriend them whenever they can. Here was a home in which the poor were not forgotten; and it is the way it should be in all of our homes. This woman sets us all a noble example.

(5) She is an intelligent woman. "She openeth her mouth with wisdom." The ideal woman as spoken of here is no fool, is no ignoramus; the ideal wife and mother, as spoken of here, is no fool, is no ignoramus. She speaks, and when she speaks what she says is worth listening to. She has a mind, and that mind has been cultivated; she has the power to think, and she exercises that power. She isn't flippant, giddy, empty-headed, rattle-brained. Notice what is said of her, "She openeth her mouth,—with what? With wisdom." So that when she speaks she commands respect. This is the only kind of women that are fit to be at the head of homes, the only kind of women who ought to be entrusted with the rearing and training of children. What we need in all homes, if the best results are to follow, are women of this type. The wife and mother into whose hands the practical management of the household is to be committed, must be intelligent, must see to it that some time is given to the cultivation of her mind,—brain power is what she needs, and must have if she is to measure up to her responsibilities.

There is reason to believe that many women, or at least, a goodly number of them are not sufficiently alive to this fact. They too often neglect themselves just here; are too often content with a very meager mental equipment. And the result is they do not hold their own; do not wield the influence that they ought to wield, or command the respect that they ought to command. Knowledge is power, and the power of the wife and mother, in the home as well as out of it, will be correspondingly increased as her

knowledge increases, as she grows in intelligence, in mental power. All opportunities for culture, for general improvement, such as lectures, college extension courses, and the like, should, therefore, be embraced by wives and mothers. Intelligence is always a valuable commodity, and always gives power. It is well for our young women who are coming up, and who often waste their time in frivolous amusements, instead of seeking to improve themselves, to remember this. In after life, when they are settled down in homes of their own, they will find out that ignorance, lack of culture, will seriously handicap them, will prevent them from exerting the influence they might have exerted, had they made better use of their opportunities. The broader the culture, the better it will be for you, the better it will be for your home, for your husband, for your children, for the whole social life of which you are a part.

(6) She is a woman of good manners; she is courteous; she is a lady. And that is saying a great deal. It isn't every woman who is a lady. It isn't every woman who is well-dressed, or who may be refined in manners, who is a lady. A lady! What is it that makes a lady? It isn't living in fine houses, or dressing in fine clothes, or being what is called high-born. We may live in fine houses, and dress in fine clothes, and be high-born, and yet not be ladies. The lady is the woman who at heart is gentle and kind.

And that is what is said of this woman, "The law of kindness is on her tongue." If you want to find the true lady you will find her where the writer here puts her, and nowhere else, among those whose hearts are under the influence of this law of kindness. Where kindness is in the heart, where it has full sway there, you will never be tempted to do anything harsh, or rude, or that will tend to hurt the feelings of others: it will make you very thoughtful and considerate. And that is really what true politeness consists in.—kindly consideration for others. And that was true of this woman. she met everybody in this spirit of kindness; she was gracious to everybody; she treated everybody with genuine politeness. There are a great many women in society who are passing for ladies, and who would be highly insulted if you told them that they were not, who, according to the definition here given of a lady, are not. All you have to do is to watch them, or come in contact with them a little while, to see that they are not. You will very soon discover that the law of kindness is not in their hearts. You know it isn't there from the things they say about others, and the manner in

which they treat others. No amount of the dressmaking and millinery art can make a lady; nothing that you can put on her can make her a lady. It is a work of the heart. There is where it must begin. If the heart is not under the influence of this law of kindness, you may have the outward trapping and paraphernalia that go to make a lady, but the lady will not be found. It will be the shadow without the substance.

The thought presented here is one of great importance, and of great practical value. In the training that is going on in our homes and in our schools, if we can only get the girls who are coming up to realize this, and to begin early to yield themselves to this spirit of kindness, you have put them in possession of that which will always keep them from violating the principles of true politeness, of offending good taste.

There is one thing more, that is said of this woman, in this description, but I will not take the time to speak of it now. I will defer it until next Sabbath. In the meantime, let us keep in mind the salient points presented. Enough has been said to set us all thinking; and thinking along right lines. If we properly digest what has been said our own lives will be the richer, and, whatever of good there is in our homes will be strengthened thereby. May God help us to think of our homes, and think of ourselves, and think of our children, and think of the young people who are growing up all around us, and make up our minds to do all that we can to improve ourselves, and to make it better for our children, and for the young people who must soon take our places. It may not be much that we can do; but whether much or little, let us do it with our might. Life is fleeting, and what we fail to do now, we may never be able to do. "The night cometh when no man can work," is a solemn admonition to us to make the most of our present opportunities. As fathers and mothers, who have the care of children, should this come home to us, especially. Let us do our work so well that we may all receive from the Master, at last, the "Well done, good and faithful servant."

2

In the discourse on last Sabbath, from this text, in speaking of the ideal woman I mentioned several things that were characteristic of her, but did not complete the enumeration, as contained in the passage descriptive of her.¹

¹ Delivered January 24, 1904.

I mentioned all but one. I will begin with that one this morning, therefore. We found her to be industrious; an accomplished housekeeper, well up in the whole range of domestic economy; we found her to be thrifty, to be possessed of a fine business sense; to be charitable, kindly disposed towards the poor, the needy, the suffering; to be intelligent, well equipped mentally, endowed with wisdom; to be well-bred, well-mannered, sweet and courteous in her dealings and relations with others. And here we left her. A further reading of the passage discloses to us one other characteristic of her, which though placed last is by no means least, and that is, that she was a pious, god-fearing woman.

This is brought out in the thirtieth verse, where she is described as "a woman that feareth Jehovah." "The fear of the Lord," we are told, "is the beginning of wisdom." And in the book of Ecclesiastes, we have this statement, "Fear God and keep his commandments, for this is the whole duty of man." In speaking of her as one who feareth Jehovah, the meaning is obvious, therefore the purpose of the writer is to tell us that she was a religious woman, a woman of real piety. What is meant by that? What is religion? What is it that this woman really had, and to which our attention is here directed? It will pay us, I think, if we stop for a moment and try to find out what it is. It is religion,—but what is religion? There are a great many false or erroneous notions afloat as to what it is.

Some people think, if they are members of the church, they are religious. But that is not true. It may be that they are religious, but being in the church is no evidence of it necessarily. It is possible to be in the church and be in it for years, and yet have not a particle of religion. It is possible to be regular in our attendance upon its ordinances, and to give of our means to its support, and yet not be religious. You know that, and I know it, and we all know it.

Some people think that if they observe certain forms and ceremonies, certain religious rites prescribed by the church, that they are religious, but that is not true. We may go through these external rites and ceremonies, and go through them with the utmost care and regularity, and yet be entirely destitute of anything that could possibly be called religion in any true sense of the term. Jesus, you remember, in the Sermon on the Mount, speaks of vain repetitions. The thing that gives a religious character to these

exercises is not the form, but the spirit that lies back of the form, and the two things do not always coexist. Sometimes there is nothing but the empty shell of formalism.

Some people think they are religious if they are engaged in a great many religious activities, in attendance upon a great many religious services, in doing one thing and another of a religious character, but that doesn't necessarily follow. There may be a great deal of bustle and stir religiously, but very little religion. That was the case among the Jews. You remember the picture which Isaiah draws in his opening chapter? "What unto me is the multitude of your sacrifices? said Jehovah: I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." Here you have any amount of sacrifices, and any amount of solemn meetings and religious gatherings; but no religion, nothing that God would accept, nothing that would pass muster with him. In spite of all their religious activity, he says, Away, I have had enough of that stuff. It is utterly worthless.

Some people think they are religious, if they have had some wonderful or startling experience, to which they can look back, and to which they often refer, and in tones always of rapturous delight. This experience came to them during some great religious awakening, or while what is called a revival of religion was in progress in some of the churches. And because they have had this experience, and because they find themselves very often in meetings greatly excited, strongly inclined to give expression to their emotions, to become a little noisy, they think they are religious, but that is no evidence. There are hundreds and thousands of people who have had those experiences, as the sequel of all of our revivals will show, who have run well only for a season. Sometimes those who have been noisiest, loudest in their profession, most violent in their demonstrations, who have had, or claimed to have had, the most startling experiences, have slidden back into the world soonest. Religion isn't noise; it isn't excitement; it isn't dreaming dreams and seeing visions. If you attempt to detect it by that test, to measure it by that standard you will fall into the most egregious blunders, you will be woefully misled. Sometimes the most emotional Christians are the ones who carry the least weight, are the ones that

people have the least confidence in, that are most talked about, and that are the greatest obstacles in the way of the progress of the kingdom of the Lord Jesus Christ.

What then is religion? What is it that differentiates the religious man from the man who is not religious; the religious woman from the woman who is not religious? It is just what is here predicated of this ideal woman of whom we are speaking,—it is the fear of God in the heart. If that isn't there it doesn't make any difference what else you may have; it doesn't make any difference what your experiences may have been, however wonderful or startling, or what you have seen, you are not religious. You may think you are; you may succeed in making others believe that you are, but you are not. And so, on the other hand, if you have this fear of God in the heart, it doesn't make any difference, if you have none of these things, if you have no wonderful experience to which you can refer, you are religious, in the highest, and best, and truest sense of the term, in fact, in the only sense. There is no other evidence of religion anywhere except this one. The religious man is the man who fears God; and the irreligious man is the man who doesn't fear Him. That is the whole of it in a nutshell. If we should study from now to the end of time we couldn't frame a better definition. Let us take this definition, therefore, and look at it for a moment in order that we may bring out with greater clearness, or, at least, with greater fulness, what is involved in it.

(1) This definition of a religious man implies that he believes in the existence of God—in the existence of a personal God, upon whom he is dependent, and to whom he is responsible. There is a theory of the universe, you know, that shuts out the idea of God; that claims that it is an unnecessary assumption. That is the materialistic conception of things. Granting the existence of matter and its forces everything may be explained it is claimed. That is cold blank, barren atheism, the creed of the fool, for we read in the inspired record, "The fool hath said in his heart, There is no God." There are others of a more philosophical cast who, while taking no very great stock in the idea of God, still feel that it is necessary to assume the existence of such a being in order to explain the universe. The universe to them is an effect, which presupposes an adequate cause, and hence they are forced philosophically to assume the existence of what they are pleased to call the first cause, but to them this great first cause, is unknown, and unknowable. The religious

man, however, has no scruples or misgivings in reference to this matter: he is firmly persuaded that God is. He apprehends God by faith. And faith we are told is the substance of things hoped for, the evidence of things not seen. This belief in the being of God is fundamental in religion. The statement is, "He that cometh to him must believe that he is, and that he is a rewarder of him that diligently seek him." And this is true of the religious man; he has a living faith in the reality of God. One of the things particularly that impresses one in reading the Old Testament is the reality of God to the patriarchs and prophets. They go to him with everything; they speak to him as one man speaks to another. He is just as real to them as they are to each other.

(2) This definition of a religious man implies, not only belief in the existence of God, but respect for him. He is a man that holds God in the highest estimation; that looks upon him as a being of the most exalted character. In his inmost soul he reveres him. We all know, in a measure, what this feeling is. There are persons that we know for whom we have very great respect; we are impressed with their sterling integrity of character, with their moral and spiritual worth; we honor them because of what they are. Some children feel that way in reference to their parents: they have a real reverence for them. I remember once being in the study of Dr. Charles Hodge, that eminent theologian and saint of God; and while I was there his son, Archibald Alexander Hodge, who was almost as distinguished as his father, came in, and it was wonderful to notice the deference with which he spoke to his father, the almost reverential awe that seemed to come over him as he stood before him. He spoke and acted as if he felt that he was in the presence of a holy man, a man that was entitled to unusual consideration. And such was his feeling for his father. He had the greatest reverence for him. This was the way John the Baptist felt towards the Lord Jesus Christ. He said, "I have need to be baptized of thee, and comest thou to me;" he said "He that cometh after me is mightier than I, the latchet of whose shoes, I am not worthy to unloose." And so, in regard to this great being we call God, there is, on the part of the truly religious man, this feeling of profound respect, of deepest reverence.

He feels that God is a great and glorious being; that he is the greatest, and the most glorious being in the universe. He may not know all about him, but he knows enough about him to inspire him with the greatest respect.

(3) This definition of a religious man implies that he is influenced by the thought of God. This great being in whose existence he believes, and for whom he entertains the highest regard, he wants to serve. "Lord, what wilt thou have me to do?" is the dominant thought in the mind of the religious man. And it is in this respect, particularly, that he is separated from all the rest of the world. The thing that he desires, above everything else is, to please God, to do his will. The apostle, evidently, had such a man in mind, when He said, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." That is the aim of the man who is truly religious—God is first with him: to God he looks for counsel, for guidance, for direction. When God speaks, that settles it for him, whatever else others may have to say; when God points the way, that is the way he goes, whoever may point some other way. If he fails to follow the divine leading, if he yields to temptation and does what he believes is contrary to the will of God, he feels the sting of a guilty conscience; he cannot rest in peace, he cannot be satisfied until he repents, and swings back into line, until the old principle of supreme allegiance to God again gets the mastery. This is an unusual man of whom I am speaking. It isn't the man that you meet every day. The average man is an entirely different being. It isn't God that he is thinking about at all, but self; it isn't the execution of the Divine will, but his own will that he is thinking about; it isn't God's plans that he is seeking to work out, but his own. And in the execution, of these selfish ends that he has set before him, it doesn't make any difference to him whether God approves or not. It suits his convenience, his ideas of the fitness of things, and that is all he cares about.

Is religion a matter of any importance? Does it make any difference after all whether men are religious or not, whether the individual selfish human will rules and reigns in the affairs of men, or whether God is the great directing force? Does it make any difference whether the men and women that we meet day by day, with whom we have to deal in all the vocations of life, are governed by the dictates of their own selfish, sinful natures, or by the will of God, by the standard which he has set up? Is it not true that all the trouble that we experience arises from the fact that instead of doing God's will, avoiding the things that he tells us to avoid, doing the things that he tells us to do,—we insist on having our own way, on following the impulses of our own evil hearts? There isn't any-

thing that is so much needed in this world today as religion, as the enthronement of God in the hearts of the people. It doesn't make any difference what else we may have,—we may have all the wealth, and intelligence, and refinement conceivable, but without the great conservative principle of religion, we shall steadily go down, we shall sink to lower levels: it will all end in wretchedness and misery. The one thing that is needed to take the wealth, and intelligence, and culture that we may acquire and convert them into real sources of blessing to us is the fear of God in the heart; that great principle of wisdom, firmly implanted in the soul, which recognizes the being of God, and which sees that in doing his will, in making his word a lamp to the feet and a light to the path, is the only way any good can possibly come to us. Religion is what is needed. There wouldn't be any race problem in this country today, any Jim Crow cars, any invidious distinctions in hotels and restaurants, any prejudice on account of color, if God were supreme, if the people were really religious. There would be no conflict between capital and labor, no strikes, such as we are constantly having in the country, if God were supreme, if his will were regarded in the management of business and other concerns. It is because God is ignored, both by labor and capital, because his will is followed by neither. And things will go on as they are, and will steadily grow worse, unless God comes down and gets into the hearts of the people, and rules there. Left to ourselves, to the operations of our own selfish hearts, the unholy passions now at work will grow more and more violent, and will seek to express themselves in more and more violent ways. What wilt thou have me to do? is the question that must be asked, is the thought that must be uppermost in the hearts of all concerned, if there is to be any peaceful and happy solution to the many and vexed problems that today confront society. A civilization without God at the centre of it,—directing, controlling, influencing it in all of its movements, is a civilization that is doomed,—is bound sooner or later, to go to pieces,—a civilization that can give no guarantee of permanent peace and happiness. Only as men are influenced by the great principle of right, back of which is the great thought of God, to whom we are responsible, to whom one day we must give an account, and by that other principle of love, for which God also stands, can we hope to see this great complex organization, we call society, move on smoothly and harmoniously, without jar or friction.

I have dwelt upon this a little longer than I had intended because I feel that it is a matter of very great importance. Religion is not a little matter—it is a great thing, a thing of paramount importance. Too much cannot be said of it; too much time cannot be given to the consideration of it. It is a mistake to attempt to minimize it, to put it out of our thoughts, to shove it in the background. To do so is simply to stand in our own light, and to prepare the way for our own final ruin.

Let me now return to the point from which I started. I am seeking to set before us, the writer's conception of an ideal woman, as set forth in this last chapter of Proverbs. And the point to which I am now directing attention is, that among the elements that enter into the composition of such a woman, is piety, is true religion. What he asserts is,—that without religion, without the fear of God in the heart you can't have an ideal woman. She may have a great many excellent qualities, a great many beautiful traits and characteristics, but if this one is left out, she falls below the mark; she doesn't measure up to the standard; she isn't all that she ought to be; she isn't all that she is capable of becoming; there is something wanting, and we feel it. The moment such a woman is contrasted with one whose religious nature has been developed, in whom God is the great controlling force, we see the difference at once, and recognize the superiority of the one to the other. There is something in the one that there isn't in the other and that puts her on a little higher pedestal.

Last week I had a call from a gentleman, and while he was there another friend came in, and we spent a most delightful hour together. After the first gentleman had gone the second one said to me, "There is almost an ideal man: he has so many many excellent qualities. There is only one thing that he lacks,—and that is religion, the grace of God in his heart to give him the finishing touches." And that is true. It doesn't make any difference what else we may have to recommend us, if the heart is not right with God, this sense of the want of something will be felt by those who come in contact with us, and with whom we have to deal. Wordsworth, in his poem "A True Woman," speaks of,

The perfect woman, nobly planned,
To warn, to comfort, and command;
And yet a woman, still and bright
With something of angelic light.

But you can't get that kind of a woman apart from religion. Who are angels? They are those pure spirits that stand in the presence of God, who are his messengers, who delight to do his will, who live simply to do his bidding. "Thy will be done on earth as it is done in heaven," we pray: and by whom is it done in Heaven? By the angels. And, therefore, if we are to have a class of women with something in their make-up "of angelic light," we have got to have religion. Nothing else will put that quality into the church's life. It comes from the recognition of God, and from subordinating the life, to the will of God. "With something of angelic light." That is the light that we want to see in our women,—in our homes, in society, in the church, wherever we meet them; that is woman at her best; and you can't get the best, in any other way. There is no other process by which it can be produced. You may get, as I have already said, a reasonably good type of woman, without religion, but you can't get the best, you can't get the highest.

And, if this be true,—and I take it for granted that there will be no disposition to question the accuracy of this statement, for it is confirmed, I believe, by abundant experience. The noblest type of women are women of true piety; are women who really fear God and strive to keep his commandments. Take two women equally intelligent, equally educated, equally refined and cultivated,—the one religious and the other not, and I venture the assertion that by whatever test you may apply to them, whoever may be called upon to sit in judgment upon them, the verdict will always be in favor of the woman, who, in addition to all her other excellent qualities, adds this one, of a reverent and god-fearing spirit. If this is true, then it is important for our young women who are coming up to note that fact; and, it is still more important for the women in the homes who have the training of these girls, also to remember it. For, if we are to develop the highest type of women, then this element must be put into them, and put into them as early as possible, and every effort made to strengthen and develop it, so that they shall grow up in the fear of God.

An ideal woman! There isn't a young girl here this morning, who if she stops and thinks, doesn't want to be just such a woman; there isn't a mother here this morning who has a daughter, who in her serious sober moments, does not want to see her daughter grow up to be just such a woman. And, what I want to impress upon you this morning is, that religion must enter into the composition of such

a woman. And, therefore, if you are wise, you will do, what? You will give some attention, and very serious attention to the subject of religion.

First, let me say to the young girls who are here this morning,—If you are to reach this ideal, you can't begin too soon to open your hearts to the sacred influences of religion; you can't begin too soon to make a complete surrender of yourselves to the Lord Jesus Christ. "Behold, I stand at the door and knock," is what he is saying to you now, and what he has been saying to you for years. Listen to him; unbolt and unbar the doors of your hearts and throw them wide open, and bid him enter. No harm can come to you from his admission, but good, only good can result from it. You need his influence every day and every hour. He will lead you into green pastures and by the side of still waters, where your soul will delight itself in fatness, and where you will find not only sweet peace and rest, but a glorious transformation going on in your soul. He will enable you to grow up into the measure of the stature of his fulness.

(2). If you are to reach this ideal, don't neglect the study of his word. There is nothing which tends more to nourish the spiritual life than a close intimate contact with the word of God. Make it a rule of your life to feed daily on the sincere milk of the word. If you are not in the Sabbath school, get into it, go into some of the classes and study carefully the lessons which are assigned week after week. If you don't understand the lesson ask the teacher, and go on asking until you get the information you desire. Make no mistake here: there is no book from which you will derive greater benefits than the careful and prayerful study of the inspired record.

(3). If you are to reach this ideal see to it that you avail yourselves of the helps which come from attendance upon the public ordinances of worship. Make it a point to attend the church services, and listen to what the preacher says, and try to remember what he says, and put in practice what he says. The services are held for the purpose of instruction, and of stimulating and inspiring the hearers, in the direction of what is highest and best. And you must keep this in mind, and see to it that you appropriate whatever of good there is in them. Keep yourselves always in a receptive attitude, be always on the lookout for whatever may be helpful to you—whether in the scriptures read, or in the words that may fall from the preacher's lips, or in the hymns sung. In the simplest service that may be held, you may find something if you are on the lookout, that will en-

rich your spiritual life, that will make you better women, that will lift you to higher levels. In a word, whatever means will help to develop you spiritually, to bring you nearer to God, to make him more and more the dominant force in your life, are the things that you must lay hold of, that you must give yourselves to, if you are to reach this state of ideal womanhood of which we are speaking. If you neglect the religious side of your nature you can't hope to reach up to where this woman stood of whom we are speaking, and who the inspired writer had in mind when he penned the words of the text.

Second, let me now say a word to the mothers who are here. If these daughters of yours are to grow up to be ideal women, women who shall bring joy and gladness to their homes, and who shall be a perpetual benediction to their children, you have got to give some attention to religion,—to your own religious development, and to theirs. You can't allow yourselves to run to weeds spiritually, nor allow them to run to weeds, spiritually, and hope to make much of them. Your first duty is to see that the sacred fire of love to God is started on the altar of your own hearts; and, as soon as possible it is kindled on theirs. Unless somehow, by some means, the germ of true religion is planted in their hearts, they never will measure up to the lofty standard that is here presented, in this noble type of womanhood that we have been thinking about, and talking about.

If you are in earnest, if you really want your daughters to be of this high type of womanhood, the thing for you to do, is to get to work, to get to work in earnest, to throw around them every possible influence that will anchor them firmly in God. If living near to God yourself will help them towards this end, then live near to him; if going to church regularly will help to do it, then go to church, be always in your place; if reading the Bible, studying God's word in the home, will help to do it, then read the Bible, read it in their presence. read it to them, and with them. Whatever you can do to deepen your own religious life, to deepen the religious life of your home, and to deepen in their hearts the conviction that it is their duty, their paramount duty, to love and serve God, do it. It is the best investment that you can possibly make for them, or for yourselves. It is the surest guarantee to you that after you are gone they will still go on bearing the blessed fruits of righteousness.

This is the message that I bring you this morning, and I trust that it may not be lost, but that it may sink deep into all of our hearts, old as well as young, parents as well as children. Don't let

us forget that God is, and that it is our duty to serve him, and to train our children to do the same; don't forget that without religion we can't measure up to the standard of the ideal man or woman.

“As Thou hast died for me,
O may my love to Thee
Pure, warm, and changeless be—
A living fire.”

And it is this living fire that you need, and that I need, and that our children need, and must have, if we are to realize our noblest possibilities.

3

In the two sermons that I have already preached from this text, I endeavored simply in what I said to bring out the characteristics of the ideal woman, to help us to see her as she appeared to the writer who penned the words of the text. The object of the writer, however, was not simply, it seems to me, to have us view her as an individual possessing many excellent qualities, but particularly to think of her in the twofold relation, as wife and mother. And it is under these two aspects that I desire further to consider her.¹ In other words, it isn't of the ideal woman, as such, that the inspired writer is speaking; but of the ideal woman as wife and mother. It is in these two relations that we see her at her best; that she is where she can make her influence most powerfully felt, either for good or evil. The married woman, if she is the right kind of a woman, is a more important factor in the moral, spiritual, and social life of a community, than a single woman, however excellent she may be. The one stands for more than the other, represents more than the other. And so, the woman who is a mother, if she is the right kind of a woman, is a more important factor in the life of a community than the woman who is not. The responsibilities of the one are greater; the power of the one to help or hinder what is best in the life of the community is greater than the other.

Let us therefore take up this ideal woman and look at her in these two important relations. And, first, as wife. What kind of a wife does this woman make? What does her husband think of her? What has he to say of her? What kind of impression does she make upon others? What do they think of her as a wife? Do

¹ Delivered January 31, 1904.

they think well of her, or ill of her? Does she measure up to what they think a wife ought to be? The answer to these questions, in part at least, we shall find in the description that we have here of her.

What kind of a wife does she make? There are three lines of thought that may be pursued in seeking an answer to this question: and the first is found in the twelfth verse, where we read, "She doeth him good and not evil all the days of her life." That statement is intended to cover the whole record of her wifely duties, and it puts her in the best possible light. When you have said what is here said of any married woman, you have said all that can be said of her. It doesn't make any difference how you may multiply words nothing can be added to what is here said. And what is it that is said of her? Three things:

(1) "She doeth him good." And what does that mean? It means that she has been a blessing to him, a real help to him, that he is a better man, a happier man, because of his contact and association with her. It means that she has so lived and acted, has so interested herself in everything pertaining to him that the whole of life has been made sweeter for him in consequence of her loving sympathy and cooperation. She has been a positive influence in his life for good. We have all heard people say, or may have said it ourselves, "There is a man that has been a great help to me. I wouldn't be where I am today if it hadn't been for him, for his kindly interest in me," or, "There is a woman to whom I feel that I owe everything. If it hadn't been for her my life might have been very different from what it is today." There are hundreds of people who have been helped in this way, who feel in this way towards others. Good has come to them through the persons referred to. And that is what is here said about this woman of whom we are speaking; she was a source of good to her husband. And the secret of it lay in the fact, that she really loved him. Someone has said,

I will tell you what it is to love:
It is to build with human thoughts a shrine,
Where hope sits brooding like a beauteous dove,
Where time seems young, and life a thing divine.—
Yes, this is love, the steadfast and the true,
The immortal glory which hath never set,
The best, the brightest boon the heart e'er knew.
Of all life's sweets, the very sweetest yet.

And no true woman can feel that way towards any man, and not be a blessing to him. He cannot come into daily contact with such a woman, cannot feel the touch of her noble nature without being greatly benefited. And, that was true of this woman; that was the kind of influence she had over her husband; that was what she brought to him,—good.

(2) It is said of her, “that she doeth him good and not evil.” This is the negative way of stating, perhaps, the same thing, or, if we take the two statements together, the one may be regarded as the supplement of the other,—thus giving us a complete picture of this wife in relation to her husband. It is a great deal to be able to say of any woman what is here said of this woman,—that her husband has in no way been injured by her; that he has in no way been made to suffer, or been put at a disadvantage in consequence of his alliance with her. This cannot always be said. The very opposite of this is sometimes true. The wife has been a source of evil to the husband; has multiplied his troubles instead of diminishing them, has increased his burdens instead of making them lighter. This is true of the woman who is careless and indifferent about her personal appearance; who after marriage ceases to make herself presentable as she used to do before marriage when her husband was courting her. Every man likes to see his wife looking well, and when he comes home and finds her looking some other way, it doesn’t help to increase his happiness, or to increase his love for the home. It puts him in a bad frame of mind.

This is true of the woman who is careless and indifferent about her home; who allows the home to take care of itself; who keeps her husband waiting for his breakfast, or his dinner, or his supper; who isn’t very careful how the food is prepared or how it is served. If there is anything that a man likes it is to have his food well prepared, made tasteful and palatable,—and then served up nicely. If he comes home and finds dinner late, or finds it badly prepared, and put on the table any way, unless he is an angel dropped down from heaven, it won’t be very long before there will be a change in him for the worse. I don’t care how sweet his temper may naturally be, he will develop a different kind of temper very soon. That kind of treatment will make him a worse man, not a better man. It will increase his burdens, not lighten them.

This is true of the woman who is extravagant and wasteful; who doesn’t take care of the things that are provided by her

husband, for herself, and the children, and the household generally. In this way she increases the burdens of her husband, forces him to spend more than is necessary, keeps him from getting ahead, from laying up something for a rainy day.

This is true of the woman who is fretful and irritable, who is always complaining, who thinks that her lot is an awfully hard one, who wants a great many things that her husband's circumstances will not permit her to get, and who makes herself miserable in consequence. Such a woman is greatly to be pitied, but most of all her husband is to be pitied. Poor man, if he is sad of countenance, it isn't to be wondered at; if he rarely ever smiles it is because such home influences are not conducive to smiles. It is where the home is bright and where the wife is full of good cheer, and where there is the spirit of sweet content, that you may expect to find the smile; but not otherwise.

What am I talking about? What am I trying to say? Simply this, that the wife is sometimes a source of evil to the husband, that she sometimes increases his burdens, sometimes makes life less pleasant for him than it might otherwise be. And these are some of the ways that I have just been enumerating, in which she does this. None of these things, however, are true of the woman of whom I am speaking. The statement in reference to her is, that she doeth her husband good and not evil. No evil came to him through her. In no way was he ever injured by her; no influence ever emanated from her that tended to pull him down, to lessen his influence for good, or to diminish his happiness, or to increase in any way needlessly his burdens. And this was true of this woman because she felt that it was her duty, as a wife, not only to do her husband all the good she could, but to see to it that she lay no obstacles in his way. These two things she kept steadily before her, and worked towards them: and this is why she succeeded. The splendid record which she made for herself was no accident, but the result of careful, pains-taking effort. And there is no other way by which the thing can be done, by which such a record can be made.

(3) There is one other thing that is said of this woman, in this twelfth verse, in this connection, and that is that she continued to be that kind of a woman, to exert that kind of an influence over her husband during her entire married life. "She doeth him good and not evil, all the days of her life." She didn't begin, and run well for only a season; she didn't begin by being careful about her

personal appearance, by giving close attention to the affairs of her home, by looking after the things which have to do with the material comforts of her husband; and by holding herself in that attitude of mind, as to make her a constant source of good to him and not evil, and then after a while become careless and indifferent. No, she began well, and she continued well to the end,—all through life. From beginning to end she was a source of good to her husband and not evil. There never was a time when he ceased to feel the effect of her ennobling influence. That is a beautiful picture to look upon. I wish that the young women who are coming up, and who expect some day to become wives, would make up their minds here today, that that is the kind of wife each will seek to become to some man. That is the kind of wife you may become,—there is no reason why you shouldn't, every one of you, be such a blessing to some man. But you can't do it by frittering away your time, by giving yourselves up to the frivolities of life. You have got to take a different view of life; you have got to set the standard high, and work steadily towards it, just as this woman did.

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.

And so, if you are to fit yourselves to be to your husbands what this woman was to hers, you have got to toil, you have got to lay yourselves out in earnest work. Only as you come to learn the great lesson expressed by Longfellow in His Psalm of Life,

Not enjoyment, and not sorrow,
Is our destined end or way,
But to act that each tomorrow,
Finds us farther than today,

farther in the direction of the ideal towards which you are struggling, can you hope to reach the goal. To fit yourselves to become such wives is the greatest contribution, perhaps, that you could make to our poor, struggling race in this country. It is the woman who can be to some man what this woman was to her husband, that is needed as one of the great factors in the solution of this race problem. And every young girl connected with this race can make that contribution, and ought to make it. You ought not to think of marriage, without thinking of this noble woman, and making up your minds that you will strive to be like her.

2. The next line of thought that is open to us in seeking an answer to the question which we are considering, centers about the husband,—What does he think of her as a wife? Is he satisfied with her? Does she come up to his idea of what a wife ought to be? The testimony of the husband, in a matter like this, is of very great importance, unless he is an exceptionally unreasonable man. Some men are unreasonable. They are not capable of appreciating their wives. Their testimony therefore wouldn't be worth very much. But it isn't so in the case of this man: he is all right. Now what has he to say about his wife? What is his opinion of her? According to the second, he puts the very highest estimate upon her. There are several things which show this:

(1) We are told that he holds her above rubies. What does that mean? What are rubies? They are gems, costly gems. The expression here may stand for earthly treasures, for money, for the almighty dollar. Money is the king that men worship; is the god before whom they bow down; is the treasure for which they toil and for which they sacrifice time and labor and even life itself. Money, money is the thing upon which the average man today puts the highest estimate. And this man, we may be sure, was not indifferent to material possessions, to their value and the advantages to be derived from them, but higher than all these, he rates his wife. The statement is not simply that her price is above rubies, but far above them. In his estimation there is no comparison between the two. In this same book a comparison is elsewhere instituted between wisdom and material possessions, and, remarkable to say, just what is said of wisdom is said here, of the wife. "The merchandise of it, that is, wisdom, is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies." And that is just what this man says about his wife, "Her price is far above rubies." I know of nothing that so emphasizes the value of a good wife as this. She is indeed a treasure of inestimable worth.

I wonder how many men put that estimate upon their wives, value them as this man valued his. Rubies!—How beautiful they are! Are your wives,—I speak now to the men who are husbands here this morning—are your wives, in your estimation more beautiful than rubies, more precious than the most costly gems? That is the way you ought to feel in regard to them; that is the way this man felt in regard to his wife,—“Her price is far above rubies,”—

that is where he placed her. And that is where you should place yours; that is the estimate you should put upon her. Is that the estimate that you put upon her? Is that the way you feel towards her? And, if not, why not? I know what you will say: It is her fault. It may be, and it may not be. I don't know whose fault it is: and I am not particularly concerned to find out. All I need to know is, that if the wife is not to you above price, it is either your fault or hers. If it is your fault, then get right yourself; be the husband that you ought to be; be a good man; be a true man; be kind, thoughtful, considerate; live and move in your home, and out of your home in such a way as to command her respect, as to win her admiration; to stimulate and strengthen her love for you. And, if it is her fault, then I say to her just what I have said to you. Be a good wife, a true wife, be kind, thoughtful, considerate; live and move in your home, and out of your home, in such a way as to command your husband's respect, as to win his admiration, as to stimulate and strengthen his love for you. If you are that kind of a husband, and she is that kind of a wife, the same delightful condition that existed in this man's home, will exist in yours; you will feel towards your wife, just as he felt towards his; she will be to you just what his wife was to him, "far above rubies." And this is the way it ought to be in all of our homes; this is the way God intended it to be—each holding the other in the highest estimation, each living for the other.

(2) We are also told here, that the heart of her husband trusteth in her. "That is, he confided in her; made her his confidant, consulted her, counseled with her, relied upon her judgment. The word, trust, here means to lean upon, expressing the idea of confidence in, and carrying with it also the idea, in a sense, of dependence upon. There are some men who literally lean on their wives,—they leave them to shoulder the burdens and responsibilities,—they are a kind of nonentities in the home, weaklings who have to be supported or carried. This isn't what is meant here, of course, this was an entirely different kind of a man: he trusted in his wife, leaned upon her, but in a very different sense. To lean upon a wife as he leaned upon his was to put the highest honor upon her, to treat her with the utmost consideration, to dignify her position as wife. It is a compliment to any woman to be treated in that way; it is the way that every sensible, self-respecting woman wants to be treated by her husband: it is the way she has a right to expect him to treat

her. Too many men act as if they felt that their wives hadn't any sense; as if they didn't know enough to form an opinion or pass judgment upon any thing. The result is they are not consulted; they are not confided in. The wife often knows absolutely nothing about her husbands business, and about many things in which she and the family are vitally concerned. She is treated just as if she were an outsider, or as if she wasn't worth considering. It wasn't so with this man. He had the utmost faith in his wife. In his inmost soul he trusted in her. She was a tower of strength to him. He went to her with everything; he kept no secrets from her; she knew all his plans and purposes. When he was in doubt, when he was perplexed, when troubles of any kind weighed upon him, there was one refuge to which he could always fly, and that was to his wife. "His heart trusteth in her," that is what is here said of him.

Men, who are husbands, make a very great mistake if they do not trust their wives, if they do not confide in them, do not counsel with them. I wonder how many of you do. I will not press the question. I do not wish to embarrass any one. But, if you do not, then begin to do it from today. A man's best counsellor is always his wife. You can trust her when you can't trust any body else. She will never betray your confidence if you confide in her, if you trust her. And the more you trust her, the more you make her feel that you believe in her, that you value her opinions, the more will she endeavor to make herself worthy of your confidence. My respect for a man always goes up immensely when I find that he respects his wife sufficiently to consult her, to counsel with her. It is always the mark of a true man. And wherever you find this condition of things existing in the home, you will find a happy home. There will be no disposition on the part of the wife to complain and find fault with her condition, because she will know all that is going on, what is in the heart of her husband, what he is planning and seeking to do; she will have a hand in everything, and will be enabled therefore more fully to appreciate all the circumstances of the situation. No man ought to marry a woman who isn't worth consulting, whose opinion isn't worth having; no man ought to marry a woman that he cannot confide in, that he cannot trust implicitly, that he cannot unbosom himself to fully in regard to any and every matter which concerns him. If in his judgment she isn't capable of sustaining that relation to him, then she is not the woman that he ought to marry, she is not the woman he ought to select as the mother of his children. It

is an injustice to himself; it is an injustice to her; it is an injustice to his children: and the outcome of such a union will always be evil.

What I am trying to say here is, that what is here predicated of this husband is what we ought to be able to say of every husband, "his heart trusteth in his wife,"—And, in order to make sure of that men ought to be careful in the selection of their wives. Let me admonish the young men who are here this morning, and who will some day be looking around for wives, to remember what I am saying. Don't make a mistake here, don't be deceived. It isn't the girl with the pretty face, the graceful figure, the girl who knows how to dance, who believes in having a good time, the girl who is brilliant, who talks well, who is popular, that you ought to be looking for: if those are the only things, or the principal things that she has to recommend her, in the selection of a wife. Such a girl may be all right to spend the evening with, to dance with, to have a good time with; but the girl that you want for a wife, if you hope to be happy, if you hope to be blessed through her companionship, is one in whom you can confide, upon whom you can rest, to whom you can go in the real struggle of life, in your battles with sin, and suffering, and sorrow—in your efforts to forge to the front, and find help and succor. The man who gets the girl with the pretty face and a few superficial accomplishments will soon find that she is not the kind of girl upon whom he can lean in the stress and strain of life. It is the girl of sense, the girl who possesses those great and substantial qualities of heart and mind, that are the glory of womanhood, that he needs and must have, if marriage is not to be for him a failure.

But some one may say, Where are we to find these girls? I do not know. I am free to confess, I do not see a great many of them. There are some, yes, but the number is not large. The great majority of the girls who are coming up are of the flimsy, superficial type; they have no serious purpose in life; the things that they set before them to which they give themselves with the greatest avidity, are not the things which tend to develop in them strength, robustness of character, to qualify them to take their places in the domestic circle, and to be the joy, the inspiration, the glory of the home, and the stay, the help, the succor of some man in the stress and struggle of life. It is at this point that they break down entirely, that they are of little or no value. They are weighed in the balances and are found wanting. We need women upon whom men can lean, in whom they can trust with all their

hearts. But you will never get them, in any large numbers, until the mothers in the homes wake up to the fact of the importance of producing them. Such women do not come without effort, without care and patient, painstaking endeavor on the part of somebody. The Sistine Madonna did not paint itself: it was produced by the genius of Raphael. It was because he wrought upon the canvass that it came into being. And whenever you meet a woman such as I have been describing, a woman upon whom the husband can lean, you may be sure that some force has been at work in the production of such woman. She isn't a freak of nature, an accident, an effect without a cause. She is what she is because she has wrought, and because some one else has wrought upon her; because some one else has been concerned about making her what she is.

And that is the way it must be with all who are mothers; that is the kind of interest they must take in their daughters; they can very largely make them the kind of women that they ought to be, that we need, and must have, if the homes of the future are to be all that they ought to be. The nature of the product is largely in your hands.

There is one thing more that is mentioned in this narrative to which attention should be directed, in seeking to get this man's estimate of his wife, and that is found in the twenty-eighth and twenty-ninth verses. "Her children rise up and call her blessed; her husband also, and he praiseth her, saying, many daughters have done worthily, but thou excellest them all." This man praises his wife, speaks well of her. And that shows that he was pleased with her. If he weren't he wouldn't be likely to say what he says here of her. Men are sometimes hypocritical, I know, they say things that they do not mean, simply for effect, because they want to carry a point. But that is not likely to be the case when it comes to speaking about their wives. They err usually on the other side; they are more apt to say nothing, or to be critical, fault finding. The men who praise their wives are not as numerous as they ought to be: and the reason is, not because their wives are not deserving of praise; but often from sheer thoughtlessness on their part, or from inability on their part to appreciate a good thing when they see it. Most women like to be praised by their husbands,—and by this, I do not mean that they like to be flattered,

that they want their husbands to say silly things to them simply for the sake of saying them, whether they be true or not, but that they like to know that they are appreciated by them, and that what they do, in trying to make the home pleasant and comfortable for them, is appreciated by them. If a man has a good wife it doesn't hurt, in the least, for him to tell her so: on the contrary it will greatly help her, and will tend to make her more and more a better wife.

I was greatly pleased to have a member of this church come up to me after I had preached the first sermon in this series, and say to me, with a radiant face, "My wife is very largely just such a woman as you have described. We have been living together now for a number of years, and I can truthfully say that of her." I was glad, very glad, to have him say that to me. I wonder if he has ever said as much to her. If not, I hope he will. It will do her good to know that he thinks so highly of her. And, if there are any other husbands here this morning who feel that way in reference to their wives, whether you say so to me or not, when you get home, or if your wives are with you here, before you get home, tell them so. It will bring joy to their hearts; it will make life all the brighter and sweeter for them. This man, certainly speaks in very flattering terms to his wife, "Many daughters have done worthily, but thou excellest them all." What he means to say, if I understand him correctly, is, That while other men have good wives, worthy and noble women as companions, that he had the best of wives; that he knew of no woman that quite came up to his wife, "Thou excellest them all,"—not that she was absolutely ahead of everybody else, but that was his estimate of her, that was what he thought of her. How delightful it must be to a woman to have her husband feel that way about her. How delightful it must be to the husband to feel that way about his wife. That this man was satisfied with his wife; that he was pleased with her; that she measured up to his idea of what a wife ought to be, there can be no doubt on the part of anyone who reads this narrative.

There is a (3) line of thought presented to us in the narrative, which bears directly upon the question which we are considering, and that is the impression which this woman made upon those outside of her home. What did the people on the outside think of her as a wife? What kind of impression did she make on them? Did they think that she was a good wife, that she was all to

her husband that she ought to be? People on the outside, you know, will form opinions. You may feel, it is none of their business, but they don't think so, or if they do, they never act upon that assumption. They always make it their business; they keep their eyes and ears open, and if they see or hear anything which they do not approve of, they are never slow in saying so. You have heard people say, "There is a terrible woman: her poor husband has an awfully hard time with her: she neglects her home, and the poor man has to look out for himself." Or, you have heard the very opposite of this. "There is a splendid woman,—her husband is most fortunate in having such a wife. How well she looks after his home and after every interest of his."

And so, it is interesting to know what people on the outside thought of this woman, what kind of impression she made upon them. From a study of the narrative I am perfectly safe in saying that she made a good impression upon them; they thought well of her. There is one thing in the narrative, I think, which clearly indicates this, and that is the statement contained in the twenty-third verse, "Her husband is known in the gates, when he sitteth among the elders of the land." He is known, that is, favorably known. There was something about him that distinguished him from the rest of the men with whom he was associated. What that something was is not stated, but it was something to his credit, something to be proud of. And the narrative makes it very plain that that something was due to his wife. The statement is, "Her husband is known in the gates." Her stamp, in some way was upon him, and, people recognized it, and were pleased with what they saw. So that this woman, judged by any one, or all three of the tests that we have applied to her, is seen to be a wife of whom any man might be proud. We have weighed her in the balances, and she has not been found wanting. She has come up to the full measure of what a wife ought to be. Her record within the home, what her husband thought of her, and what was thought of her on the outside, all unite in her praise, in holding her up as an ideal wife and companion.

And, the thing, particularly, that I desire to emphasize now in closing is, that this ideal wife was made possible, only because before she was the ideal wife, she was the ideal woman. You can't get the ideal wife except you have first the ideal woman out of which to make her. What are the prospects for ideal wives? What

are we doing to produce ideal women,—to prepare the girls who are growing up to become such wives?

These are great questions; they are serious questions; they are questions of far reaching importance. They are questions for the home, for the fathers and mothers who are here, and I leave them with you. It is for you to take them up, and to give them the consideration which they deserve. If you do not answer them, they never will be answered; if you are not interested in the great problem which they suggest, and do not address yourselves earnestly to it, it never will be solved. We need the right kind of women, if we are to have the right kind of wives: and there is no possible way by which we can get the right kind of women, unless the fathers and mothers undertake the task of producing them. It is your work. God lays it upon you: and, if you fail, if you do not make the effort, if you do not bend every effort in that direction, he will hold you responsible.

A worthy woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good, and not evil
All the days of her life.

And such is the kind of women that are needed; that God is calling upon the homes to train up,—to produce. Let us do all that we can to sow the seeds from which shall come an ever-increasing crop of such women, and such wives. If the results are meagre, if the harvest fails, in whole or in part, let it not be due to any fault of ours, any lack of interest or effort on our part.

4

In the discourse on last Sabbath morning, I spoke of this ideal woman, as wife. This morning I want to have us think of her in the other aspect in which she is presented to us in the text, as mother. The record shows her to be an ideal wife. What has it to say of her as a mother. It is a great thing to be an ideal wife. It is a greater thing, if possible, to be an ideal mother.¹

A mother! What is a mother? She is, first, a woman; and, second, she is a woman who has given birth to a child. She is

¹ Delivered February 7, 1904.

that, and she is more than that, for there are mothers and mothers. Some are good, and some are bad; some are worthy, and some are unworthy. They do not measure up at all to what a mother ought to be. They are mothers in fact, but they seem to have not the remotest idea of what is involved in motherhood, or the slightest appreciation of the fact that the being they have evoked, have called into existence, is a rational immortal, responsible creature, possessing a soul as well as a body.—What about this woman? What kind of a mother did she make?

There are several things here that will help us to answer this question. (1) What is here said of her as wife raises a strong presumption in her favor as mother. The facts that she was a faithful, loving and dutiful wife; that she was a tower of strength to her husband; that she brought him good and not evil all the days of her life, lead us to believe, that she will prove herself no less worthy in the new role that she is called upon to play. There is not only this presumption in her favor, but it is a fact, which can be very easily verified by an appeal to experience, that the two things almost always go together. The good wife always makes a good mother. The woman who is careful and thoughtful for her husband, who looks after his interests, who is alive, wide awake to the things which make for his good, will be likely also to be careful, thoughtful for her children; to be concerned about their interests, about the things which make for their welfare and happiness. I never knew a good wife that was not a good mother; and never knew a good mother that was not a good wife. The qualities that go to make the one are the very qualities that go to make the other. I think we may lay it down as a general rule, that people who are faithful, conscientious, painstaking in one position will be likely to show the same spirit in whatever position they may be placed. So that if I knew absolutely nothing about this woman, aside from what we know of her as a wife, I would say unhesitatingly that she was a good mother, a true mother, a mother to be commended, to be proud of. No woman could be to her husband what this woman was to hers, and not be equally true, equally devoted to her children. The same motive that would move her in the one case would move her in the other.

What is the motive that lies at the basis of every true wife's devotion to her husband? It is love, true, genuine love. It is be-

cause he has a warm place in her heart that she wants to please him, to be a real help and blessing to him. If she didn't love him it wouldn't make any difference to her whether he was pleased or not, whether things went well with him or not, whether she was helping or hindering him. But where love exists it makes all the difference in the world. It puts an entirely different aspect upon things. And so here, the great motive that lies at the basis of the mother's heart is love. And, I think I am perfectly safe in saying that the mother's love for the child is equally as strong as the love she feels for her husband. The child is not a whit behind the husband in her regard. We may reasonably expect, therefore, that if she is devoted to the interests of the one, she will be equally devoted to the interests of the other.

(2) Her general character as here portrayed raises also a presumption in her favor, as wife. One of the things that a mother must possess, that is indispensable to her, if she is to measure up to the high duties and responsibilities devolving upon her, is the ability to influence her children aright, to set their faces in the right direction. In other words, to put upon them while they are young, the right stamp. And the only way that this can be done is for the mother herself to be of the right stamp. The information that comes to us in reference to the personal character of this woman is very important therefore in seeking an answer to the question which we are considering, to wit, what kind of a mother did she make?

And here we are told, what about her? First, that she was a worthy woman; that people respected her, held her in highest estimation; that she possessed qualities that commended her to the favorable consideration of others; that she was a strong, forceful woman, a woman that counted for something in the community,—a moral force that had to be reckoned with. Second, that she was industrious; that she believed in work herself and trained everybody about her to work; that her home was a perfect hive of industry; that she was up early in the morning and late at night, and ate not the bread of idleness. Third, that she was an accomplished housekeeper, an adept in all the arts of domestic economy; that her home was a model of neatness, and order; that everything about it was sweet, and healthful, and helpful. Fourth, that she was thrifty, a thorough business woman; that she

was wide awake to the opportunities of improving her financial condition by judiciously investing what her industry had brought to her. So that through her operations, in addition to what was being done by her husband, the financial condition of the family was improved. Fifth, that she is tender-hearted, sympathetic, kind, deeply interested in the poor, the suffering, the dependent classes about her; that she gave of her means to help them. Sixth, that she was intelligent, thoughtful, full of wisdom; that what she said was always worth hearing. Seventh, that she was well-bred, a thorough lady; that she knew how to behave, how to treat everybody, that her heart was ever under the influence of the great law of kindness. And, eighth, that she was a pious, God-fearing woman; that she lived in daily fellowship with God, and sought in all things to please him, to merit his approbation.

These are the things that we are told about this woman; this is the kind of woman that she was. And in the light of her character, there can be no question, it seems to me, as to the kind of mother she was. Such a woman we may be sure would, first, have very exalted ideas of what a mother should be. The standard which she set for herself would be a lofty one. No woman constituted as she was, could be satisfied with less. In whatever field she might be called upon to labor she would naturally set her mark high. This is what we would expect; and our expectations, I am sure, would not be disappointed. Second, she would also be sure to endeavor earnestly to live up to her ideal. The standard which she set for herself she would try faithfully to realize; she would leave no stone unturned to be to her children all that she felt that she ought to be. No amount of labor would be too hard for her; no sacrifice would be too great for her to make; she would do, and would do with her might what her hands found to do. We cannot conceive of a woman of this stamp neglecting her children; leaving them to grow up as best they may, without care or supervision, or direction; we cannot conceive of a woman of this stamp allowing her children to have their own way, to do as they please, without let or hindrance; we cannot conceive of a woman of this stamp taking no interest in the moral and spiritual development of her children, or so little as to amount practically to nothing. She would be sure to see that they were in the Sabbath school, and were in attendance

upon the public ordinances of worship, and that everything was done in her power to build them up in character, to make them strong and robust morally and spiritually. Such a woman would be alert, ever on the lookout against demoralizing, polluting, soul-destroying influences; she would guard with the most jealous care the interests of her children in every direction. She wouldn't spare herself. There would be no disposition on her part to shirk any duty or responsibility. The standard which she set for herself, as I have already said, is a lofty one, and she would endeavor faithfully to live up to that standard.

The trouble with a great many mothers is that they haven't any standard at all, or if they have, it isn't a very lofty one: and even where they have, they are not very careful to live up to it. They do not hold themselves to any very strict account. They often begin well, but do not continue very long in well doing. They soon get weary, and give up the task,—the holy, God-given task of shaping and moulding their children aright. It isn't an easy thing to be a true mother. It involves responsibilities as great as ever devolved upon a human being; responsibilities that will require all the time, and patience, and watchfulness, and energy, and intelligence, that she can command. The true mother must be instant in season and out of season; she must become all things unto her children; she must feel towards them just as the apostle Paul felt towards a world lying in sin and misery, when he said: "To the Jew I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some."

And that is the way the true mother feels. The great object which she has in view is the rearing and training of her children aright: and to that end she bends every effort, she uses every means in her power to accomplish the result. She becomes all things to them, that by all means they may grow up to be good men and women. And it is this constant, incessant, persistent effort in the direction of this noble end, that so many mothers are not willing to give; that so many mothers fail to put forth, either be-

cause they fail to realize the importance of the result aimed at, or because they feel that the strain is too great; that it is too taxing, that it absorbs too much of their time and energy. In other words, it is the result of indolence; it is because they prefer an easy instead of a strenuous life, even though it be at the expense of their children's welfare. If the mothers, all over this and other lands, could only be aroused to a sense of the importance of their position in the great work of evolving or developing the right kind of men and women for the future, what a difference it would make in the results, and how gladly, joyfully they would address themselves to the great work which God has laid upon them . . .

There is another thing that we may be sure of in reference to this woman, and that is, that her example would be a constant source of good to her children. In addition to the high purpose that she would carry into her work, and her constant effort to be faithful to her ideal, to what she felt to be her duty, that is, in addition to the conscious effort that she would put forth for the good of her children, her splendid personality, her noble character and life would be a perpetual benediction to them, a constant source of good. The presence of such a mother in the home, in daily, hourly contact with the children, as an uplifting and ennobling influence, cannot be overestimated. They would, of course, enjoy the benefit of her wise counsel; she would speak to them, would carefully instruct them, line upon line and precept upon precept, in the way they should go; but higher and better than any words that she might utter would be her own noble example, her own character and life,—would be herself, as a living embodiment of all that she wants them to be. Think of what it must mean to a boy or girl to live, ten, fifteen, twenty years in close, intimate contact with such a woman; think of what it must mean to come up with such an ideal ever before you, morning, noon, and night, day in and day out, for weeks and months and years, during the most plastic period of one's life.

Talk about the schools, colleges, universities, and what they are doing for the training of the young, for the fitting of the boys and girls who are coming up for life's duties and responsibilities, all of them put together are not worth one such home, presided over by one such woman. Back of our schools, colleges and universities, if we are to have the right kind of men and women, we have got to have homes, and in those homes mothers of the stamp

of which I am speaking,—women of force, strong of character, intelligent, well versed in the science of home-making, industrious, thrifty, tender-hearted, sympathetic, kind of spirit,—women of high ideals and noble ambitions. Our greatest need today as a race, and the greatest need of all races, is not the multiplication of schools for industrial education, or schools for the higher education, but homes, where life begins, and where the first and deepest impressions are made upon the young. The great thing is to start them right. As the twig is bent the tree inclines. And therefore, it is especially important that we be concerned with the beginnings of things, with the influences which first touch the budding and expanding life.

And these influences are in the home, and they centre mainly about the mother. If the mother is all right; if she is of the right stamp; if her face is towards the light, her feet are moving in the right direction; if her idea of life is the true one; if she has clearness of vision, and strength of moral purpose to enable her to live up to the light which she has,—then we know what the character of the influences will be that will first touch the child, and, therefore, what the child is likely to be. It is with the fountain of life that we need to be particularly concerned. If the boy or girl gets the wrong start, is set going in the direction in which he or she ought not to go, it will be difficult afterwards, and in many cases well nigh impossible to rectify the mistake, to repair the injury. And therefore the very highest function of motherhood is to throw around the child when it can be most easily moulded such influences as will set its face in the right direction, as will give it the right bias. This woman, therefore, being what she is represented to be, and what we know to be the probable effects of such a personality, we are perfectly justified in assuming that she was a worthy mother; that her example was good; that her children were greatly benefitted by contact and association with her. We feel morally certain that such was the case. All the probabilities are in favor of this view of the matter.

Leaving now this line of argument, there are certain things that are positively asserted in the passage which go to prove what is here claimed for her. And the first of these is found in the fifteenth verse, "She riseth also while it is yet night, and giveth food to her household." The household, of course, includes

the children, and the statement here is, that she saw that they were properly fed;—that they had enough to eat, and that the food was of the right quality. This is what every good mother will do,—she will be sure to see that her children are properly provided for to the extent of her ability, at least. Mothers will deny themselves rather than have their children suffer. And, while in the case of this woman, it required no self-denial on her part, she did her duty, in this respect, faithfully.

The second thing that is stated is contained in the twenty-first verse, “She is not afraid of the snow for her household; For all her household are clothed with scarlet.” Here is another evidence that she was a good mother. She saw that her children were comfortably clad. This involved, of course, a great deal of labor on her part. There were no ready-made clothing houses to which she could go, as is true today, and get what might be needed for the children, but everything had to be made in the home by herself or under her direction and supervision. Their wants were all supplied however, each one had what was necessary to make him or her comfortable. As the cold weather came on she had no fear lest her children might suffer, lest the winter might find them unprepared. She was conscious of the fact that she had made all necessary preparations. Other peoples’ children might suffer, but hers were abundantly provided for.

The third thing that is mentioned of her is, that her children speak well of her. In the twenty-eighth verse we read, “Her children rise up, and call her blessed.” In seeking an answer to this question, as to what kind of a mother this woman was, the testimony of her children is very important; they would certainly know, would be in a position to answer, and to answer intelligently. And this is what they do, and it is of their answer that I want us to think for a moment. The statement is, “Her children rise up, and call her blessed.” Children may bear testimony to the worth of their parents, in one of two ways, or in both: by what they say, and by what they are.

(1) By what they say, that is, by speaking well of them, by praising them. You have heard, I have heard, we have all doubtless heard people speak in most eulogistic terms of their parents,—of father or mother, or of both. We have ourselves, perhaps, expressed ourselves in this way to others in respect to our parents.

You have heard people say, I had a good father, or I had a good mother; or I have a good father, or a good mother. It is always pleasant to hear children speak in this way, and especially when we know that what they say is true,—that the father and mother are really what they are represented to be,—good, true, noble specimens of what parents ought to be. Some men have had the very highest appreciation of their parents, and have spoken in the strongest terms in commendation of them, have done just what these children are here represented as doing in regard to this mother. Bishop Carlisle, once said “I am one of those who lost their mothers at a very early age. I was only a little over six years old when my dear mother was taken from me. I say deliberately, and without any exaggeration, that though I have since been to school, been under tutors, been at college, and had all the experiences of life, I do not believe that all the lessons I have received since that time, put together, amount in value and in importance to the lessons I learned from my mother before I was seven years old.”

John Randolph, in speaking of his mother, said, “I should have been an atheist if it had not been for the recollection of my mother taking my hands, when I was a little child, and teaching me to say, Our Father, which art in heaven.”

Not long before the death of Mr. John Quincy Adams, a gentleman said to him, “I have found out who made you.” “What do you mean?” asked Mr. Adams. The gentleman replied, “I have been reading the published letters of your mother.” “If,” this gentleman relates, “I had spoken that dear name to some little boy who had been for weeks away from his mother, his eyes could not have flashed more brightly than did the eyes of that venerable man when he pronounced the name of his mother. He stood up in his peculiar manner and said, ‘Yes, sir; all that is good in me I owe to my mother.’”

President Lincoln, whose mother died when he was only ten years of age, said, “All that I am, or hope to be, I owe to my mother.”

On his death bed Rev. Dr. Adams of New York, remarked, “I owe everything to the judicious training of my parents. Serious, earnest in their own religious life, they never made religion repulsive. My mother’s influence was especially gentle and wise.”

After referring to his attention to his mother's grave, Thaddeus Stevens remarked in his will: "I do this out of respect to the memory of my mother to whom I owe whatever little of prosperity I have had on earth, which, small as it is, I desire emphatically to acknowledge."

John B. Gough, said, in referring to his mother, before a large audience, "I stand before you tonight, to declare that if I have ever accomplished anything in the world, if I have ever done aught of good, what I am, and what I have done by the grace of God, has been through the influence of my mother."

The epitaph which John Ruskin placed on his father's and mother's tomb, reads as follows: "Here rests from day's well sustained burden, John James Ruskin, born in Edinburgh, May 18, 1785. He was an honest merchant, and his memory is to all who keep it, dear and helpful. His son whom he loved to the uttermost, and taught to speak the truth, says this of him. Here beside my father's body I have laid my mother's. Nor was dearer earth ever returned to earth, nor purer life ever recorded in heaven. She died December 5, 1871, aged ninety years."

These are only specimens of the praise which children sometimes lavish upon their parents. They rise up and call them blessed. And this is the way, we are told, that these children spoke of their mother. They believed in her; they loved her; they felt that she was a good, faithful, conscientious mother; that she did everything in her power to make life pleasant for them, and to make of them all that she could. And so, as they think of her, it is with gratitude, with thanksgiving:—the language which instinctively comes to their lips, in speaking of her, is that of praise. They love to talk about her, to tell people how good and noble she was or is. What a delightful home that must have been with such a mother in it, and surrounded by children who felt and acted as these children are represented as acting. How that mother's heart must have leaped for joy. What a comfort it must have been to her to have such children, and to hear their words of commendation. I wonder how many of the young people, the boys and girls, the young men and women here this morning, show a like appreciation in their homes, of their parents; how many of you praise your parents,—speak well of them, not only to others, but to themselves? How many of you make them feel by the kind, loving words you say to them, that you really appreciate what they are doing

for you and the many sacrifices which they are making for you? See to it that you rise up and praise them. Whenever you have the opportunity of saying the tender loving word to them, the word of appreciation, say it. It will do them good; it will bring joy to their hearts; it will lighten their burdens; it will make life all the sweeter for them. The children of this mother were never weary of sounding her praises. See that you follow their example; that the language of commendation is often upon your lips.

But there is still another way by which children praise their parents, in addition to speaking well of them, and that is by what they are. No man living has ever seen Michelangelo, or Raphael, or Titian, or Rembrandt, and yet the world is full of their praise. And why? Because, though they have passed from the stage of action, they have left behind them immortal productions. No one, e.g., can look upon Michelangelo's Moses without being impressed, powerfully impressed, with the fact that a master hand must have held the chisel that carved it into being; or upon Raphael's Transfiguration, or Titian's Assumption, or Rubens' Descent from the Cross, without realizing that they are the creations of geniuses of the very highest order. These men are all dead, but their works praise them, and will go on praising them to the end of time. It is in the study of their productions that others come to know their worth as artists.

And so here, it is equally true of children, if they are of the right stamp, in what they are, they praise their parents, i.e., it is to the credit of their parents, it speaks well for their parents that they are what they are. And, this is on the assumption that if the children are all right, it is because the parents have taken the pains to make them all right. Somebody has been at work on them; somebody has had them under care and supervision, has done the training. The children didn't train themselves, nor are they what they are as the result of chance, of the operation of blind unconscious forces. Somebody has been at work upon them, and that work has been done in the home, by the father or mother, or both.

We sometimes hear the expression, "There is a boy that has been well trained; there is a girl that has been well raised. What does it mean? It means that the boy is a fine specimen of a boy,—that the girl is a fine specimen of a girl; and that this result is due to whom? To the parents, to the training which they have

received in their homes. So that the quality of the boy or girl always reflects honor upon the parents; we give the credit to them; we feel that they must have had a hand in it; that it is their work. This is exactly what was meant in what was said to Mr. Adams in the statement, "I know who made you." This man had been reading his mother's letters to him, and so came to see what the influences was that made him the noble man that he was. The mother gets the credit. The boy upon whom she had lavished the wealth of her affection; to whom she had given her best thought and endeavor, in her efforts to instill right principles in him, to fill him with high and holy ambitions and aspirations,—in his noble character and life, stood up in perpetual praise of her. There he was,—an honored member of society; and back of him was that mother: and the mother shines through the son,—the son is recognized as her handy work. And she gets the glory, as she deserved it. And that is what is meant here, in part, when it is said of this woman, that her children rise up and call her blessed,—such was their character, their deportment, they behaved themselves so well, were such fine types of boys and girls, that people were constantly praising this woman for having such fine children.

I wonder how many of the mothers here this morning have had this experience. Do your children rise up and call you blessed, in the same sense in which I am here speaking? Do people ever come to you and say, what a splendid fellow your boy is. How manly he is; how courteous, how respectful he is; how circumspectly he conducts himself. Do people ever come to you and say, what a fine girl your daughter is; how sweet she is; how modest, how lady-like, how beautiful in her deportment. That must be very gratifying to a mother. I wonder how many mothers here this morning have had this gratification, have been made to feel proud of their children because of what others have said in praise of them. Be assured, if such words do not sometimes fall upon your ear, there is a reason for it:—it is because people do not see in them anything that is worth praising. And if that is so, then it shows that you haven't been doing your duty. There has been neglect or negligence somewhere. Where is it? It is for you to find out, and to do everything in your power to rectify the mistake. Where the home is all right; where the father and mother are all right; where they realize their responsibilities, and are living up to their high privileges and opportunities, as parents, there will always be

something in the children to praise, some evidence of parental faithfulness, of parental consecration,—devotion; there will be fruit, precious fruit, of which you need not be ashamed.

I want those who are parents here this morning, particularly, to think, and to think seriously of this aspect of the subject. As you know your children, and as other people know them, what have they, your children, to say about you, as to the manner in which you have performed your duties? Do they show that you have been faithful, that the ideal that you have kept before them has been a lofty one and that you have done your best in seeking to have them reach that ideal? Are they, before God, the best children you could possibly have made? If you had given a little more time and attention to them, if you had addressed yourselves a little more seriously and earnestly to the task of rearing them could you not have improved the result, could you not have produced a little higher type of boys and girls? Remember, God will be satisfied with nothing less than the best. It is only when we have done the utmost that we can hope to have placed upon us the seal of his approval.

I am not saying what I am saying this morning for the purpose of discouraging anyone, of making anyone feel that it is impossible to measure up to these high duties and responsibilities, but because deep down in the bottom of my heart I feel that the home never will be what it ought to be, and that out of it there never will come the highest type of men and women, until parents are themselves deeply, profoundly impressed with their responsibilities in the matter. If we can get them to see, and feel, and continue to see, and to feel the weight of these responsibilities, a change for the better is bound to come. Increased activity and earnestness on their part will be sure to be followed by better results. And, therefore, I say, I hope all who are parents here this morning will think seriously of this matter, and give it the consideration which it deserves.

Coming back now to the question with which we began, let us inquire what kind of a mother did this woman make? You have the answer; you know what it is. The record shows that she was an ideal mother, a noble specimen of what a mother ought to be. Every test that has been applied to her has been met, and fully met. There she is:—God bless her, and God bless all mothers like her, and give us more of them. We can't have too many of them,—

the more the better. It will be a great day for this race when such mothers are found in all of our homes; it will be a great day for this land and country when such mothers are found in all of the homes in it. Many of the problems that now vex us, and that seem at times almost to threaten the existence of society, would disappear. The place to fight bootleg, graft, rumshops, evil houses, gambling saloons, and brothels, and all the other forces of evil that are seeking to drag men down and destroy them, is in the home. There is where we should begin to educate the boys and girls, to put into them the great principles that shall fortify them against these evils; there is where we should forge the weapons and prepare the men and women who are to take up arms and carry on the warfare against the forces of evil. And the best guarantee that the work will be well done is in having in the home mothers of this type.

There is only one thing more that I want to say,—it is just what I said on last Sabbath, in reference to the ideal wife,—She was made possible only because back of her was first the ideal woman. And the same is true here. If we are to have the right kind of mothers, we have got to have the right kind of women from which to draw them. And so, we are thrown back on the great question, which, after all, is the fundamental one,—what can be done to make ideal women,—women who shall gather up into themselves those great qualities of heart and mind that shall make them a tower of strength to their husbands, and a constant incentive to what is highest and best to their children. A lady came to me, at the close of the first sermon in this series, and said, “I don’t believe, Mr. Grimké, that the woman you have been describing exists anywhere outside of the Bible.” My reply was, “It may be that she does not; but I thank God that she has an existence there, at least.” Of that there can be no doubt. She is there: and God has put her there, in order that all women,—single women and married women, women who are wives, and women who are mothers, might have the opportunity of looking on her; of studying her character and life. He has put her there as an ideal, as a model for them, in the hope that they might be inspired, stimulated by her noble example to make the effort, at least, to be like her. So that whether she exists outside of the Bible or not does not in the least impair the value of the representation, or interfere with the purpose of the inspired writer in making the record.

The ideal woman! The ideal wife! The ideal mother! Thank God for the vision beautiful upon which we have been permitted to look. Let all the women who are here this morning keep it ever before them. Don't lose sight of it; don't forget it. You, who are wives, don't forget it; you, who are mothers,—don't forget it,—don't forget it for your own sakes, don't forget it for the sake of your daughters; and you, who are single, you who are in the bloom of young womanhood, and, even you who are but girls, don't forget it. What this woman was, you may become; God wants you to become. The mark is here set before you: see to it that you keep it in mind, and that you are pressing ever towards it.

VI. SELECTED SERMONS

I

THE HOME AS A TRAINING SCHOOL

At the last meeting of the Council I had the opportunity of speaking on this subject, and said some things, but did not say all that I wanted to say, owing to the time limitation of the papers¹. I am glad therefore to have the opportunity of completing what I started to say at that time. There are many weighty subjects on our programme,—subjects of great importance, but none more so than the one that I am to consider. This may not be the estimate that others put upon it, but it is certainly the estimate that I put upon it. In the evolution of humanity, and in the development of the race it is one that should be kept ever to the front. The more I think of the home, the more am I impressed with its educational value,—with its importance as a training school for the development of character in the budding and expanding life within it. The home may not only be made the dearest, sweetest spot in all the world, but also the place of greatest power in giving the right bent and direction to the children coming up within it. As a matter of fact whether we will it or not, it is a mighty force in determining what kind of men and women we are to have in the future. The forces that are to shape, to mould the character of the men and women of the future are generated largely in the home. The question therefore is, not as to whether the home shall have a part in this mighty moulding process which is to shape the future (It is bound to have) but what part? On which side shall its influence be thrown? Shall it be in the direction of making good men and women—sober, industrious, virtuous, God-fearing men and women; or men and women of the opposite type, men and women of low ideals—low ideals as to honesty, purity, truthfulness, sobriety, low ideals as to personal character and worth, as to what is just and honorable? As a matter of fact every home is working in one or the other of these directions—is helping to make men and women of one or the other

¹ Read before the Presbyterian Council, Rochester, N. Y., October 26, 1917.

of these two types. And it is to this fact first of all, in discussing the subject, to which I desire to call attention.

The home is never a merely negative or passive influence. It is always a positive, active force,—it is always making itself felt. Under its influence impressions, of one kind or another, are constantly being made. Children within the home are all the time assimilating, more and more, the life of the home, are all the time catching, more and more, the spirit of the home, are all the time growing, more and more in moral likeness to the likeness of the home, are more and more conforming their lives to the standard set up within the home.

The point that I want us to keep in mind here is, not as to whether the children within the home are getting better or worse, are being helped or hindered in their development by what goes on within it, but only the fact that they are not standing still, that they are, as a matter of fact, being affected by the influences of the home. The home is all the time more and more putting its stamp upon them. It is therefore a force, a mighty force, a mighty educational character-building force.

The second thing that I want us to think about, in connection with this subject, is, of this force itself within the home—this educational, character-building force which pervades and dominates the home, and which is constantly exerting its influence over the young life within it.

When we come to study this force, to analyze it, we find that the two great factors that enter into it are the father and mother. When you have measured accurately these two personalities, when you have studied their characteristics, the moral elements that enter into their make-up, you are in a position to understand the nature of this mighty moulding force within the home, to which the children are constantly exposed, and in closest contact with which they are ever living, and moving, and having their being. What the father is, what the mother is, what both are, in their tastes, dispositions, habits—in the things that they like and the things that they dislike, in the principles in which they believe, and in which they do not believe, are the elements that determine the character of the home life, that create the atmosphere of the home.

Every home has its atmosphere, its distinctive characteristics, its dominating idea or bent. In some, the element that dominates is the material. The father and mother are more concerned about bread

and butter, food and raiment, material comforts and well-being—about having a good time, than about anything else. Their greatest ambition or desire is to have a fine house to live in and to have it finely furnished, and a plenty of good clothes to wear and good food to eat—to be able to make a display that will attract attention to themselves. It is the kind of atmosphere that pervaded the home of Dives, who is represented as dressing in purple and fine linen and faring sumptuously every day; it is the kind of atmosphere that pervades the homes of the 400 fashionables that we read of at Newport, year after year. The things that stand out in such homes, that rise in importance in them above everything else are things that can be bought with money,—the value of which can be expressed in dollars. That is the standard to which everything is subjected, by which everything is measured.

In others, the element that dominates is the intellectual. The chief emphasis is placed upon education and culture. They are the things that are most highly esteemed. It is to man's wants as an intellectual being that they seek mainly to minister unto. The atmosphere in and about them is always stimulating to thought, provocative of ideas. In still others, the element that dominates is the spiritual, the religious. Not that the inmates of such homes are indifferent to material well-being and intellectual culture; but higher than these, more important than these, in their estimation, is the fear of the Lord which is the beginning of wisdom. And, it is around this thought, the thought of the paramount importance of religion, that the home life is built. It is this great thought of God, the duty of loving him supremely, and of making his will our first concern in all the relations of life that is made the central thought, the great all-pervasive thought in the home. In the sermon on the mount Jesus said to his disciples: "Be not anxious for your life, saying, What shall we eat? or, What shall we drink? or, Where-withall shall we be clothed? But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." And this is what is meant here by the spiritual element predomination—the subordination of everything within the home to the idea of seeking first the kingdom of God and his righteousness—to the idea of moral and spiritual development.

Whatever the atmosphere of the home may be, of the two factors that enter into it, the mother's influence—the mother's character—is the one, as a general thing, that contributes most to the making

of it. It is her influence, whether it be good or bad, that has the ing some time ago one of the Rev. Billy Sunday's Philadelphia ser-greatest weight in determining what the children shall be. In read-mons, during the great revival which he conducted there, I was very much impressed with what he had to say about good mothers. This is what he said: "Hezekiah, the son of Ahaz, who succeeded him to the throne, had one thing in his favor, a good mother. I know a lot of boys like Hezekiah who have sticks for fathers, but whose mothers are on the square—sweet-souled, pure-minded women who save their children from perdition while the old man is hanging around stale beer joints." "I have known," he goes on to say; and this was the thing that particularly impressed me, "I have known a good many boys to succeed who had good-for-nothing fathers and godly mothers; but I never saw one boy reach the pinnacle of righteousness who had an empty-headed, low down, gum-chewing, society-quibbling, theatre-going woman for a mother." I am calling attention to these words of Mr. Sunday, because they show, just what I am trying to point out here—the predominating influence of the mother in the home. There is no single influence that is so far reaching, so pervasive, so insinuating, so determining in its effect, upon the children.

II. Let us now look a little more particularly at the home, as a school and try to find out how its work of education is carried on: what its methods are; through what agencies or processes its moulding influence is exerted.

The two great agencies for education within the home are precept and example. By precept I mean verbal instruction—line upon line, precept upon precept, here a little and there a little, day in and day out, week in and week out, month in and month out, year in and year out. The Home, by word of mouth, is constantly saying to the children: Do this; do that; refrain from doing this; refrain from doing that. In this way it is exerting an influence over the children—it is training the children. A gentleman said to a little boy, "Johnny, how old are you?" His answer was: "When I am at home, I am five; when I am at school, I am six; when I am on the street-cars, I am four." And the question was asked, "Who taught that boy to lie?" He was taught: and it was in the home that he was taught—his teacher was father, or mother, or both. Making him six years of age when he was only five, would get him into school a year earlier, and so relieve the home or mother of the bother of

caring for him during several hours of the day; making him four when he was five would save a car fare on the street cars when it became necessary to take him along. This he was taught, I say. Taught how? By word of mouth. . . .

I am not concerned just now to know what the nature of the instruction is, what the home is telling the children to do, or not to do, but simply to have us keep in mind the fact that instruction in this form is constantly going on in the home, the children are being taught by word of mouth.

The other great agency for education within the home is example, is environment. Parents teach their children not only by what they say but also by what they are—by their character and conduct. And it is here where the influence of the home is most effective, most telling, most potential. The power of example is well illustrated by the statement: "What you are speaks so loud, that I cannot hear what you say." And this mighty force is ever operating in all of our homes. In this way, through this agency the home is educating the children within it; in this way it is putting into their heads, ideas, thoughts—holding up before them ideals, saying to them in the most effective way possible, "This is the way. Follow me. Do as I do." And the point to which I am directing attention here is, that the children are being influenced by the example of their parents, are following in their footsteps. The example of father, of mother, is shaping, is moulding their character.

And this brings me to the main point in this discussion, namely, what shall the home, as a training school, be made? What shall be the character of the education that shall go on in it? In what direction shall its influence be thrown? What kind of verbal instruction shall be given to the children? What kind of example shall be set before them? Shall both of these great sources of influence within the home be made to minister to the higher moral and spiritual development of the children or not? It is a question that should be taken up and definitely settled by the heads of every home, by the father and mother. There ought to be an understanding between them as to the direction in which their joint efforts are to be directed, and a faithful adherence to the line of action marked out and agreed upon.

The home may be made a great educational force in the moral and spiritual development of our children. It may give them the right bent, or it may give them the wrong bent; it may give them a

push upward, or it may give them a push downward; it may start them in the direction of things that are true and beautiful and good, and so start them as to keep them going in the direction of such things all through life: or, it may start them in the opposite direction, and so start them as to keep them going in the opposite direction all through life. Which shall it be? I do not know in which direction it will throw its influence; but I know in which direction it ought to throw its influence—in the direction of making of the children good men and women—clean, pure, upright, god-fearing men and women. This is the direction in which every home ought to be steadily and persistently working.

In this connection, it is well for us to bear in mind another thing: Unless it is the purpose, of the home, consciously entered into and kept constantly in mind, to make good men and women of the children, its influence in nine cases out of ten will have the opposite effect. The kind of children of which I am speaking is never the result of chance, never comes as an accident, never merely happens to be, without any forethought or conscious effort on the part of somebody to bring about the result. Such children have always back of them conscious, intelligent, well-directed effort. They are results, products brought about by education, by careful training. A child cannot be abandoned, allowed to have its own way; nor can its parents live on a low plane before it—live a careless, indifferent, slipshod, namby-pamby, questionable life before it, and expect it to amount to anything worthy. The measure of what the child becomes will be determined by the measure of the attention which the parents give to it, and by the measure of the attention which they give to themselves, by the care that they take to see that their own character and conduct are of the right stamp. The home that has no worthy ideals, or having them, is not working earnestly to realize them, can never hope to turn out children of the right stamp. And, for the simple reason, as I have already stated, such children are never the result of chance. They come because the parents have wanted them, and have labored earnestly, late and early, in season and out of season to bring about the result. Where there is no definite purpose or intention, looking to the proper training of the children, the influence of such a home will always be bad, will always have a deteriorating effect, and the product that comes out of it will always be of an inferior brand.

If the home, therefore, is to be an educational force in the direc-

tion of making good men and women out of the children, it must have a programme of some kind, an end definitely set before it, towards which it must be steadily working. And, in the moments that remain, I want to say a word as to what that programme should be. The two great agencies for education within the home, as I have already said, are precept and example. In this programme, therefore, there must be a place made for instruction by precept. I mean for verbal instruction. There are things that the children ought to know—things which it is of the greatest importance that they should know and, know as early as possible in order that in the very beginning of their young lives they may be firmly implanted, deeply rooted in them, so that when they grow up to be men and women they will become the controlling forces within them, shaping and moulding their character and conduct.

Some of the things that they ought to know, about which they should be carefully instructed, are found in the Ten Commandments. These ten commandments which lie at the basis of all stable, virtuous, progressive human society, and upon the observance of which human happiness, human well-being depends, ought to have a permanent and conspicuous place in the thought of every home. The parents themselves ought to know what are the requirements of the Moral Law; what subjects are treated of in these Ten Commandments; what is said about them; the importance of them, how vital they are to every human interest, whether private or public, domestic, municipal, state or national. And should also see to it that the children are grounded in them and made to feel the importance of them as great governing principles of life. Think for a moment of what subjects are treated of in these Ten Commandments: They deal first with the great thought of God and our relation to him, and with the duties, the obligations growing out of that relation. It is within the power of the home to bring to the attention of the children, and bring early to their attention, this great thought of God—to impress upon them the reality of God—the fact that there is such a great and glorious Being, and to impress upon them, while they are young, the duty of reverencing him, and of trying to please him in all things. Second, they deal also with man, as a social being, in his relations with his fellow men; and point out the things that he must do, and the things that he must not do, if these relations are to be healthy, normal, amicable, profitable. They teach that parents are to be honored; that it is wrong to murder; to com-

mit adultery ; to steal ; to bear false witness ; to covet anything that belongs to another. These are the subjects with which they deal, the great principles which are enunciated in them. It is within the power of the home to take these great principles, these vital, all-important principles, and bring them early to the attention of the children and so to impress them upon them that that they will never forget them, or ever be able to get out from under their power.

In this programme there must also be a place for instruction by example. And by this, I mean that the parents must recognize the fact that the children are sure to be influenced by their example, and make it a point to set before them as a definite end, so to order their lives, so to conduct themselves in their relations with each other, and in their contact with their children and with the world outside of the home that the children will be helped by their example to be the kind of children they want them to become. Where there is a programme, and where under that programme, instruction—careful, painstaking instruction in the great fundamentals as laid down in the moral law goes on day in and day out, week in and week out, and where, in addition to this, the example of the parents reinforces the teachings of the Moral Law, the graduates that come out of this home school will be sure to bear the impress of the kind of training they have been receiving.

As I look over some of the homes of this city, of other cities with which I am acquainted, how I pity the children coming up within them ! At the most formative period ; at the time when impressions are most lasting ; when the bent is given to the twig which is to determine how the tree is to incline, the influences surrounding them in the home are such as to beget in them habits of carelessness, of inefficiency, of lack of neatness, of tidiness, of order, of promptness, of courtesy, of thoughtfulness for others—homes where there is no system, no order—nothing as it ought to be. How I pity, I say, the children coming up in such homes. They are not only greatly handicapped, put at a decided disadvantage in the race of life ; but through them, in the course of time, it means the setting up of other homes of the same inferior character. I do not hesitate to say : A man is a fool to marry a woman coming out of such a home ! A woman is a fool to marry a man coming out of such a home ! When the time comes for selecting a wife or husband, while you should study the individual man or woman, don't stop there—don't stop until you have gone back to the home out of which the man has come,

out of which the woman has come. And, if you find the home all right—the atmosphere of it, the morale of it all right, you needn't hesitate about proposing to the girl; you needn't hesitate about accepting the man. But if you find home conditions unsatisfactory, undesirable: beware, look elsewhere. If you do not, you will repent it later! A girl who comes out of a home that is careless, indifferent about such things as neatness, order, and the like—a home in which things go on in a helter skelter, any kind of a way, will make for you just such a home, and just such a home you ought not to want not only for your own sake but also, and especially, for the sake of your children.

On the other hand, as I look over some of the homes of this city and of the homes of other cities with which I am acquainted, I find myself saying, How fortunate are the children within them; how greatly blessed they are in having such homes. How sweet, and clean and beautifully neat is everything in them and about them; how anxious the parents are to have them grow up in the right way; how watchful they are over them; how careful as to their associates, as to where they go, and what they do; careful also to set them a good example—to impress upon them the value of certain great foundation principles. Are they members of the church? Are they professing Christians? Have they taken upon themselves certain religious obligations? These obligations are so met, so discharged as to impress upon the children the sanctity of obligations. When the time comes to go to church every child knows that father is going, that mother is going. They allow no petty, trivial excuses to keep them away. The children in this way soon come to learn that obligation means something in their home. And so they will grow up to value it, to esteem it highly. When they get to be men and women they too will be reliable, trustworthy—they too can be depended upon when they take upon themselves obligations. Are the children members of the Sabbath school? When Sunday comes there is no late rising, no loitering in bed. Everybody is up, bright and early: breakfast is gotten, the children are dressed and given their breakfast and not only started out in time to be at the opening of the school but charged not to be late. One Sunday morning, on reaching the church, what did I see? A little fellow with rubber shoes on, with a water-proof coat on, and with a rubber covering for his hat, walking up and down in front of the church, waiting to go in promptly on time. Now I knew perfectly well the secret of what I

saw. In the home the parents or parent was the force that made that possible. The child may have of himself wanted to be on time : but left to himself, without parental encouragement, without being reenforced in the home, no such result would have been possible. In this way the home was teaching the child not only the value of the Sunday school but also of promptness, of punctuality—two very important principles to lodge early in the minds of children. It is when the home stands back of the child, both by example and precept, that the child becomes, or is likely to become, what the home wants it to become. Do you wonder that the children are sometimes careless, that they are sometimes untruthful, that they are sometimes very unreliable, that many of them are always late, that they sometimes seem to care so little about religion ? Why should they ? Do their parents in these respects always set them a good example ? Are they always reliable ? Do they always keep their word ? Do they always show a proper regard for religion, and for their religious obligations ? It is in this way that the home is educating the children—giving them right or wrong notions about things.

What an inestimable blessing it is to a child to have his home surroundings—in what he sees and what he hears in the home, in the example of father and mother, a constant incentive to live nobly, to be all that he ought to be, all that it is desirable for him to be.

Fortunate is the man who gets a wife out of a good home ; fortunate is the woman who gets a husband out of a good home ! As parents let us endeavor so to order our homes, so to order our lives as to make them helpful factors in developing our children, in putting into them good, wholesome, healthful, inspiring ideas and ideals—in making of them fit materials from which to build the homes of the future, from which shall come the fathers and mothers of the future. The thing that we need particularly to impress ourselves with is that we can do a great deal towards making our children what they ought to be—what God wants them to be ; and that it is our duty to do what we can. The future fathers and mothers of the race are now being trained in our homes. The responsibility of training them is a tremendous one ! I hope we all realize its magnitude and seriousness, and that we are trying earnestly in dependence upon God to measure up to the great task. We can usually make of our children what we want to. Let us want to make of them good men and women—clean, pure, upright, God-fearing men and women. We may fail in bringing about the result, but let it not be from any

lack of interest or effort on our part. I clipped from The Presbyterian some months ago (July 19, 1917) the following poem entitled, "A MAN."

"Strong-armed, courageous, virile, wholesome, clean,
 Reflective, thoughtful, righteous, slow to wrath,
 Contented, cheerful, scorning what is mean
 And never leaving virtue's narrow path :
 Religious, honest, tolerant of creed,
 Despising slander, and forgiving foe,
 Bestowing alms on him who is in need
 And charity on her that's fallen low ;
 Kind husband, father, faithful unto friend,
 Beloved by those who know his noble worth,
 Who calmly waits for life's reluctant end
 And leaves this world the better for his birth :
 Such should he be despite his frame of dust,
 A gentle man, respected, kindly, just."

What a splendid ideal is this for us to set up in our homes and to endeavor earnestly to realize in ourselves and in our children !

2

THE ATTITUDE OF THE HOME ON THE TEMPERANCE QUESTION.

This being the Sunday for the baptism of children; and as intemperance is one of the greatest perils of the home, I want to take this opportunity of speaking on THE ATTITUDE OF THE HOME ON THE TEMPERANCE QUESTION. Some seven or eight years ago I made a talk on this subject, but it is of such vital importance, so much depends upon it, it is of such far reaching consequences to ourselves and our children, that it cannot be too frequently presented to us.¹

By the home I mean the husband and wife, viewed in relation to their individual interest, and to their interest as man and wife bound together in a union for life, with the probable results of such a union. In order that this question may be answered intelligently, there are a few things that ought to be borne in mind :

I. It should be remembered that the effect of indulging in strong drink is to create an appetite for it, which when formed, it is difficult, if not impossible to control. There is nothing which so completely enslaves a man as this appetite for strong drink. It weakens the will; in a sense, destroys it so far as the ability to resist this form

¹ Delivered October 21, 1906, and September 21, 1913.

of temptation is concerned, and thus brings its victim completely under its power. Dr. John Cheyne, of Dublin, in a work of his gives this remarkable instance of the thralldom of strong drink: "A gentleman of birth and refined taste, deservedly popular for his attractive qualities, became habitually intemperate. A dear friend wrote to him, 'Your family are in the utmost distress on account of this unfortunate habit. They see that your business is neglected, your moral influence is gone, your health is ruined,' To this he replied, 'Your remarks are indeed too true, but I can no longer resist temptation. If a bottle of brandy stood on one hand, and the pit of hell yawned on the other, and if I knew that I would be pushed in as surely as I took one more glass, I could not refrain. You are all very kind. I ought to be grateful, but spare yourselves the trouble of trying to reform me; the thing is now impossible.' "

A more complete and abject slave than that man cannot be conceived of; nor can a more horrible picture be presented of the possible fate of the man who permits himself to come under the power of the intoxicating bowl, of this awful rum curse. Put yourself, if possible, in the place of this poor man. See hell yawning on the one side, and the wine cup on the other! Try to impress yourself with the fact that to touch the wine cup is to be thrust into the bottomless pit! And then try to conceive of what must be the state or condition of a man who would deliberately reach forth his hand and take the cup and drink it to its dregs, if you would know what this awful thirst for strong drink means when once it has taken full possession of us. The imperial power in man—the power to will, to do or not to do, is taken away, is destroyed, and he becomes a mere toy, a plaything in the hands of a power which he finds himself no longer able to resist. Charles Lamb's sad experience furnishes also another example of the same paralyzing effect of strong drink over the will. You have all, doubtless, read his words of warning and despair:

"The dark waters have gone over me; but out of the black depths could I be heard, I would cry out to all those who have set a foot in the perilous flood. Could the youth, to whom the flavor of the first wine is delicious as the opening scene of life or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is, when he shall feel himself going down a precipice with open eye and a passive will; to see his destruction and have no power to stop it, and yet feel it all

the way emanating from himself; to see all goodness emptied out of him, and yet not be able to forget the time when it was otherwise; to bear about the piteous spectacle of his own ruin; could he see my fevered eyes—feverish with the last night's drinking, and feverishly looking for tonight's repetition of the folly; could he but feel the body of death out of which I cry hourly with feebleness to be delivered, it were enough to make him dash the sparkling beverage to the earth, in all the pride of its mantling temptation."

Poor Lamb realized when it was too late, that he was going down a precipice; that he was on his way to ruin; and yet, found himself unable to avert the awful catastrophe. His will no longer counted. The power within him of self-control was gone, and, like poor Samson shorn of his locks, he lay powerless in the grasp of this imperious appetite—this insatiable thirst for drink.

(2) Bear in mind also another fact—The tendency of this appetite, which may be started by a single sip of wine or glass of beer, is not upward, but downward; is not towards better things, but towards worse things. Strong drink has done more to unman men, to degrade them to the level of the brute than any other single influence. It makes no difference what our gifts may be, or how well disposed we may be, or what our character may be, if this appetite is awakened within us, if we yield ourselves to the seductive influence of the wine cup, it is only a matter of time when we shall be brought low. The intoxicating bowl has never, in all its history, been a stepping stone to anything worthy or honorable. Its trend has always been downward. The moment a man begins to drink, he is on the downward grade, whether he realizes it or not; and, sooner or later, if he continues to indulge, the result will be manifest to others whether he awakes to the consciousness of it or not. Strong drink will sap the foundation of character just as surely as dissipation will undermine the physical constitution. The result is as certain in the one case as in the other. Just as the tendency of water is to run down, so the tendency of the wine cup is to drag men down. Hundreds and thousands have gone down and are still going down under its baleful influence.

(3) Bear in mind still another fact. This appetite is of all appetites the most exacting. It will not be put off; nor be satisfied with a moderate allowance. It is constantly crying for more, and yet more and more. It is never satisfied. Hence, as a man begins to drink, as the appetite increases he has less and less to spend on his

family and on supplying himself with the necessities of life—such as food, clothing, fuel, shelter, and the like. He is bound, therefore, sooner or later, to come to want. Poverty—lean, gaunt, grim, will soon begin to stalk about, and look out of the faces of wife and children and out of his own.

Alexander Gustafson, in discussing the relation between poverty and drink, says:

“It is a common opinion that poverty has more to do in producing drink, than drink in producing poverty; yet it must be perfectly obvious that there is no comparison between the two. The 130,000,000 pounds expended in drink are the direct outlay only: the best authorities declare that the mischief produced by this drink, estimated in money, more than equals this sum, so that at least 250,000,000 pounds form the gross total of the annual national loss through drink, which must inevitably produce a stupendous amount of poverty. That, in this production of poverty, many afflicted through it do not drink before struck down by misfortune, is no doubt true; but the great mass of the impoverished are so through drink; and further, though the poorer they become the less they have to expend in drink, yet the little they do have is more certainly and exclusively spent in that way, to the utter neglect of every other claim or necessity. Thus drink first produces poverty, and then pushes it beyond the reach of remedy. That poverty causes drink, in the sense that the wretchedly poor drink to drown their misery, is probably in many instances true; but in this argument it is often forgotten that the abject poverty that drives this class of people to drink is directly due to the circumstances and conditions as to work and wages, which the drink traffic produces among the working classes, so that the honest, decent poor are beaten down in their struggle to keep on the level of decent poverty, and in their despair seek refuge in the very evil they have fought against at such heavy odds so long.” “So exacting is this appetite, so greedy is it, that what Cardinal McCabe says of the poor besotted drunkards of Ireland is found to be true elsewhere as well. ‘These poor wretches’ he says, ‘in their fierce thirst for drink would sell wife, husband, or child to any one who would minister but for a day to their insatiable thirst for drink.’ ”

Here are three things then that should be taken into consideration in making up our minds on this temperance question, viewed in relation to our own highest welfare and happiness,—our own best

interest; and they are all of the most serious import—the nature of the appetite which strong drink creates; its degrading tendency; and the tax which it lays upon our resources. Is any man justified in fastening upon himself an appetite such as this is shown to be in its nature and tendency, and which is attended with such fearful results?

To this question there can be but one answer for any sane man. To indulge in strong drink, in view of what we know of its effects, is simply to play the part of a fool, is to ignore the warnings of experience and of history in regard to this terrible curse. In all lands its sad effects are to be seen; and the unbroken testimony of the ages is, "Beware! beware!" "Touch not; taste not; handle not." "At the last it biteth like a serpent and stingeth like an adder."

With these remarks I pass now to the second question, namely, What attitude should the home assume on the subject of temperance in view of the fact that there may be children in the home? Should that fact have any weight with us in dealing with this all-important question?

There are two elements in the problem of the home and temperance in this particular, which are of the greatest importance, and which should be carefully considered by all who have entered the holy bonds of matrimony: and the first is the element of heredity, and the second is that of environment, or example.

Heredity is always a powerful factor in dealing with the family. By a strange and mysterious law, which we do not fully understand, traits, tendencies, peculiarities, characteristics, descend from parents to children. The effect of alcoholic stimulants upon the offspring is known to be injurious. Not only the "drink craze" may be transmitted, is actually transmitted, but the whole nervous system is injuriously affected by it. Dr. Strahan, in his book on *Marriage and Disease*, in the chapter in which this subject is discussed says:

"Unfortunately it is not necessary to say much in the way of proof of the transmissibility of the drink craze, as this neurosis has been called. It speaks for itself from every grade of society in the land, from the highest to the lowest, and its voice gives no uncertain sound. With instances of the hereditary transmission of this curse every one is only too familiar, and I need not soil these pages with

any long record of cases. All any one has to do is to look around at his friends and acquaintances to see how this sin in parents is visited upon the children. The hereditary character of the abnormal condition of which habitual drunkenness is the outward sign, although firmly established and universally admitted, is not understood as it should be. It is too often looked upon as a vice acquired by the individual, the outcome of voluntary wickedness. In some cases this is doubtless true, but in the vast majority of cases inquiry into the family history will reveal the presence of an inherited taint, such families generally showing the neurotic or insane diathesis more or less distinctly marked. No grade in the social or intellectual world is or ever has been free from this disease; and if we study the family histories of the great ones of the earth who have fallen victims of it, we shall find that their case is the same as among the obscure, namely, that they have inherited a degenerate nerve-condition which renders them above others susceptible to this and allied neuroses, such as epilepsy, idiocy, madness, suicide, and the like. In fact, the dipsomaniac and habitual drunkard are very often as much sinned against as sinning, inasmuch as they have inherited an unstable nervous system which renders them liable at any time to fall victims to this vice under provocation which, upon a stable nervous organization, would be powerless for evil."

Similar to this is the testimony also of Dr. Rosch, in his treatise on "The Abuse of Spiritous Drink." He says:

"The children of men and women who are given to drink have always a weak constitution, are either delicate and nervous to excess, or heavy and stupid. In the former case they often fall victims to convulsions and die suddenly, or become a prey to water on the brain, and later to pulmonary phthisis. In the latter case they are seized by atrophy, and sink into imbecility. In both cases they are exposed to all the varied forms of scrofula, rash, and, on reaching maturity, gout."

To these may be added also the statement of Dr. Alexander Mac-Nicholl of Boston, Mass., who declares that 10,000 New York children out of 63,000 examined, have been found to be suffering from defects and maladies due to alcoholic taint by inheritance." Continuing, he says, "If the ratio were to be maintained and the afflicted pupils were to be excluded, two-thirds of the New York City schools would lack pupils." He still farther says, "Of the 10,000 35 per cent have heart disease; 20 per cent sinal defects; 27 per

cent are tubercular; 60 per cent are anemic; and 80 per cent suffer from neurosis."

These three statements are alone sufficient to show us the serious nature of the question which we are considering in the light of the great law of heredity. Can men and women who are married, and who may become parents afford to put this poison to their lips? Can they afford to imperil the future of their children—to start them in life with enfeebled constitutions and with predispositions which incline downward. We are hearing a great deal now about the new science of eugenics, which is the science of being born well. This ought to be the birth-right of every child that comes into the world. No child is well born whose parents, one or both, are addicted to strong drink.

Mrs. Browning in her poem entitled "The Cry of the Children," tells a most pitiable tale of the sufferings of children gathered in factories and ground almost to death by the selfishness of man.

They have never seen the sunshine, nor the glory
Which is brighter than the sun :
They know the grief of man, without his wisdom :
They sink in man's despair, without his calm—
Are slaves without the liberty in Christdom,—
Are martyrs by the pang without the palm,—
Are worn, as if with age, yet unretrievingly
The blessings of its memory cannot keep,—
Are orphans of the earthly love and heavenly :
Let them weep; let them weep.

They look up with their pale and sunken faces,
And their look is dread to see,
For they mind you of their angels in their places,
With eyes turned on deity :—

How long, they say, how long, O cruel nation,
Will you stand to move the world on a Child's heart,—
Stifle down with mailed heel its palpitation,
And tread onward to your throne amid the mart?
Our blood splashes upward, O gold-heaper,
And our purple shows your path.
But the child's sob curses deeper in the silence
Than the strong man in his wrath.

Sad words, you say? Yes, they are sad; but the sufferings of which Mrs. Browning speaks are as nothing compared to the wail that has

gone up, and is still going up from hundreds and thousands of children who have been cursed by intemperate parents—children who have been launched by them on the ocean of life to be driven by the fierce storms of evil passions, the direct result of transmitted alcoholic tendencies, and ultimately to be wrecked. If some poet should attempt to write “The Cry of the Drunkard’s Children,” how much sadder it would be; how much more appalling!

There is a duty here which parents owe to their children which they should fully understand and appreciate. This poison cannot be taken into our system without entailing a curse upon our children; without imperilling their future welfare and happiness, and without making it more difficult for them to be pure, upright, worthy men and women.

Leaving now the question of heredity, we may take up the other element that remains to be considered in this discussion—that of environment or the force of parental example. The fact that children are almost unconsciously influenced by what goes on in the home; that they are likely to follow in the footsteps of their parents, should lead all parents to be extremely careful how they live—what they say, and do. Example is, and always has been a powerful factor in moulding character and in giving shape and direction to the budding and expanding life. And this fact should be distinctly recognized in the home. If parents indulge in strong drink, under the influence of their example, the children are likely to do the same. The probabilities are the children will follow in their footsteps. The way the father goes, the boy is likely to go; what the father does, the boy is likely to do. And the same is true of the mother and the girls. The father and mother ought to be very careful, therefore, what they do; what way they go. It is this tendency of children to imitate their parents, to be influenced by what they see in the home, that should weigh powerfully with parents. The man who drinks, not only invites his children to do likewise, but greatly increases the probability of their doing so. If he doesn’t want them to drink, then he mustn’t drink. His life, his character will be a landmark, a guide, very largely for his children. What they see him do, they will want to; they will be almost sure to do.

“A man who for years had been more or less under the influence of liquor and whose red nose stamped him as an inebriate had gone home to his wife and children in this condition. He was not

unkind in act or in words. It was his delight to play at games with his little ones, as he was able, and to entertain them with wonderful stories.

On this occasion the family were all together in the sitting room, and the usual games having been played, little Freddie, a lad about six years of age, had climbed upon his father's knee and was asking all sorts of boyish questions. He talked as a child will—of what he would do when he was a "big man!" and asked if he would be like papa then; and finally, after a long and serious look into his papa's face, with every shade of childish curiosity in his voice and glance, put to him this bewildering query:

"Papa, when I grow up to be a man, will my nose be red like yours, and my face all swelled?"

The father's face grew redder than usual, tears flowed from his eyes, and drawing the boy to his breast, with a trembling voice, he replied,

"No, Freddie, please God, you won't be like me when you get to be a man; and neither will your father, my boy, for from this hour he will lead a sober life."

"Be like him. He had not thought of that before, and the bare possibility staggered him. All the love of his father's heart cried out against such a fate for his boy. That boy going about with a bloated face and poisoned breath? No! no! he was not prepared for that! Never before had he seen his own looks so clearly; they were reflected in the boy's—the boy grown to manhood; and honor, affection, and reason came to the rescue." He recognized the fact, that unless there was a change in him, the boy's fate would be the same as his. The same red nose and bloated face would, sooner or later, come to him.

If our children should ever be so unfortunate as to fall under the power of this awful curse, let it never be said that they saw anything in us, which, by any possible stretch of the imagination, could be construed into an endorsement of it. We are bound not only to guard the channels of transmission, so as to protect them before they are born from any taint of alcoholic blood, but after they are born, to live so as to help them to keep themselves free from it. We make no mistake if we confine ourselves to pure water, and train them to do the same. No harm is likely to come to us or them from imbibing it. As some one has well said:

No poison lurks within,
No serpent's deadly sting,
To curse the soul.

It maddens not the brain,
Brings no distress,—nor pain
To friends most dear.

In the spirit of these beautiful lines we should live ourselves and train our children to live. Under the grand old banner of total abstinence we should march ourselves and should throw the whole weight of our influence to induce our children to do the same. It is possible to save our children from this awful curse; and it is our duty to make the effort to do so. If we fail, let it not be from any lack of interest or effort on our part. The evil which threatens the home from this source is great, and if it is ever averted it must be by sleepless vigilance, and by the most earnest and painstaking endeavor on our part. There must be no parleying with this evil; no compromising with it: we should face the foe and fight it with all our might.

Only as this spirit takes possession of us can we hope to overthrow this giant evil; can we hope to be successful in this fierce conflict with the Rum Power. God hasten the day when every home in this land shall stand for temperance; shall have floating over it the pure white banner of total abstinence. That day will never come, however, until the fathers and mothers—the men and women who preside over the homes and who have the training of the boys and girls, do their full duty in the matter. They are largely responsible for the spread of this evil, and until they awake to a sense of their responsibilities, it will go on spreading. If parents had taken a deeper interest in this matter; had been more active and earnest in the cause of temperance, things would be very much better than they are today. The chief cause is to be found in the carelessness and indifference of some, and the bad example of others. God speak to the fathers and mothers in this and in other lands, and wake them out of this sleep of death in which so many seem to be resting. If the homes were right on this subject it wouldn't be long before this question would be settled, and settled as it ought to be settled. If the homes were all right it would not be long before the entire liquor traffic would be wiped out, before every saloon that now curses our cities would be closed up, before it would be safe for the boys and girls to walk our streets

without running the risk of falling under the contaminating influence of such places. The appeal that I am making this morning is for the home to take a more active interest in fighting this evil, not only for the sake of the community at large, but more especially, for the sake of your own children who unless they are strongly fortified by your good example, will be almost sure to be injured by it. Let all who are parents here this morning go down from this house with the fixed purpose and determination to do everything in your power to set up the banner of temperance in your homes. In this way you will be able to render the most effective service in curbing this evil, and in ultimately destroying it entirely. There is no nobler work to which you could devote yourselves, or one that is more needed, or that promises larger results.

And even though you are not married, even though you are not parents, the probabilities are that some day you will be married, and some day will be parents—you also are therefore interested in this question, and also ought to throw your influence in favor of temperance. We ask also therefore the earnest cooperation of all the young people here and all the unmarried as well as those who are fathers and mothers. You can also help in this matter; your example, your influence will greatly strengthen the influence of the home, and will correspondingly weaken the influence of the Rum Power.

“The wine cup did it all,” were the last words of a young man who was executed in England for the murder of a younger brother while in a fit of intoxication. When asked just before he was executed, if he had anything to say, these were the sad words that fell from his lips, “The wine cup did it all.” That young man brewing his hand in his brother’s blood might have been you, it might have been I, it might have been any one of us. Under the power of this awful thing we call strong drink we are liable to do anything. Let us beware of it; let us set our faces like a flint against it. Let the young people, especially, take warning. It is a dangerous thing to tamper with, this thing we call strong drink. It is strong in more ways than one—strong enough to wreck our physical health, to upset our reason, and to destroy our character, our good name. On this day set apart for the baptism of children, it seems especially proper therefore that the alarm should be sounded, and that all, old and young, married and unmarried, should be urged to take a firm stand against an evil that has in it

such fatal and far-reaching consequences to the individual, to the family, to the state, and to the nation.

3

TEMPERANCE AND THE NEGRO RACE

There are three aspects of our condition, as a race, in this country, which make the temperance question one of peculiar interest to us—our poverty, our degradation, our excessive mortality.¹

(1) Our poverty. We are poor—very poor. There are a few, here and there, it is true, who have made some progress in the accumulation of wealth since emancipation; but the masses of the people are still poor,—extremely poor. We often hear the boast—“We have accumulated \$500,000,000 dollars worth of property during the last forty years,” which is true; but what is five hundred millions of dollars, considered as the aggregate wealth of 10,000,000 of people? There are a dozen men in New York City alone, whose combined fortunes would exceed that amount. We are not only poor, but the struggle for existence is becoming harder and harder each year. One of the most serious problems that confronts us, as a race, in this country today, is the bread and butter problem.

(2) Our degradation. The moral plane upon which the masses of our people move is, confessedly, not very high; and, in the nature of the case, could not be in view of their antecedents. Slavery had a debasing effect upon the race. It was a poor school for the cultivation of virtue, of purity. It destroyed entirely the family idea; and with that inflicted one of the severest blows upon us as a race. It is Comper who wrote the lines:

Domestic happiness! thou only bliss
Of Paradise, that has surviv'd the fall!
Thou art the nurse of virtue: in thine arms
She smiles, appearing, as in truth she is,
Heaven-born, and destined to the skies again.

For nearly two hundred and fifty years we were deprived of this most blessed institution. That the condition of the masses

¹ Delivered as follows: Hampton Negro Conference, July 20, 1898; 19th Street Baptist Church, Washington, D. C., Oct. 16, 1898; Lincoln Memorial Congregational Church, Washington, D. C., Nov. 27, 1898; Howard University, Washington, D. C., March 18, 1899; Union Wesley Church, Washington, D. C., March 19, 1899; Hampton Institute, Hampton, Va., July 23, 1899; Tuskegee Institute, Tuskegee, Ala., March 27, 1902; State College, Orangeburg, S. C., May 14, 1902, and the Presbyterian Council.

of our people is, as we find it today, is not therefore to be wondered at. Whatever the cause may be, there is the fact, however, that we must face; and it is a serious fact.

(3) We are dying more rapidly than the whites; especially, is this true of certain diseases. It is hardly necessary for me to stop to emphasize the importance of a sound body, of a strong, vigorous, robust constitution to any race in the struggle for existence, in the battle of life. The facts brought out, in connection with the conference, held at Atlanta University some years ago, and in Bulletin No. 10, issued in 1897 by the National Bureau of Labor, first called serious attention to this fact of our enormous and disproportionate death rate.

It is in the light of these facts—in the light of our poverty, our degradation, our excessive mortality,—that we should look this temperance question in the face. The facts being what they are, what attitude should we assume on the subject of temperance?

(1) If we think of ourselves as poor, as struggling for a living, and struggling against very great odds, what is the wise, the sensible thing for us to do? Can we, in our present condition of poverty, afford to spend our hard earnings for strong drink? Can we afford to patronize the saloon? If we do, what is going to be the result? How will it ever be possible for us to rise above our present position? No poor man can possibly support the saloon and support himself and family, and at the same time make any headway. He is bound to go from bad to worse. We hear a great deal nowadays, about the poor becoming poorer. One reason for this is, because much of their hard earnings goes into the pockets of the saloon keepers. This, as a race, we should understand, and, as a matter of self protection, should set ourselves resolutely against this enemy of our material well-being. No race, in the condition in which our race is, can patronize drinking saloons, can indulge in strong drink, and, at the same time lift itself from a state of poverty to one of wealth. Any member of this race, therefore, who, by precept or example, encourages this tendency to strong drink, which is already too strongly developed among us, is an enemy to it, I care not who he may be. I have very little patience with those leaders of our race who visit saloons, who are known to indulge in intoxicants, and, who justify themselves on the ground that there is no harm in drinking in moderation; who say, it is only when carried to excess that it becomes harmful. It

is that kind of sentiment that helps to give respectability to saloons, and that helps to keep them filled. It is from the moderate drinkers that the great army of drunkards is recruited every year; it is from those who begin by thinking that there is no harm in drinking, that the thousands come who lie down in dishonored graves every year.

That intemperance is a cause of poverty, and, that it stands today as one of the greatest obstacles in the way of our material progress, is a fact that should be proclaimed from all our pulpits, in all of our school houses, and through the columns of all our newspapers. The poor man who drinks is a fool; and the poor Negro who drinks is doubly a fool: and we ought not to hesitate to say so. A billion dollars is expended annually in this country for strong drink! As a member of this Negro race, and as one who is deeply interested in its material progress, in its financial outlook, I cannot help asking myself the question: How much of that sum comes out of the pockets of our people? How far, to what extent are our hard earnings represented in that amount? That a considerable portion of our earnings goes to swell this enormous liquor bill, there can be no doubt, if we may judge from what may be seen any day in any of our cities, towns, villages. Our people are known to be among the most liberal patrons of the saloon. They may be seen going in them and coming out of them, by day and by night. They can pay for drinks, often, when they cannot, or rather will not, pay their honest debts.

So that if I am asked, what of the night? What is to be the material outlook for this poor, poverty-stricken race of ours? I answer: It will depend largely upon the attitude which it takes on this drink traffic. If it allows itself to be deceived by this enemy; if it comes under the power of this deadly foe, it will remain a pauper race—a hewer of wood and drawer of water. There is no hope for us, for any poor man's reaching a competency when once firmly in the clutches of the liquor traffic. As a member of the race, therefore, if there were no other reason except the one which we are now considering—our present financial condition—I would never touch strong drink; and I would say to every other member of it, As you value your race, and hope to see it rise out of its present condition of poverty and wretchedness, have nothing to do with it.

A short while ago I clipped from a paper the following touching story, which was found written in red ink upon the back of a two

dollar bill: "Wife, children, and over forty thousand dollars all gone. I alone am responsible. All has gone down my throat. When I was twenty-one I had a fortune. I am not yet thirty-five years old. I have killed my beautiful wife, who died of a broken heart; have murdered our children with neglect. When this bill is gone I will not know how I am to get my next meal. I shall die a drunken pauper. This is my last money, and my history. If this bill comes into the hand of any man who drinks, let him take warning from my Life's ruin."

This man went down to his grave a drunken pauper, although he inherited a fortune of forty thousand dollars; and what will become of the Negro who inherits no fortune, and who begins life as a pauper, if he follows in his footsteps? There is a lesson here for us, not only for us as individuals, but as a race, in this awful struggle with poverty through which we are now passing. Because we are poor, in that fact is to be found a powerful reason why we should abstain from all alcoholic liquors as a beverage.

(2). If we think of ourselves in our present degraded condition, what attitude should we assume on the subject of temperance? Will strong drink help to lift us out of our degradation? Will it awaken within us desires for better things, for what is true, and beautiful, and good? Will it fill us with high and holy ambitions and aspirations? Will it set our faces towards the heights and keep us ever pressing towards them? Will it make us better men—more self-respecting, more god-fearing? Will it help to make us good citizens, good husbands, good fathers, good sons, good brothers, good neighbors? In our struggle upward, out of our present degradation, is there anything in strong drink upon which we can lay hold in the assurance that we shall be helped by it? It was Charles Kingsley who wrote the lines—

"Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make life, death, and the vast forever
One grand, sweet song."

Will strong drink help any one to do noble things? to make life, death, and the vast forever, one grand sweet song? Will it help us to do so? Will it?

You know, and I know—we all know what the record of strong drink has been in its effects upon character. Everywhere it has

been a source of degradation, a source of moral corruption. It blights and blasts whatever it touches. Here is what Ingersoll, the great infidel orator, who was not himself a temperance man, and whose testimony therefore is all the more valuable, says of it:—

“It covers the land with misery, idleness and crime. It engenders controversies, fosters quarrels, and cherishes riot. It crowds the penitentiaries, and furnishes victims to the scaffold. It is the blood of the gambler, the element of the burglar, the property of the high-wayman, and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud, honors infamy. It defames benevolence, hates love, scorns virtue and innocence. It incites the father to the butchery of his helpless offspring, and the child to grind the paracidal axe. It burns up men and consumes women, detests life, curses God and despises heaven. It suborns witnesses, nurses perfidy, defiles the jury box, and stains the judicial ermine. It bribes voters, corrupts elections, pollutes our institutions, and endangers the government. It degrades the citizen, debases the legislature, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a friend, calmly surveys its frightful desolation, and, unsatiated with havoc, it poisons felicity, kills peace, ruins morals, wipes out national honor, then curses the world and laughs at its ruin. It does that and more: it murders the soul. It is the sum of all villainies, the father of crimes, the mother of all abominations, the devil’s best friend, and God’s worst enemy.”

Every word of this terrible indictment is true. That is what strong drink is in its naked hideousness; that is the record which it has made for itself, and is still making for itself. We have only to look at our jails and penitentiaries, at the criminal record of this land and of all lands, in order to learn the true character of strong drink.

In view of this record,—in view of our present moral condition, as a race, what attitude, I ask, should we assume on this temperance question? What, if the race ignores the warnings of experience, and rushes madly on under the blighting influence of this terrible curse? With ourselves in the clutches of the saloon keeper, under the power of strong drink, what hope is there that we shall ever be able to break the fetters of degrading habits that now hold us down? What

hope is there that we shall ever be able to win our way up "through the long gorge to the far light," to the summit "where God himself is sun and moon!"

Lowell begins his Ode on France in these words:

"As flake by flake, the beetling avalanches
Build up their imminent crags of noiseless snow,
Till some chance thrill the loosened ruin launches,
And the blind havoc leaps unwarned below,—
So grew and gathered through the silent years
The madness of a people, wrong by wrong.
There seemed no strength in the dumb toilers' tears,
No strength in suffering; but the Past was strong:

"The brute despair of trampled centuries
Leaped up with one hoarse yell and snapped its bands,
Groped for its rights with horny calloused hands,
And stared around for God with bloodshot eyes."

That is what the French people did under a sense of their grinding wrong: they rose up and snapped their bands. But, alas, it is not so here. There is no desire on the part of those who are ground down and brutalized by strong drink, to break their fetters. They have bloodshot eyes, but there is no staring around for God, no reaching out after him. They are willing slaves; they are content to wear the yoke of the rum oligarchy. Every noble aspiration is quenched—the whole moral nature is benumbed, paralyzed.

One of the most serious problems confronting us today, as a race, is this temperance question. Strong drink is already beginning its deadly work among us; it is already making its influence felt to our serious injury. Our criminal record is steadily on the increase. The jails and penitentiaries are full of Negro criminals.

I know, we sometimes account for this, in part, by saying, that injustice is done to the Negro; that it is easier to convict a Negro than it is to convict a white man; that Negroes are often arrested where white men would not be interfered with. Much of this may be all true, is true; but after we have made every allowance for prejudice and injustice; after we have taken into consideration all the mitigating circumstances, the record is still alarmingly large: and back of this black record that we are making, in a large measure, is strong drink; the saloon is largely responsible for it. And this fact we should understand, and should address ourselves earnestly towards removing the cause. If the race could be kept out of the saloon, could be emancipated from the power of strong drink, how

soon would that long dark record be changed; how soon would our percentage of crime be cut down! It would make the greatest possible difference. We would hardly know ourselves; and, the ground for many of the accusations that are made against us today, would be taken away.

When I think of the sad inheritance which slavery has entailed upon the race, of the low moral plane upon which it left it, and then think of what the saloon is doing to sink it still lower, do you wonder when I tell you, that, as a race-loving Negro, I hate it with perfect hatred. And, I would that every other member of the race in this country felt towards it as I do. There would never be another drop of intoxicants consumed as a beverage by this black race; every saloon would be tabooed; over every Negro cabin and home the banner of total abstinence would float. Yes, I hate the saloon, because it is making criminals and vagabonds of many of my race. I hate it, because it is undermining the foundation upon which alone you can make a strong, self-respecting race; because it is a debasing, character-destroying institution.

(3). If we think of ourselves as dying out more rapidly than the whites, as succumbing more readily to certain diseases, what attitude should we assume on the temperance question?

That we are dying out more rapidly than the whites, that our percentage of deaths is larger than the whites, is a fact. There is no longer any doubt on this point. We know it, not because white men say so, but because it has been found to be true by competent investigators of our own race. And not in the North only, where the climate is supposed to be unfavorable to us, but in the South also, where the climate is supposed to be most favorable to our longevity. Our death rate is out of all proportion to what it ought to be, and what it would be under normal conditions.

In the light of this fact, the question forces itself upon us—How will strong drink affect this abnormally large death rate among us? Will strong drink help us to resist the ravages of disease? Will it increase our virility? Will it give us greater resisting power? Will it add to our physical capital? Will it tend to give us a greater hold upon life?

I have not the time, of course, in this connection to enter upon anything like a full discussion of the question here involved, the relation of alcoholic stimulants to bodily health. This much may be said, however, in passing: No other question has received greater

attention, or has been studied with more painstaking and conscientious endeavor to get at the real state of the case, and by men of the highest scientific training and attainments. And the result of the investigation has been to put beyond all doubt or cavil the fact, that alcohol is one of the most deadly foes to the physical man. It not only makes him a moral wreck, but also a physical wreck. The declaration that it is more destructive than war and pestilence, startling as it may seem, is true nevertheless. Dr. D. W. Richardson, whose competency to discuss the subject no one will call in question, tells us that it carries off over fifty thousand a year in England and Wales, or ten per cent of the total deaths. The record in this country is substantially the same, and is the same in all countries where this curse exists. The simple fact is there is no single cause that is sending so many victims to the graves as strong drink. It is one of the most potent of the predisposing causes of the great white plague that is sweeping so many thousands away every year. Whatever explanation we may have to offer for the proportionately greater mortality of blacks to whites, it cannot in the least affect the position taken in this paper, namely, that it is to our interest to cut ourselves loose from all alcoholic liquors as a beverage. If we say, we are dying out more rapidly than the whites because we are poor, and therefore, are unable to surround ourselves with the necessary comforts of life, and to command proper medical skill, which is certainly true to a large extent, that very fact furnishes a powerful argument in favor of temperance. For, if our poverty, as sober men, prevents us from surrounding ourselves with such comforts as will enable us the better to resist the ravages of disease, if we cease to be sober and become addicted to strong drink, what then? Will not our poverty be increased thereby; and, with this increased poverty will not our chances in the struggle with disease be correspondingly decreased? Any one can see that. The poor man who drinks becomes poorer and poorer, has less and less of the comforts of life, and is less and less therefore in a condition to battle successfully with disease. But even if we were not poor, if we could command the best medical skill and could surround ourselves with all the comforts that wealth can supply, it would still be to our interest to abstain from strong drink. The poor man cannot drink with impunity; neither can the rich man drink with impunity. When alcohol enters the system, it doesn't stop to ask whether it is the system of a rich man or a poor man; it goes on doing its deadly work

all the same, affecting brain, and heart, and lungs, and kidneys, affecting the blood, the tissues, the secretions of the one as readily as the other. If the poor man drinks, he will shorten his days, will come to a premature grave; and, if the rich man drinks, his fate will be the same. Whether we are rich or poor therefore, if we want to conserve our health, to prolong our days, we had better let strong drink alone. That is the testimony of experience; that is the authoritative teaching of the most advanced science.

Will the warning be heeded by us? I do not know whether it will be or not; but this I do know, that unless it is heeded, we are doomed. I wonder how many of us realize this; how many of us, deep down in the bottom of our hearts, feel the gravity of the situation which confronts us as a race in the presence of this remorseless and conscienceless liquor traffic. The love of strong drink, which we are already showing to an alarming extent, and which is constantly being stimulated by the saloons that are springing up on every side, is a fact which no intelligent, race-loving Negro can afford to ignore, or treat lightly. It is the rock upon which we shall go to pieces morally, physically, financially, unless we can put under it dynamite and blow it to pieces. The dynamite that is needed is an intelligent and virtuous public sentiment. How are we going to create this sentiment? By education. Who are to do the educating? You are to do it; I am to do it; we are all to have a hand in it—the men who stand in our pulpits, the men and women who stand behind the desks in our school houses, our physicians who minister to the sick, our lawyers who are in the courts, and who know, as perhaps no other class of men know, the evil of strong drink, the members of our churches, the young men and women gathered in Endeavor societies, and in other Christian associations, the men who edit our papers and magazines—are the ones who are to become the active agents in this work of temperance education. In the church, in the school, in the home; everywhere, the note of temperance must be struck, and struck with a seriousness and earnestness that shall command attention.

There is reason to believe that our teachers and preachers are not doing all in their power to further this cause. Too often they take little or no interest in it, give it little or no active support: and shall I say, sometimes by their pernicious example give encouragement to this degrading habit, which is doing so much to destroy the manhood and womanhood of the race.

My purpose, however, is not to find fault: what I am pleading for is a deeper, broader, more active and general interest in the subject on the part of all. Our teachers, preachers, editors, lawyers, doctors, the men and women who make up our Christian churches are the ones who ought to be foremost in this battle against intemperance.

In the presence of these startling and appalling facts, the fact that we are poor, that we are in a state of degradation, that we are dying at a perilously rapid rate, and in the name and under the sanction of that God who has said,—

“Wine is a mocker, strong drink is raging;
And whosoever is deceived thereby is not wise.”

we are all called upon to enter heartily and enthusiastically upon this work of temperance education, until the principle of total abstinence is inscribed upon the doorposts of every Negro home, church, and school-house throughout the land. The elder Cato, we are told, ended every speech in the Roman Senate with the words, “*Delenda est Carthago*,” Carthage must be destroyed; and that Hamilcar trained his son Hannibal to war and made him swear, when very young, perpetual enmity to the Roman name: and so let it be with us and this liquor traffic. Uncompromising hostility to the saloon, to strong drink, is the attitude which we must assume, is the stand which we must take. We cannot afford to lose sight of the fact, even for a moment, that we are dealing with a dangerous and insidious foe, whose deliberate purpose is to compass our ruin. The President of the Ohio Liquor League, in an address before that organization, openly and unblushingly, said some years ago:

“To make our business successful, it is necessary to create appetite. Men who drink, like others, will die, and if their places are not filled our counters will be empty as well as our coffers. The open field for the creation of appetite is among the boys. Men whose habits are formed do not often change in this regard, and I make the suggestion, Gentlemen, that nickles expended now in treats to boys, will return later in dollars to your tills. Above all things create appetite.” There never was a more diabolical utterance ever made than that; and, it illustrates exactly the spirit of the saloon—its selfishness, its greed, its utter heartlessness and unscrupulousness. There is nothing at which it will not stop in order to compass its end. Mark the language, “Create appetite; create appetite in the

boys; above all things create appetite in the boys." To sow among us the seeds of death—physical, intellectual, moral, spiritual; to fasten upon us this degrading habit, is the fixed purpose and determination of this accursed power. If, therefore, we are to grapple successfully with it we have got to be wide awake, to be active and earnest; we have got to be at it and always at it. "Eternal vigilance is the price of liberty." Only in this way can we hope to counteract its deadly influence; can we hope to save the race from the poverty, the wretchedness, the degradation, from the moral, physical, and financial ruin to which it inevitably leads. If we fail to comprehend the significance of this movement in the interest of temperance, in its bearing upon our elevation as a race, and do not come up to the measure of our ability and opportunities in aiding it, God will hold us responsible for our neglect, for our indifference. This awful curse of intemperance will not be allowed to run its mad, ruinous, damning course unhindered by us, with no effort on our part to arrest it, and we remain innocent, free from blame. God will one day say to us, as he said to Cain:—"Thy brother's blood crieth from the ground against thee." It is a solemn thought! May it have the effect of solemnizing our hearts, and of arousing us to a true sense of our responsibilities in the matter. Upon this great work of temperance reform let us enter with all our heart, soul, mind and strength; let us carry into it the same consciousness as did the apostle Paul in his great work of preaching the gospel. "Necessity is laid upon me, yea, woe is me, if I preach not the gospel." The work of preaching this gospel of temperance God has laid, especially, upon the leaders of the race—upon the preachers, the teachers the lawyers, the doctors, the men of business, upon the young men and women gathered in our educational institutions who enjoy advantages that the masses do not enjoy, and who are therefore better prepared to enter upon this work. Let us see to it that we are faithful to this great trust; that day by day its seriousness may continue to press heavily upon our hearts. Some one has said:

"Hail the better day that's coming,
When the demon of the still
Grovels in the dust before us,
Conquered by a mighty will,—
By the will of those who're striving
To uplift the minds of men,
And to make them better, nobler,

By the work of voice and pen.
Hasten, day that breaks the fetters
Of the tyrant worn so long :
Set the careless one to thinking,
Seek the weak and make them strong.
Grand the work, and grand the workers
On the battlefield of right ;
Grand the triumph that's approaching,—
Help us, God, to win the fight."

Yes, "Grand the triumph that's approaching." That is my faith: one day we shall triumph. But, in order to do this, we have got not only to pray, but also to work. Each one must do his or her utmost. The apostle Paul said,— "As much as in me is I am ready to preach the gospel to you that are at Rome also," that is, to the measure of his ability. And when the members of our churches and Christian Endeavor societies, the students in our educational institutions, our professional and business men,—our preachers, teachers, doctors, lawyers, carry this spirit into the temperance cause, it will not be long before victory will perch upon our banner. We have everything to hope for if we are faithful to the solemn trust that has been laid upon us by every consideration of interest to us, as individuals, and as a race seeking to win its way upward. If we will only let our light shine, will only do our duty, it will not be long before the wretchedness, the misery, the degradation, that flow from intemperance will disappear, before conditions will be greatly changed for the better. Let us quit ourselves like men; let us be true to God; true to ourselves; true to the race. Let us touch not, taste not, handle not, the unclean thing; and what our hands find to do, in building up a strong, intelligent temperance sentiment among our people everywhere and throughout our whole land and country, let us do, and do with our might.

I want to say just a word now particularly to these young people who are here in this institution. The fact that you are here, that you are in process of training increases your responsibility; the fact that you are enjoying the advantages of this institution will give greater weight to your words, will give you a more commanding influence in the communities where you may locate. And because of this I desire especially to lay the burden of this great cause upon your hearts and minds. Keep this temperance question ever before you; and whenever you have the opportunity of striking the evil to which it points, strike it with all the power that you have. Wherever

you go, let it be known that you are in favor of temperance; that you believe in total abstinence; that you are the enemy of the saloon. Don't be afraid to speak out; to show your colors.

“Many mighty men are lost,
Daring not to stand,
Who for God had been a host,
By joining Daniel's Band.

Many giants, great and tall,
Stalking thro' the land,
Headlong to the earth would fall,
If met by Daniel's Band.

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known.”

This is the kind of manhood and womanhood, I am sure, that this Institution wants to develop in you; this is the kind of influence, I am sure, this Institution wants you to exert, in the several communities where you may be located. And there is no better time than now for you to set your faces in the direction here indicated, by a solemn declaration of principle on your part. I want to ask all therefore who are willing to throw their influence here and wherever they may be, to the end of life, in favor of temperance, to stand for a moment. I thank you. May God's richest blessings ever rest upon you, and keep you ever firm in this great purpose, is my earnest prayer.

4

TEMPERANCE SERMON

At the last it biteth like a serpent, and stingeth like an adder.
—PROVERBS 23:32.

The subject referred to here, as is evident from the context, is strong drink.¹ The paragraph, of which it is a part, begins with a series of questions:

“Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes? And the answer is

“They that tarry long at the wine; they that go to seek mixed drink.”

This is followed by an earnest exhortation—

“Look not upon the wine when it is red, when it sparkleth in

¹ Delivered November 22, 1903, and November 6, 1910.

the cup, when it goeth down smoothly." And then follow the words of our text—"At the last it biteth like a serpent, and stingeth like an adder."

The images presented here are very startling—the bite of the serpent, and the sting of the adder. We feel a natural repulsion to serpents, especially those of the venomous kind. The one mentioned here is very deadly—the adder. It is not very large, rarely over a foot long, but woe unto the individual who comes in contact with it. Its bite is always fatal; and the poison acts very rapidly.

There are just two lines of thought that I want to pursue this morning, as indicated by the text: I. There is peril in strong drink. Its bite is like that of the serpent; its sting is like that of the adder. Is this a mere figure of speech, a mere imaginary representation, a something conjured up for the purpose of needlessly alarming people? Or is it a fact which each one may verify for himself, and, which is everywhere manifest where strong drink abounds, even to the most casual observer? Yes, it is a fact. It is no creation of the imagination. It is a stern and stubborn reality that is to be met with everywhere where strong drink is found. There isn't a community, hardly, in which we may not see evidences of the truth of what the text asserts. Everywhere where strong drink is found we see traces of its disastrous consequences. There is peril in it, and very great peril.

(1) There is peril in it to wealth—to material prosperity, or well-being. How many, many fortunes have been swept away by strong drink! How many who were once rich, are now poor through strong drink! How many who once lived in palaces, are now the inmates of poor-houses—the objects of charity; how many who once abounded in wealth, are lying today in pauper graves, through strong drink.

(2) There is peril in it to character; to domestic peace and happiness. Among the news items, in the New Orleans *Picayune*, some years ago, the following appeared during the days of the open saloon:

"It is growing late. The tide of humanity that, earlier in the evening, had ebbed and flowed through the streets of the great city had swept onward, leaving the strange and almost appalling sense of desolation that comes when the noises of the town are hushed. The electric light flared unnoted on the corners, the street cars passed at farther intervals, now and then a night worker hurried

by, his footsteps ringing out loud and clear in the stillness. In front of a saloon, whose light shone out bright and ruddy across the pavement, stood a tramp, unshorn, ragged, dirty, disgusting. He watched with envious eyes the men who passed in and out through the swinging doors, and then turned his eyes towards two young men in evening dress, who were coming down the street toward him. They had been drinking deeply and they stopped before the saloon door and looked curiously at him. 'By Jove,' said one, 'think of having a thirst like that and not the price of an extinguisher in your pocket! Beats old Tantalus all to pieces, eh? Liquor, liquor everywhere and not a drop to drink.' He ran his hand in his pocket and proffered the tramp a dime, but before it could be accepted the other fellow interposed. 'Say,' he said, 'let's do the good Samaritan and set Hobo up to a good drink.' The other hilariously consented, and the tramp slouched into the saloon at the heels of the two guilded youths. The barkeeper set before them glasses and liquors, and, with a hand that shook, the tramp poured out a brimming glass and raised it to his lips.—'Stop!' cried one of the young men drunkenly, 'make us a speech. It is poor liquor that doesn't unloosen a man's tongue.' The tramp hastily swallowed the drink, and, as the rich liquor coursed through his blood he straightened himself and stood before them with a grace and dignity that all his rags and dirt could not obscure.—'Gentlemen,' he said, 'I look tonight at you and at myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours, a man in a world of men. I, too, once had a home, and friends, and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honor and respect in the wine cup, and, Cleopatra-like, saw it dissolve, and quaffed it down in the brimming draught. I had children as sweet and lovely as the flowers of spring, and I saw them fade and die under the blighting curse of a drunken father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and, at last, strangled them that I might be tortured with their cries no more. Today I am a husband without a wife, a father without a child, a tramp with no home to call his

own, a man in whom every good impulse is dead. All, all swallowed up in the maelstrom of drink.' The tramp ceased speaking. The glass fell from his nerveless fingers and shattered in a thousand fragments on the floor. The swinging doors pushed open and shut again, and when the little group about the bar looked up the tramp was gone."

Here is another incident, taken also from one of the daily papers:

"In Washington many years ago there lived a beautiful and spirited girl, the daughter of a distinguished soldier. Her wedding was a fashionable event. Everything seemed to give promise of a happy life,—a loving husband, fond parents, many friends, money in plenty, and an assured social position.

"One day this girl was admitted to a hospital in one of our great cities, broken in health, enfeebled in mind, meanly clothed, her beauty gone,—as pathetic a wreck as ever drifted on to charity's shore.

"In the intervening years the father died of a broken heart, the husband procured a divorce, friend after friend fell away. The girl went upon the stage, and would have succeeded there but for one cause—the cause that has ruined herself and spread grief and shame among those who loved her and did their utmost to save her. Drink, of course, a passion for the poison which she could not, or would not resist. With intelligence to understand perfectly the terrible consequences to herself of succumbing to the appetite, this woman yielded until it became a fiendish master, not to be disobeyed.

For the gratification of her appetite she paid with all that makes life worth living, and today is a broken and hopeless outcast, capable of suffering the keenest misery, but incapable of self-restraint when the drink devil tempts her."

There is still one other incident to which I desire to direct attention. It is entitled "Why He Failed." The man who tells the story says: "One day I happened to meet, in the streets of a big city, the son of an old friend, who had left home several years before to make a start for himself. I recognized him at once, in spite of the lapse of time and his dilapidated and uncared for appearance. I asked him if he had prospered since he left home; and he told me the story of his failure. Surprised at his account of himself, I asked him why it was that such a bright-faced fellow had not prospered better. He hesitated for a moment: then, looking

me squarely in the face, he said, frankly, 'The trouble with me has been that I have had too many saloons to support.' "

Such cases may be multiplied indefinitely; they are constantly occurring, and occurring not only in this land, but in all lands where this terrible curse is found.

I want us to pause and look at these three cases for a moment:— In the first one we have the testimony of the poor forlorn, wretched man himself. And what is it that he says: and says in a way that ought never, never be forgotten by a single one of us, old or young?

(1) "As I look tonight at you," referring to the two well-dressed young men to whom he was indebted for the drink which he had just swallowed, "As I look at you and at myself, it seems to me I look upon the picture of my lost manhood." He was conscious of the loss of something—What was it? Manhood! I feel now that I am less than a man, a mere apology for a man. The reference here, evidently, is to his physical condition, for he goes on to explain what he means. He says, "Upon my face was once the stamp of youth and manly beauty, but now these are no longer visible: instead, here I am a bloated sot, my face so disfigured that I am hardly recognizable."

We have all seen the bloated face and know how hideous it is, how repulsive. But this is not all, he says, the face is not only changed, but my whole bearing and carriage is different. Once my steps were firm, elastic. "This shambling figure once walked as proudly as yours;" but here I am today so changed that I hardly recognize myself. He uses the word, shambling, which means, moving with an awkward, irregular, clumsy pace. This is the way he gets around now, in contrast with the proud manly step which he once had. And what has brought about the change? Why am I today a physical wreck? Why, because of strong drink, because of the wine cup!

(2) He says, "I once had a wife as beautiful as an artist's dream. We stood before the altar together, and I solemnly promised to love and cherish her, until we should be separated by death." No greater earthly boon can come to a man than the companionship of a noble woman. Such a companionship this man had formed; such a woman had been his wife. I once had, he says, such a noble and beautiful woman to lean upon, but I have her no more. Where is she? what has become of her? Gone, gone into eternity; gone down to an untimely grave. She died of a broken heart, and I was

the cause of it. Under the influence of strong drink I sank lower and lower until she could stand it no longer. The strain was too much for her, and her noble spirit took its flight.

(3) He says, "I once had children as sweet and lovely as the flowers of spring." Children! You, who are parents, know something of what is wrapped up in that term, what it means. Children! How precious they are! What a large place they occupy in your hearts! How you love and cherish them! How loath you are to part with them in the sad hour when death comes and tears them away from you! Is there anything so near and dear to a parent's heart as a child. The scripture says, "Happy is the man that hath his quiver full of them." Well, this man had his quiver full of them: and what does he say about them? "I saw them fade and die under the blighting curse of a drunken father." These children, that ought to have been dearer to him than life, perished through neglect, died for want of the necessities of life, while his hard earnings went to enrich the rum-seller, the saloon keeper.

(4) He says, "I had a home once, a home!" How every heart thrills at the mention of that word, home. We all know what it means—something of the associations that cluster about it.

Be it ever so humble,
There is no place like home.

so wrote the poet: and it is true. It is the universal sentiment; it finds an answering response in every heart.

Well, this man once had a home; and, what kind of a home was it? He tells us; he gives us a most beautiful description of it. What is it that he says? "It was a home where love lit the flame upon the altar and ministered before it,"—a home over which love presided, in which love was the great dominating force. Such a home is a priceless legacy to any man,—a possession of inestimable worth. And that was the kind of home this man once had; but it is his no more. Where is it? what has become of it? Broken up! destroyed through strong drink. "I put out," he says, "the holy fire, and darkness and desolation reigned in its stead." I put out the fire, through the impelling influence of this awful curse of intemperance.

(5) He says, "I once had aspirations and ambitions that soared as high as the morning star." I once wanted to make something of myself, and to do something. That was noble, that was

manly; that is the way all of us ought to feel. God pity the man who is without ambition, without aspirations. How did he treat these ambitions and aspirations that welled up within him? Did he cherish them, did he encourage them? No. He says, "I broke and bruised their beautiful wings, and, at last, strangled them that I might be tortured with their cries no more." And how was it that he was willing to break and bruise their beautiful wings, to smother to death these noble longings within him? How did it come about? It was through strong drink, through the "invisible spirit of wine," which Shakespeare fitly describes when he says, "If thou hast no name to be known by, let us call thee devil." It was this devil in the wine cup that took possession of him, and that extinguished within him the fires of ambition. And he has not been the first; nor will he be the last victim.

(6) He says, "I once had position." That is, I once had an assured place in society; I was honored and respected in the community where I lived, I had troops of friends, and was welcomed in their homes, mingled freely with them on terms of equality. Today, I am an outcast, an object of pity and contempt. No one respects me; I do not even respect myself. I am a worthless vagabond, a disgrace to myself, and to my family.

And when we ask, How has this come about? The answer is the same; it is to be traced to the same evil influence. It has come about through strong drink. Intemperance! intemperance is the cause.

(7) There is one thing more that he says, and it is the most startling, the most frightful statement of them all: he says, "I am a man in whom every good impulse is dead." What an appalling statement is this! To my mind it is the most serious, the most damaging indictment that was ever brought against strong drink, against the liquor traffic, against the venders of intoxicating beverages whoever they may be. What is the statement? It is that through strong drink every particle of good had been squeezed out of him. Under this awful soul-debasing influence, little by little, he found himself less and less inclined towards the good, until finally the last vestige of any conscious desire for better things had disappeared. That is what strong drink does ultimately; that is what it did for him—it destroyed in him every good impulse, every noble desire.

What greater calamity can befall any man than to come under the benumbing touch of such an influence. It saps the very vitals of the moral and spiritual life. It leaves a man a wreck, a moral bankrupt. It strips him of every thing that is worth having; that makes life worth living. Seven things it robbed this poor man of—manhood, physical strength, vigor, buoyancy; wife; children; home; ambitions, aspirations; position; good desires; self-respect, and the respect of others!

And yet, there are those who tell us there is no harm in drinking; that it is none of our business if others choose to drink; that we have nothing to do with it. If we are Christians, if we are our brother's keeper, we have something to do with it. It is our duty to have something to do with it, to speak out; to warn the young against the wine cup, and to stamp upon it the indelible stigma of our abhorrence. There is peril in strong drink!—peril to individual character,—peril to the home,—peril to all that is highest and best in the life of the community.

Let us now look for a moment at the second case to which attention was directed,—the case of the young woman found in the hospital in one of our great cities. What is it that we are told in reference to her? On the one hand, that she was beautiful and spirited, the daughter of a distinguished soldier; that her wedding was a fashionable one; that everything seemed to give promise of a happy life—a loving husband, fond parents, many friends, money in abundance, and an assured social position.” On the other hand, in sharp contrast to this, we are taken to a public hospital in a great city, and there we see the same young woman, broken in health, enfeebled in mind, meanly clad, her beauty gone, as “pathetic a wreck as ever drifted on to charity’s shore,” to borrow the language of the description. Once she was pure as the snow, as beautiful as the light, a noble type, good, sweet, and gentle and lovable: now she is a poor, degraded, miserable, forlorn creature. Once she was an ornament of society, the pride of her husband, the joy of her parents, the light of her home: now these have all vanished—the husband was forced to seek a divorce, the father and mother died of a broken heart, and friend after friend fell away, and she herself is rapidly sinking to a dishonored grave.

What is the secret of it all? What is it that has pulled this poor girl down; that has snatched away from her everything that is worth having, that makes life worth living? What is it? It is

strong drink; it is the intoxicating bowl. The writer of the article, you will remember, says, "With intelligence to understand perfectly the terrible consequences to herself of succumbing to the appetite, this woman yielded until it has become a fiendish master, not to be disobeyed. For the gratification of her appetite she has paid with all that makes life worth living, and today is a broken and hopeless outcast, capable of suffering the keenest misery, but incapable of self-restraint when the drink devil tempts her."

What a warning is there here for us all! How careful ought we to be lest we fall under the power of this awful master. Beware! beware! is what the sad experience of this poor girl says to you and me—to all of us, old and young. It shows that there is danger in the wine cup, not only to the men, but also to the women. Out of the depths, this poor girl cries to you, her sisters,—to you who are mothers,—to you who are daughters,—to you who are wives and sisters,—to beware!

Look not thou upon the wine when
it is red,
When it sparkleth in the cup,
When it goeth down smoothly.

"Touch not, taste not, handle not the unclean thing," is what she is saying to us all.

This is the only safe position for anyone to take. No one was ever injured by abstinence, was ever led astray, was ever degraded, ever broke the heart of father or mother, wife or children; no one ever lost his honor, or self-respect, or the respect of others, through abstinence: and no one ever will. We may go that way in perfect safety—parents and children, husbands and wives,—all of us may. It is a safe way. We need fear no evil, either for ourselves or for our loved ones. The man, the woman, the boy or girl who shuns the wine cup makes no mistake; but shows his wisdom, his large common sense.

The other case I can take only a moment to refer to,—the case of the young man who went away from home to better his condition, to settle in a new community, and to build himself up in it—in its business and social life; but who failed, whose hopes were not realized. This young man confessed that the secret of his failure was intemperance. "The trouble with me has been that I have had too many saloons to support." A most humiliating confession. And

that has been the secret of a great many failures; and will continue to be, unless men have the sense to abstain from intoxicants. We can't indulge in strong drink, and hope to be a success in anything. We are bound to fail. It takes a strong man to succeed; and the man who is addicted to the wine cup is never strong,—he is weak. he may not think so, but he is all the same; and the longer and harder he drinks, the weaker does he become. As the appetite increases, the flabbier grows the will, the less able is he to control himself. He is the slave of his appetite. It is not his higher nature that is in the ascendancy, but his lower; he is governed not by his reason and conscience, but by his animal appetite. And as long as that is the case, he is a weak man, and will grow weaker and weaker in the qualities that make men strong. The wine cup never makes any man strong: it is always a source of weakness. It never builds up: it always pulls down. It always unfits a man to do his best.

These three cases, taken from actual experience, are sufficient to establish the truth of the first proposition contained in the text, namely, There is peril in strong drink. It biteth like a serpent; it stingeth like an adder.

In it there is the venom of the serpent, and the poison of the adder. It doesn't say, however, mark you, that the moment a man begins drinking, he will feel the bite of the serpent, and the sting of the adder; but, "at the last." That is, if he continues, if he persists in the course that he is pursuing, he will find the serpent and the adder. So don't let any of us flatter ourselves, if we are in the habit of imbibing, but have not yet felt any evil consequences: wait! the future will reveal what there is in store for us.

"At the last!" That time may not yet have come in our experience; but it is coming all the same; and we shall wake up to it some day, as hundreds and thousands have already done—as this poor woman did, as this poor man did. It is only a matter of time! God's word cannot fail; nor will an exception be made in our case.

And now, in view of what has been said, what is your duty? What is mine? What is the duty of all of us in regard to this matter? If the bite of the serpent is in strong drink, shall we allow ourselves to be bitten by it? If it has in it the sting of the adder, shall we allow ourselves to be stung by it? What is the sensible thing for us to do—the wise thing?

There can be but one answer to this question; and that a negative one. We ought not to allow ourselves to be bitten by this serpent, to be stung by this adder. We ought to repudiate strong drink, in every shape and form; we ought to have nothing to do with it. If we take that position and live up to it, we shall never have anything to regret, anything with which to reproach ourselves. It is the position, I believe, that God would have us take, and that is required by our own best interest, and the best interest of our children and of the community at large. Let us set up in our homes, in every one of them, the banner of total abstinence; and let us train our children to love it, and to march under it. It is the flag of honor,—the flag that means safety to the individual, to the home, to the community, to the state, to the nation, to the world. It is the flag that we all ought to love and ought to be loyal to,—ought to be fighting under.

If our young people are brought up on temperance principles they will be likely to grow up to be temperance men and women, total abstainers from all alcoholic liquors as a beverage. And one way by which parents can help to save their children from the blight of this terrible curse is for them to touch not, taste not, handle not, themselves the unclean thing. The most effective way to help them, is by setting them a good example, by shunning the wine cup themselves. I have been thinking, that, as a church, we have been getting lukewarm on the subject of temperance. We used to be, years ago, very much more interested than we are now. We need to be aroused afresh, to a sense of the importance of the subject.

You may not know it, but it is well for you to know that when this church began its existence nearly 88 years ago, among the items mentioned in its declaration of principles, was a strong temperance plank. It reads as follows:

“Resolved, That the sin of intemperance tends greatly to hinder the influence of Christian principles upon the hearts of men, as well as increase the amount of human misery and effect the ruin of immortal souls, therefore, we cannot receive into Christian fellowship any person who manufactures, traffics in, or uses as a beverage intoxicating drinks.”

As members of this church, we are thus morally bound to stand behind the temperance movement. We cannot be true to the spirit of its founders unless we are actively, aggressively on the side of

temperance,—of prohibition. And this great and solemn fact I am bringing to your attention this morning as a reminder to us and of what is expected of us. In the days of Jeremiah the prophet, God directed him to gather the Rechabites in one of the temple chambers and set wine before them and bid them drink. And this the prophet did: but they refused to drink. And why? Because their father Jonadab, the son of Rechab, had solemnly committed the whole family to a life of total abstinence. They respected and honored their forebears and kept faithfully to the course to which they had committed by them.

And I have called attention to the fact, that the noble men and women who founded this church, impressed with the terrible evil of strong drink, committed it to the holy cause of temperance, of total abstinence. The sons of Jonadab honored their fathers by adhering rigidly to the course of temperance set before them. What are we going to do with this solemn pledge to which the founders of this church committed it nearly 88 years ago. And, by the way, it was during this very month that the church was organized and declared itself unalterably on the side of temperance. It began as a temperance organization, and it is for us to see that it is kept such. From the bottom of my heart, I pity any church, especially in the midst of the terrible crisis through which we are now passing, in the effort to repeal the 18th Amendment, and put down lawlessness that is manifesting itself all over the land, which is not actively and earnestly on the side of temperance. It is not enough for us silently to stand back of the law, we must be openly, publicly, whole-heartedly on the side of the forces that are working to redeem this land from the curse of strong drink.

We owe it to ourselves, to our homes, to our children, to the community of which we are a part, to take a stand in opposition to this great enemy of the human race. We cannot stand aloof from it, or give it only a quasi, weak, half-hearted support, and hope to escape the condemnation of Almighty God and the execration of our children, and of the generations that are to come.

I want to say just a word more. We have in this church a temperance organization headed by Mrs. E. V. C. Williams, assisted by Mrs. Merriwether and other noble women who have been struggling hard to keep up the interest in temperance here, who ought to be more strongly supported than they are. The monthly temperance meetings held by this organization ought to be better attended than

they are. Instead of only a handful, the room down stairs ought to be crowded with fathers and mothers, with their children, for their own good as well as for the good of the young people. I want to appeal to you today, to the entire membership to begin from now on to take a more serious interest in this whole matter, and do what you can to help build up a strong temperance sentiment in this church, and through it, in the community of which we are a part.

Let us remember and with pride, that we started out as a church, strongly committed to temperance: and, God helping us, let us be ever loyal to that pledge. The old Fifteenth Street Presbyterian Church began as a temperance organization, and, by the help of God, let us one and all, husbands and wives, fathers and mothers, old and young, male and female, pledge ourselves that it shall ever be. If it ever loses its interest in the cause, let it not be from any carelessness, indifference, lack of interest on our part. Unitedly, let us stand behind this movement that seeks to redeem this land from the blight of this terrible curse.

I close with Babcock's noble words:

"We are not here to play, to dream, to drift
We have hard work to do, and loads to lift.
Shun not the struggle: face it. 'Tis God's gift.

Say not the days are evil,—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long.
Faint not, fight on! Tomorrow comes the song."

5

TEMPERANCE SERMON

He that loveth wine shall not be rich. The drunkard shall come to poverty.—PROVERBS 21:17; 23:21.

In these passages there are two simple statements to which I desire to direct attention this afternoon, in the hope of deepening the interest of those who are already committed to the cause of temperance, and also of bringing those who are not yet enlisted in the cause to see the importance of the subject, not only to themselves but to

the community to the state, the nation, the whole world—to men everywhere¹.

1. The declaration is: "HE THAT LOVETH WINE SHALL NOT BE RICH. Wine may be taken here for all alcoholic, intoxicating beverages—for strong drink of every description. We all know what is meant, what the inspired writer has reference to. He is speaking of the same article that Shakespeare had in mind when he wrote, "O thou invisible spirit of wine! If thou hast no name to be known by, let us call thee devil." And again: "O that men should put an enemy in their mouths to steal away their brains!" It is this enemy, this invisible spirit of wine, to which attention is here directed.

(2). It is the love of wine, of strong drink that is spoken of and to which attention is particularly called. To love a thing is to be strongly drawn towards it, is to have a great liking for it. There are some people, unfortunately, who have this liking for wine, for strong drink. It is sometimes the result of inheritance, it has come down in the blood, so to speak; it has been transmitted from those who have gone before—the child gets it through father or mother or both. The drink habit has been in the family before. The father has been a drinking man or the mother has been addicted to wine-bibbing or beer drinking. There are hundreds and thousands of men and women today, in this land and in other lands, who are the victims of the drink habit through inherited tendencies. When we remember what this habit is and what it is sure, sooner or later, to lead to, it is an awful thing to think of, and one that should come home to all parents with a force that should lead them all to set their faces forever against all such indulgences. There is no surer way for parents to entail a curse upon their children than by indulging in strong drink, than by alcoholizing their blood, and so poisoning the very fountain of life, which is to flow on long after they are gone, carrying wretchedness and misery and degradation in its course, to those who ought to have been the object of their tenderest solicitude. This taste—this liking for alcoholic liquors may be communicated—may be transmitted from parents to children. It enters into the life-current and its effects pass on to unborn generations.

There are a great many others also who have the same taste for strong drink, who have come under the same insidious influence.

¹Delivered before the Presbyterian Council, in the Washington Street Presbyterian Church, Reading, Penna., October 23, 1914, 8 o'clock, P. M.

but not as the result of inheritance, but of self-indulgence. With them it is an acquired taste, the result of their own voluntary acts. It began with the social glass, proffered in the home of some friend as an expression of good fellowship, and taken only occasionally. In this way the taste was acquired, the appetite for it excited. It is one of those appetites, however, when once excited cannot be so easily curbed. It begins with the occasional glass, but it is not very long before the occasional glass fails to suffice. It grows by what it feeds on. It is never satisfied. The demand is always for more. And very soon the man who began with a single glass, taken only occasionally and for the sake of good fellowship, finds that he is no longer free, that his will, his strength of purpose, is all gone, and that he has become a slave, a mere puppet in the grasp of an appetite that he finds himself no longer able to resist. And this is what is meant, this is the condition that is intended to be set forth by the expression—"He that loveth wine."

Now there are a great many persons, I know, who will say: It is very foolish for any man to allow himself to get into this condition. It is only the weaklings who are ever brought into this pitiable condition. Weaklings, forsooth! We may think so, but the facts show a very different state of things. Those who have gone down—who have succumbed to the tempter, have not all been weaklings. Some men of great strength, or, who thought they were strong, have gone down before it. They thought they were strong, but they discovered, alas, when it was too late that their strength was no match for this insatiable appetite. We often hear people say: I know when to stop. I know how far to go! That is what all drunkards have said; that is what the great army of those who make up the rum brigade today, once said, and what many are still saying is—that when they get ready, they can break off, they can shake themselves loose from this degrading habit. But, alas, the time never comes when they feel like breaking off—the time never comes when they are willing to say: "Thus far, and no farther!" And the time will never come, unless they are rescued by the grace of God. Do not let us deceive ourselves! Those who have fallen under the spell of this awful power, were not all weaklings. They became weaklings, but it was not so when they began. The time was when they had the power to say: "Thus far, and no farther:" but they did not retain it long. Little by little it left them, until every vestige was gone. In the language of another: "Edgar Allen Poe never thought when

quaffing his first glass with an old Virginia gentleman, that his last words would be:

“Take thy beak from out my heart, and take thy
form from off my door!

Quoth the Raven: ‘Never more.’”

Nor did the gifted and brilliant Kentucky orator, climbing the ladder of fame round by round, ever think that his last words would be: ‘And this is the end of Tom Marshall. Tom Marshall’s dying—dying under a borrowed sheet, in a borrowed bed, in a house furnished by charity, and without a decent suit of clothes in which to be buried.’ The trouble is as a man continues the habit of drink, every brake in his nature gets out of order, and he loses the power to stop.”

The simple fact is, there is nothing that will so soon, and so effectually emasculate a man, that will so completely destroy within him this great imperial power of will, as strong drink, as this beastly appetite that is working such fearful havoc with the human race. You may be strong, I may be strong; but don’t let us flatter ourselves, don’t let us play the fool, and imagine that we can do what others were unable to do—that while others were overcome, went down to ruin, it won’t be the case with us. It may not be the case with us, but the probabilities are all the other way. None of us are so strong that we can afford to pit our strength against this insidious foe, this subtle and powerful enemy—this insatiable appetite. Many have gone out to meet this enemy, with the same assurance of conscious power, as did Goliath of Gath to meet David, but their fate has been the same as his, they have been toppled over, they have been laid low in the dust. The inspired penman has well said, “He that thinketh he standeth, take heed lest he fall.” And this is the admonition which all who think they are too strong to be overcome by this enemy, need to lay to heart.

I have been reading recently two books *Twice-Born Men* and *Souls in Action* by a Mr. Begbie, an English writer, in which, in a series of sketches taken from actual life in the slums of London, he shows, in a most thrilling manner, not only the power of this insatiable appetite to degrade men, to sink them to the lowest level, but also the power of the grace of God to rescue them, to make them over again. Those who may be disposed to underestimate the power of strong drink, and to think that any mere human power is a match for it, all they have got to do is to read those books, in order to be

undeceived. To be in the condition of those who love wine, is to be in anything but an enviable condition. I trust, that not one of us here may ever know, from experience, what it is.

Let us now return to the thought of the passage. It matters not how this taste for wine, for strong drink is acquired, it is with the thing itself that we are concerned, independent of its genesis. What is asserted here is, that where this love of wine exists, it bars the way to wealth. The man who is fond of strong drink will never be able to make any headway in the accumulation of material possessions. And the reason for this is obvious to any one who stops and thinks the matter over.

If a man is to succeed in any business, calling, profession, occupation, through which alone he can hope to make any progress in the accumulation of wealth, certain things are necessary: (1). He must be able to think clearly; his mind must be unclouded; he must have the full use of all of his mental faculties. This is one of the things to which Dr. Van Dyke directs attention in his "Life's Compass."

"Four things a man must learn to do
If he would make his record true."

And the first of the four things that he mentions is,

"To think without confusion clearly."

Never mind what field of work he enters, he must have a clear brain, if he is going to succeed. This is true of law, of medicine, of divinity, of teaching, of civil engineering, of farming,—of all business and mechanical enterprises—of all the trades, even the simplest and least complicated. If the mind doesn't work freely; if it doesn't see clearly, if it becomes confused and muddled, there is no likelihood of forging to the front. Whatever therefore tends to mental deterioration, whatever effects injuriously the brain, bars the way to success in any calling or profession. And this, as has been clearly demonstrated, is one of the effects that always attends indulgence in alcoholic beverages. Alcohol has a special affinity for the brain. This has been demonstrated over and over again; and the effect is always injurious.

A man with an alcoholized brain cannot hope long to stand up in competition with men whose minds are clear, whose brain and nerve centres are not weakened, are not debilitated by this poison. Some one said only recently, a distinguished man whose name I do not now recall, that he believed that "Fifty years from now, no man

who is addicted to strong drink will be found in the first rank of any of the callings or professions."

(2). If a man is to make any headway in the accumulation of wealth, he must be reliable, trustworthy, he must have some sense of responsibility—he must not only know what obligation means, but he must feel its binding force. A man who is careless, who is indifferent to his engagements, who cannot be depended upon, whose word no one respects, cannot hope to get into places where there is any likelihood of his forging to the front in matters, material or in any other direction. People are not going to trust themselves or their interests to one who is not trustworthy, who cannot be depended upon.

The effect of strong drink upon this aspect of one's character is well known. There is nothing more notorious than the fact, that men who are addicted to strong drink are always, more or less, uncertain quantities. Very little dependence can be put in them. They are always broken reeds upon which to lean. They may undertake to do a thing, but there is no certainty, when the time comes, that it will be done. I have in mind now, a friend who had in his employ a most excellent man in many respects. (There was hardly anything that he couldn't do, and do well) but often at the very time when he was most needed, he could nowhere be found. He would disappear, and it would be days before he would return. The trouble with him was strong drink. This terrible appetite had him firmly in its grip. The result is, he doesn't hold any job very long. He is all the time living from hand to mouth, barely subsisting, and that is all. Strong drink not only attacks the brain, but the moral nature also. It lowers the whole moral tone, so that obligation no longer means anything, or so little as to amount practically to the same thing.

(3). Bear in mind also the fact, that the tendency of strong drink is always to destroy or greatly impair one's efficiency. And efficiency here has reference both to the quality and the quantity of one's work. The man who is addicted to strong drink will not be able, for any length of time, to keep up the quality of his work. He will be sure to deteriorate as a workman, if he indulges in strong drink. And, therefore, even if he succeeds in getting work, he will not be able to command the highest prices for his work. He will be classed with inferior workmen, and will be paid accordingly. This is true of every calling or profession; sooner or later, the man who

is addicted to strong drink is less highly esteemed—less value is put upon his services. And the reason is because it becomes less and less efficient.

It is also true, that he not only deteriorates as to the grade or quality of his work, but also as to the quantity of it. He is less able to work. He hasn't the same strength, the same vitality that he had as a sober man. And the result is he doesn't produce as much, and therefore doesn't earn as much. His value to his employer, who wants not only quality but also quantity, is also diminished. He wants to employ men who will enable him not only to turn out good work, but also the largest possible output. The more work he can turn out, the greater will be his profits. And, as this is what every business man is looking for, it is to his interest to employ that labor which is most efficient, which will enable him to reap the largest profits.

From an article entitled, "Economic Losses from Moderate Drinking," the following is taken and bears directly on this point: "We are not dependent on laboratory experiments for proof that even a moderate use of alcohol impairs efficiency. Benjamin Franklin in the eighteenth century observed, as a printer, that sober printers do more and better work than drinkers. The athletic records and the tests of soldiers in marksmanship and marching, all tell the same story—that even a moderate use of intoxicants decreases efficiency."

In this connection I want to call attention also to a statement of one of the coal barons of the country, or, who used to be, Mr. John C. Martin. Mr. Martin is no longer living, I believe. This is what he says: "The output of coal on my property is curtailed to the extent of 250,000 tons per year, because of drunkenness, causing a loss of time to the men, and an inability to do our work, and a loss in wages equivalent to \$150,000 a year. This condition has existed for years, and it seems time to call a halt." In this single company, through strong drink, 250,000 tons less of coal per year were mined, than would have been if the men had been sober; and the men themselves lost in wages \$150,000 a year! How can drinking men, under such circumstances, hope to make any headway in the accumulation of wealth, of material possessions?

(4). Bear in mind also another fact, the tendency of strong drink is not only to lessen the value of our services and to diminish our earning capacity, but there is a growing sentiment, in many of the great industries of the country, to do away entirely with the serv-

ices of men who drink. This is especially so in the railroad service of the country, in which hundreds and thousands of men are employed. In the Great Northern Pacific, e.g., and in other roads presided over by Mr. James H. Hill, the attitude of the roads is set forth in the following order which was sent out: "We do not wish to have in our employ men who drink liquor. Do not employ drinking men. If men now working under you drink, tell them that they must stop or make way for men who will not drink." This order came as the result of an investigation of a number of mishaps on the roads. It was found that the loss of property, life and limb was the result of drinking by employes. The Great Northern has detailed a man to act as spotter. He does nothing but maintain a general supervision over the train operatives' personal character.

A few years ago the United States Bureau of Labor sent out a series of questions to a representative list of American employers, with reference to this matter of temperance. Fifty-one per cent reported that they discriminated in all or a part of their work in favor of abstainers. And this per centage is steadily growing. Experience is demonstrating, more and more, that the most valuable man, in every way to employ, is the sober man—the man who is not addicted to strong drink. It is not a matter of sentiment. It is a cold, hard, business proposition. Men who drink find it more and more difficult to obtain employment; and all the indications are that that condition of things will go on until they will be excluded from all employment.

(5). Bear in mind also still another fact: The man who drinks is away from his work more frequently than the man who is sober. There is a very close relation between the drink habit and disease. It is the drinking man who is away oftenest on account of sickness, and who, when he is sick is longest away. The recuperative power of the drinking man is not anything like as great as that of the sober man. The oftener he is away and the longer he is away, the worse off he is. He not only earns less, but his expenses are greater, as sickness always entails an additional expense for medicine and medical attention.

In view of these considerations, to which attention has been directed, the truth of what the inspired writer says in the first of the passages we are considering, is manifest—"He that loveth wine shall not be rich." From whatever stand-point it is looked at, the drinking habit bars the way to wealth. And bars the way because it weak-

ens us physically, intellectually, morally; because it renders us unreliable, untrustworthy; because it decreases our efficiency, rendering us less and less able to do good work and a sufficient quantity of it to make it profitable. The man who wants to be rich, who wants to get ahead in the world, although he may be sober, he may not be able to reach the goal; but if he is a drinking man, if the love of wine has taken possession of him, it is morally certain that he will never succeed, that his hopes will never be realized.

II. Let us now look for a moment at the second passage:—"THE DRUNKARD SHALL COME TO POVERTY."

If we have less to buy with, less to eat, less to wear, less of comfort; if our burdens grow heavier, our sorrows multiply, our cares increase through this drink evil, we will have no one to blame but ourselves; it will not be because we have not been warned. The whole history of strong drink stands as a perpetual warning to us. No one can plead ignorance. The light is shining now, and every day's experience only adds to its brightness and impressiveness. God told the prophet Ezekiel, that if he failed to warn the people, and the people perished, their blood he would require at his hands. People may perish today through strong drink, but it will not be because they have not been warned, because they do not know better. The evidence as to the evil effects of intoxicants is steadily accumulating. It grows in volume every day. And therefore there is less excuse now for any one blundering here—for any one falling into the pit, which the enemy is constantly digging, in the shape of saloons and social wine drinking, than ever before. To the young men, who are here, and who are constantly exposed to the insidious influence of this evil, in closing, I want to say just a word.

You are all ambitious, doubtless, to succeed in life, to earn for yourselves and, in case of marriage, for your families, a competency. I bid you therefore lay to heart the words that we have been considering **HE THAT LOVETH WINE SHALL NOT BE RICH. THE DRUNKARD SHALL COME TO POVERTY.** These are no mere idle words—no mere empty sentiments, meaningless generalities. They point to stern realities; they express the simple truth, which you may easily verify for yourselves. If you are to forge to the front; if you are to think clearly; if you are to become efficient and remain efficient; if you are to do the work of life in a way that will commend you to the favorable consideration of others, you have got to let strong drink alone. If you don't, it will take all the moral

stamina out of you ; it will render you less and less efficient, and ultimately bring you to ruin and poverty. Shakespeare has said,

“Who steals my purse, steals trash ;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.”

And that is just what strong drink will do for you : it will take away from you, not only the contents of your purse, but your good name also, that which will make you poor indeed. The voice that speaks to you, at this time, may not be in accord with your inclinations and desires, or, the inclinations and desires of those with whom you are most intimately associated ; but it is the voice of WISDOM all the same ; and if you are wise, you will heed it. Never mind how sweetly the voice of the tempter may sound in your ears, listen not to it. You may go the way the tempter wants you to go, and, for a little while, you may have a pleasant time, as the world counts pleasure ; but it won't last. Sooner or later you will discover your mistake, when, perhaps, it may be too late. If you are wise, you will take a stand today for temperance—you will set your faces once and forever against this enemy of your souls—this enemy of the HOME—this enemy of Society—of the state, of the nation. You can settle the question now as to what your attitude shall be towards this enemy of God and man. And this is what I am urging you to do. Will you not do it ? The pledge is a very simple one : “I solemnly promise that hereafter I will abstain from all alcoholic liquors as a beverage.” My earnest prayer is, that every young man here tonight, who is not yet on the side of temperance, will take this simple pledge, and take it before he leaves the house. It is what the word of God commends ; it is what experience shows to be wise ; it is a step that has been taken by thousands, not one of whom has ever regretted it. It has been to all of them the way of life, and the way of safety : and it will be the same to you. The call that comes to you this afternoon is to put this evil, this stumbling block, this impediment in the way of progress, of success, once and forever out of your way. There is no reason—no good or sufficient reason, why this great decision should be put off—should not be made tonight. The reasons for abstaining will be no stronger tomorrow, or the next day, or five, ten, fifteen, twenty years hence. You know as much now about the matter as you will ever know : and you know enough to enable you to come to an intelligent decision—such a decision as

a rational being ought to make. You have seen enough of its effects to know that what Shakespeare says of it is true: it is an enemy, and not a friend; it is a harbinger of evil, and not of good. The only rational course, the only manly course, therefore, for you is to repudiate it—is to have nothing to do with it. "I write unto you, young men," the apostle says "because ye are strong." And the appeal that I am making to you this evening is to this element of strength, which the apostle gives you credit for possessing. Show yourselves to be men—strong men, by daring to step out squarely this evening on the side of temperance.

"Dare to be a Daniel!
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known!

6

TEMPERANCE SERMON

Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright.—PROVERBS 23:31.

I want to talk to you this afternoon on the subject of TEMPERANCE.¹ After the passage of the 18th Amendment to the Constitution, many temperance workers felt that it was no longer necessary for the temperance forces to keep intact, to continue their work. They seemed to take it for granted that the Amendment would enforce itself, and that with its passage the enemies of temperance would be squelched beyond the power of recovery. Since then those who felt that way, have had a rude awakening: they have come to realize that the great army of drinkers, saloon keepers, owners of breweries and distilleries are just as much alive now as they have ever been, and are just as much bent on their devilish work as they were before the passage of the Amendment. They are endeavoring, in every possible way, to nullify the law, and to create a public sentiment that will ultimately demand its repeal.

It is very evident, from what is going on in the ranks of the rum power, that the time has not yet come for the temperance forces to stack their arms and go into camp; to do so would be suicidal. The hardest work is yet before us. It will be years before the battle with the rum power will be over. There is yet

¹ Delivered October 30, 1921, and given before the Temperance Society of the Fifteenth Street Presbyterian Church December 13, 1925.

much work to be done, and work of the greatest importance. The temperance problem, now that the 18th Amendment has been ratified is threefold: The enforcement of the law; the winning over to the cause of temperance those who have not been, and who are not yet committed to temperance principles; and the education of the children into an intelligent understanding of the evils of intemperance. All three of these present aspects of the temperance problem are important. No one of them can be neglected without seriously endangering, or postponing indefinitely the realization of the ultimate aim of the temperance forces.

Let us look at these in the order enumerated: I. As to the enforcement of the law. Now that the liquor business has been outlawed; now that it is a crime to manufacture or sell for beverage purposes liquor in any shape or form, it is the duty of every man, and every woman,—every father and every mother,—every citizen of the State or Nation to see that the law is enforced. We cannot be indifferent to the enforcement of this law, without encouraging lawlessness, without helping to break down the safeguards of organized society; for, as has been well said, if a law may be broken by me, or by a group of individuals because I do not approve of it, or they do not approve of it, then somebody else, or some other group may do the same thing, which would mean anarchy, the end of all law and order. The only safe, wise, sensible position to take is that all laws must be enforced whether they be good laws or bad laws until they have been repealed through the proper channels. It is better to suffer from a bad law for a while than to encourage a spirit of lawlessness by disregarding it; for when that spirit is let loose, takes possession of a community, we know what the end is sure to be. Look at the Southern section of our country and see what the conditions are there. Think of the treatment that is accorded to colored people there; think of how they are deprived of the civil and political rights as American citizens; how cruelly, how unjustly they are treated, robbed of their hard earnings, shot, hung, burned at the stake,—and not because there are no laws on the statute books to meet their case, but because the Southern whites have allowed the laws, so far as it affects their person or property, to be trampled under foot, to be violated with impunity by any white ruffian who may choose to wrong them. It is not because there are no laws, but because they are not enforced, because private citizens, and those who are in

authority, entrusted with the enforcement of the laws wink at their violation, do nothing to bring the offenders to justice. That is true not only of State governments, but of the national government itself. The 14th and 15th amendments have been persistently violated, set at defiance by every one of the Southern states, and the United States Government, both branches of Congress and the President have allowed it to go on, year after year, without taking a single step to call them to an account, as they are expressly charged to do by the Constitution itself. Most of the evils from which we, as a race, are suffering in the South today, is due to the spirit of lawlessness on the part of the whites, a lack of respect for constituted authority, for the ordered processes of civil government.

So that out of this agitation for the enforcement of the 18th Amendment, that is now engaging the attention of the whole country, good is bound to come: for, it is directing attention, in a way and manner, as it has never been done before, to the importance of obeying the law. It has raised the whole question, not only in regard to this 18th Amendment, but in regard to all laws, as to what should be the attitude of all citizens to all laws that have been duly enacted. And the gospel which they are preaching now, is that all laws ought to be obeyed, must be obeyed, and obeyed by everybody, and obeyed in every section of the country, in every hamlet, village, town, city and country district. If all laws are not sacred, are not to be obeyed, then no laws are sacred, no laws have any binding force. It is all, or none. Citizens are not to be allowed to choose between the laws as to which they will obey and which they will not. There is only one position for an honorable man to take, for a good citizen to take, and that is respect for all the laws personally, and also to see that others also respect them. A man hasn't done his whole duty, as a loyal citizen, when he himself conforms to the law, whether it meets his approbation or not; if he winks at the violation of it on the part of others; if he allows others to violate it without making a protest or reporting the same to the proper authorities, he is not doing his full duty as a citizen; he is not helping to create a sentiment in favor of obedience to law, but is encouraging the opposite sentiment.

This Eighteenth Amendment, they say, must be enforced: every good citizen must stand back of the authorities in running down the violators of it. If the laws already passed are not sufficiently

stringent to carry out the spirit of the amendment, others must be enacted, and greater vigilance must be exercised by those having the matter in charge.

The passage of this 18th Amendment gives us, as a race, two distinct grounds for rejoicing: 1. The fact that it is now a part of the organic law of the land. We have the assurance, therefore, that ultimately this awful curse of strong drink from which we, as a race, as well as other races have suffered most grievously, will ultimately entirely disappear. A nation free from the curse of alcohol,—a race free from the curse of alcohol, is the prospect which it opens up to us and to our children and our children's children.

2. Out of it has come this agitation for the enforcement of law. a matter in which we are particularly interested, and from the lack of which we have suffered so severely during all the years since freedom. In the good that is sure to result from such an agitation, we are bound to share; conditions will be made better for us by it. The effect is already beginning to be felt, and will increase as the sentiment grows.

So much for the first aspect of the temperance problem as it confronts us today. The second aspect has to do, as I have already said, with the winning over to the cause of temperance those who are not yet committed to temperance principles, who are still hostile to the law, who still believe that men ought to be allowed, unmolested to indulge in strong drink, and to sell it to anybody who wishes to buy. There are, of course, as we all know, many who entertain such views. We must not lose sight of the fact that there are such persons in every community, and are likely to be for years to come. Nor must they be left to themselves; they must be made to realize that a new order of things has set in; that things are not as they used to be, that society is undergoing a change, and a change for the better. There are just three ways of dealing with such persons:

1. To see to it that they obey the laws; if they do not they must be made to suffer the penalty of the law. There should be no shilly-shallying here. The law should be rigidly enforced; no violation of it should be allowed to go unpunished. The only way to teach men respect for law is to enforce it, is to give the breakers of it to understand, in every case, that the law officers are in earnest, and do not intend to be defied or trifled with. Laws that are

strictly, rigidly enforced are always more respected than laws that are loosely enforced. Such persons may be appealed to on the ground of good citizenship. Everything should be done to help them to realize that no good can come to themselves or the community from resisting laws, from breaking them themselves or of encouraging others to do so. As good citizens they must accept what has been decreed by the voice of the community expressed in the manner prescribed by law. That kind of argument, if intelligently and persistently presented, will be sure in the end to bring forth fruit. No one wants to be looked upon as an undesirable citizen; wants to be regarded as unpatriotic, as in favor of lawlessness.

3. There is one other argument that can be used and should be used freely with such persons: It is the argument which is to be found in the wonderful change for the better already wrought in the condition of the people from the suppression of the liquor traffic seen in the improved condition of thousands of homes, more to eat, better clothes to wear, better home surrounding, more happiness in the home, better relations between husbands and wives, children and parents; increased bank deposits, less time lost from work, less sickness, the decrease in crimes, the emptying of poor houses and jails. It is wonderful what has already been done, even with only the partial enforcement of the law. As the years go on, and the laws are more completely enforced these benefits will go on steadily increasing. The line of argument to be found in such facts is one, it seems to me, that any reasonable man will be forced to admit, and so swing in line. Many have already been won over; and others are coming over by the irresistible force of such facts which are accumulating under their very eyes, for no man can be so blind as not to see that prohibition has been, in many ways, a source of good; that it has improved conditions. I have had men to say to me, I am glad that the change has come. One man, particularly, said to me, I am feeling so much better; and now I can save my money.

This brings me to the third aspect of the temperance problem today, that which has to do with the instruction of the children, the young people in regard to the temperance issue, and which I desire especially to emphasize.

The home is the place to plant the principle of temperance in the hearts and minds of the children. Very much will depend

upon the attitude of the parents, as to what the attitude of the children will be. They can put the seed into their hearts and minds if they will, if they have a mind to. But they must have a mind to, otherwise it will never be done. The seed must be put into the soil if it is to spring up. It is not going to put itself there. Some one must do the putting in or sowing, and the proper persons to do that, are the parents.

How? in what way may parents beget in their children a proper regard for temperance? is a question that ought to be of interest to all parents: and the answer is a very simply one: 1. They, themselves, must be thoroughly committed to temperance. If they do not believe heartily in it; if they are not thoroughly convinced that it is a good thing,—that total abstinence is a good principle to take with us all through life, they will not be likely to make much of an impression upon the children. The deeper the hold it takes upon them, the deeper the hold that it will take upon the children. If we feel pretty strongly the importance of it, they will come in time, under that kind of influence, also to feel its importance.

(2.) The children must be carefully instructed in regard to alcohol and its effects. It has many effects, and its effects are not such as to lead anyone to wish to come under its influence. We all know what some of these effects are. Shakespeare has well said, "O, that men should put an enemy in their mouths to steal away their brain. To be now a sensible man, by and by a fool, and presently a beast."

Of the truth of all this, there is no doubt; the evidence is abundant and overwhelming. And to familiarize the children with the facts in regard to it, is the duty of the home, and must be for years to come. This is one kind of education that must go on in all the homes of the land, if what has already been won in the cause of temperance in this land, is to be conserved, is to be made permanent. It is only as the children who are coming up are made intelligent in regard to this temperance issue, that the future can be made secure; for soon, we who are now standing up for temperance, for a sober nation, for an unalcoholized generation, for a land free from the blight of strong drink, will be gone. And unless we leave behind us those who will stand as firmly as we have stood for temperance, the old order of things will be sure to return. And there is no other way of making sure, when we

are gone, that the battle for temperance will still go on, except as we are training, in our homes, the men and women who are to make up this temperance army that is to go on fighting from generation to generation. Notwithstanding the passage of the 18th Amendment, the homes of the land can never cease to be interested in temperance; can never cease to be instilling into the children growing up in them, temperance principles, without surrendering to the enemy, without paving the way for a return of the same old, sad, terrible conditions from which we have suffered for so many years. This, as parents, we should feel, and feel deeply.

But one thought more, in this connection. If we are to do our duty here; if the instruction which we give our children is to be intelligent instruction, then we must be at some pains to know the facts; we must make ourselves familiar with what has been written on the subject. We cannot instruct others unless we ourselves are properly informed. And fortunately there is an abundance of materials easily accessible to us, carefully prepared by the various temperance organizations, dealing with every phase of the subject, and at moderate prices. So that no home need be without the materials necessary for carrying on this temperance education within it. Hundreds of volumes, pamphlets, tracts have been issued on the subject.

It will require, of course, some time and labor on the part of parents to familiarize themselves with the facts, and it may be a little money, but they ought to give gladly, willingly the time, labor and money it may require, for the sake of the children, and for the sake of the cause which holds in it so much for the coming generations. If our children grow up in ignorance of the value of the Eighteenth Amendment; of the evil against which it is aimed; of the importance of keeping alive a strong temperance sentiment in every community; and of the obligation resting upon them to preserve, intact, what has been accomplished, it will be the fault of the home; it will be the fault of those who have had them in charge, and who have been entrusted with the shaping and moulding of their characters. The Church, the Sunday school, the day school,—all may help, and ought to help, but it is upon the home that the obligation mainly rests. It is the home that God will hold chiefly responsible for the result.

I have said enough to indicate very clearly what the task is that is before us, as parents, as good citizens, as Christian men and women. We have never been called to a holier task than that of completing the work for which the 18th Amendment stands,—a race and nation free from the taint of alcoholic blood,—a race and nation made up of sober men and women,—of happy homes,—of healthy, intelligent, children, who will transmit to the generations that are to come the blessings of temperance, of sobriety.

What are we going to do about it? Are we willing to have the old order of things restored,—willing to turn loose again upon this and other communities the saloon with its blighting, and damning effects upon soul and body? Are we willing to have our children, our sons and daughters, again exposed to the degrading effects of such places? Surely not, if we are in our right senses, if we have not completely lost our reason. We must, therefore, be up and doing; we must be in earnest, we must be alive to what is going on around us; we must gird ourselves for the fight, and must be ever at it. Let us make much of our temperance organizations, let us attend their meetings, and encourage our children to do the same. What our hands find to do, let us do with our might in pushing forward the sacred cause of temperance.

There are in all of our churches, I am glad to say, a number of good women who are doing their part in carrying on this work of education, and in battling with the forces of intemperance. All honor to those women. I trust also that a goodly number of men in our churches, fathers, and brothers, and husbands, may be found standing by the side of these women. It is a work that should enlist the sympathy and earnest cooperation of both men and women. And in this holy cause, let us remember, we are not fighting and laboring alone: back of us is the mighty power of God, and therefore victory is sure, if we will only do our part, if we will only prove faithful. The refrain of one of the hymns in the *Endeavor Hymn Book* is, "The victory may depend on you." If we could all feel the truth of that, and come to this temperance task that is before us in the spirit of these lines, nothing would be able to stand before us: we would be sure to triumph. The victory may depend on you. That is the thought that I want to leave with each one of us. Only as each one of us realizes this, as each one of us does his or her part, and to the full measure

of his or her ability, can we hope to triumph over the enemy; can we hope to reach the goal that we have set before us.

Just a few things more, very briefly, I want to say before taking my seat:

(1) It is a mistake to suppose, as is done by some people, that because the 18th Amendment has not been fully enforced, because under it, the liquor business has not been entirely suppressed, that therefore it is a failure, and that it will never be fully enforced. We seem to forget that time is an element in this problem. After the abolition of the slave trade in this country, after the law was placed upon the statute book, how long do you suppose it took before it was entirely wiped out? It took a hundred years. During all that time, covering a century, the Government fought it, and finally, it was suppressed. This 18th Amendment has been in force less than a decade, and because, in that short space of time, it has not been made perfectly effective in stopping the business of liquor selling, we think it is a failure, or, at least, some people do, and that it never will be enforced. On the very face of it, such an assumption is entirely unwarranted. Already much has been done to make the law effective, and every year the efforts put forth are becoming more and more effective. If so much has already been accomplished in making it effective, what may we expect in the next fifty years. If it took a century to wipe out the slave traffic what if it takes equally as long to wipe out this liquor business. It will be worth a century of toil and effort. Just as the slave trade ultimately was suppressed, so ultimately will the liquor traffic be suppressed in every section of the land if we are in earnest and keep on as we are doing at present.

2. The second thing that I want to say is this: Very serious charges have been made by Gov. Pinchot and others against the Government itself, as to its sincerity, its honesty, its purpose to enforce the Amendment. If these charges are true, and there seems to be some reason to believe that there may be some truth in them, then the time must come, and come speedily, when the people who believe in temperance, in prohibition, will come together in a political organization and will sweep out of office such unworthy public officials and put in their place men who will honestly see that the law is enforced. Such men ought not to be tolerated in office, and will not be, when the temperance forces are thoroughly

convinced of their insincerity and dishonesty. This 18th Amendment can be enforced, will be enforced, though like the slave traffic it may take a century to do it. Let us not for a moment entertain the thought that it cannot be enforced. A thought like that, lodged in the mind, is the first step in preparing the way towards the return of the rum forces to power. Let people understand that a thing can't be done; go on dinning that thought into their ear, and they will believe it, and will relax all efforts to bring it about. It isn't true that the 18th Amendment cannot be enforced, and, it is wrong to teach that it cannot be. The presumption always ought to be, and it ought always to be so presented, that every law on the statute book can be enforced; and that it is the duty of all good citizens to aid in its enforcement. That is the kind of sentiment that we ought to be constantly instilling into the minds of all citizens, and, especially, upon the young. How can they have any respect, how can we expect them to have any respect, or how can we have any respect for a Government that writes in its fundamental laws an amendment, and then confesses that it is powerless to enforce it? If it is powerless to enforce its own mandates, then it has no right to exist, its usefulness is at an end. It ought not to exist. The sooner it ceases to function the better it will be. As citizens of the United States, how can we continue to respect this Government if we really believe that this Amendment cannot be enforced. Such a belief puts the Government in a most pitiable, a most contemptible light, which every patriot, every lover of his country ought to resent with the utmost indignation. Who says the 18th Amendment cannot be enforced? Where is the Army? Where is the Navy? Where are all the vast resources of the Government? Where? Let us hear no more about inability to enforce the law. Let us teach, and teach everywhere, that it can be enforced, and that it will be enforced. That is the kind of sentiment that we want disseminated from all of our pulpits, Sabbath schools, Endeavor societies and temperance organizations. It is the only note that ought ever to be heard, and the only note that will bring victory.

3. The third thing that I want to say, and I am saying it, because some of our people are being misled just here, are allowing themselves to be influenced where they ought not to be. Suppose the 14th and 15th Amendments are not enforced, as we know they are not, is that any reason why we, as loyal citizens of the Republic,

should be indifferent to the enforcement of the 18th? To be indifferent to its enforcement, or to aid and abet those who are opposing it, is to put ourselves in the same class with those who violate the 14th and 15th Amendments. Our conduct is just as dishonorable, just as reprehensible as theirs. They are law-breakers, and so are we; they are traitors, and so are we. Besides: If we believe, and I cannot see how any sensible man or woman can fail to believe that the liquor traffic is one of the greatest curses that ever befell us as a people impoverishing and degrading us as almost nothing else has ever done,—knowing this to be a fact, whether the 14th and 15th Amendments are enforced or not, it is our duty, as good citizens, and as lovers of our race, to get behind this amendment, and do everything in our power to see that it is enforced.

While we are waiting for the enforcement of these war amendments, which is bound to come ultimately, if this cursed liquor business can be moved out of the way, would it not be greatly to our advantage: would it not be money saved in our pockets, and would it not move out of the way one of the greatest obstacles to our moral development, one of the most debasing of influences?

How we: how any member of this Negro race can hesitate for a moment about enforcing this 18th Amendment, I cannot possibly see. Whether the others are enforced or not, is it not a good thing to enforce this,—good for ourselves, and good for the whole country?

It is all right, and I am raising no objection to it,—it is all right to call the attention of the white people to the inconsistency of demanding the enforcement of the 18th Amendment while they are indifferent to the enforcement of the 14th and 15th; but their inconsistency is no reason, no good or sufficient reason why we should refuse to aid in enforcing the 18th. To do so is to stand in our own light, and to show ourselves wanting in good hard common sense. We must, as a race, throw ourselves solidly behind this amendment. We owe it to ourselves; we owe it to our children; we owe it to our country; we owe it to the generations that are to come. We must not allow anything to stand in the way of wiping out entirely this accursed liquor business. "God do so to me and more also, if aught but death part thee and me," were the words of Ruth to Naomi. And so I feel, that the curse of God will rest upon us, if in this crisis of the nation, in its grap-

ple with this terrible rum power, we fail to do our part. Shame on us! Shame on us!

4. There is still another thing, while I am on the subject that I want to touch on. There is an idea that is floating about in the minds of some, that temperance is all right; but not prohibition. By temperance, in this connection, is meant abstinence from all alcoholic liquors as a beverage, so far as the individual may choose to abstain. Prohibition means the restriction or limitation of the use of alcoholic liquors by the State. Those who say they believe in temperance, but not in prohibition, mean that the State has no right to interpose or interfere with the individual in the use that he may see fit to make of it, or to make it impossible for the individual to get hold of liquor if he wants to indulge.

Under such a program, this may be confidently asserted, the hope of any advance in the cause of temperance would be very, very slight. The history of the temperance movement in this country shows this very plainly. No very great progress was made until it entered politics, until the state took hold of the matter, beginning with local option, county by county, city by city, state by state, until finally it culminated in the enactment of the 18th Amendment. So that if you cut out prohibition, there is not the ghost of a chance for temperance here or anywhere. As long as saloons dotted almost every corner of our cities, as long as they were scattered everywhere, holding out inducements to the young to enter them, preaching temperance counted for but little. The experience of fully a century shows clearly that it is either prohibition or nothing. We had just as well give up the struggle and make up our minds to be content with the most meagre results. Unless the temptation is moved out of the way, which prohibition aims to do, the chances of success are very slight. So that in this work of temperance, one of the things that we want to keep ever to the front is the thought of moving out of the way, and keeping out of the way, the thing that tempts, access to the sources of supply, while the process of education goes steadily on, in the home, in the church, in the school. Don't let us deceive ourselves with the thought that preaching temperance is all that is necessary. Something more is needed, and every man knows that something more is needed, if he knows anything in regard to the matter; and that something more that is needed the temperance forces were driven to, after a long and desperate

struggle with the enemy. We have it now, and it is PROHIBITION: and by the help of God we intend to keep it. Never again under God, shall this land be turned over to the demon of strong drink.

I close with the words of John Drinkwater:

We know the paths wherein our feet should press,
 Across our hearts are written thy decrees:
 Yet now, O Lord, be merciful to bless
 With more than these.
 Grant us the will to fashion as we feel,
 Grant us the strength to labor as we know,
 Grant us the purpose, ribbed and edged with steel,
 To strike the blow.
 Knowledge we ask not—knowledge thou hast lent,
 But, Lord, the will—there lies our bitter need,
 Give us to build above the deep intent
 The deed, the deed.

7

THE REPEAL OF THE EIGHTEENTH AMENDMENT

One of the most serious matters confronting the Christian church and the American people today is the return of the legalized liquor traffic. And it is our duty, as Christians, as parents, as citizens to face the issue squarely and deal with it as sensible men and women ought to, knowing fully what is involved in its return: what it has meant, and what it is sure to mean wherever it is allowed to find a footing.¹ So few of us seem to realize the peril that is involved or seem to care. And that is one reason why I want to speak, and speak very plainly on it this morning in the beginning of our fall work. We cannot be indifferent to the crisis that is upon us and be good Christians, good parents, good citizens.

I heard a sermon or rather an address sometime ago, on "The Spiritual Significance of the Repeal of the Eighteenth Amendment," to which I found myself unable, however, to subscribe. Its repeal has a spiritual significance, but it is not, in my judgment, what the speaker found it to be. It means, to my mind, something very different. And my purpose at this time to set forth what, in my judgment, its spiritual significance really is.

¹ Delivered January 14, 1934, and November 4, 1934.

The points made in the address, to which I am referring, were these: 1. It was repealed by the vote or failure to vote of Christian men and women. 2. They were justified in voting for its repeal. 3. Things will be better under the repeal than it was under prohibition.

Let us look at these several points for a moment. 1. It was repealed by the votes, or failure to vote, of Christian men and women. This was made to appear from two facts: (a) Of the one hundred and twenty millions that make up our population, seventy millions are church members, professing Christians, or are affiliated with some church, showing a clear majority of twenty millions. (b) Seven out of every twelve votes cast were by Christian men and women. The Amendment, therefore, could not have been repealed had Christians voted solidly against its repeal. (2) Look at the next point. "Those who voted for the repeal were justified in so doing." Conditions under Prohibition, it was alleged, had become so intolerable that they could no longer be endured. The bootleggers were having things their own way, and were carrying on their nefarious traffic in every community and keeping every community in a state of harassing excitement. The picture painted of conditions was black and hideous. The streets were no longer safe by day or night. Speakeasies everywhere; bootleggers trying to escape and police officials in pursuit; cars crashing into each other, and persons wounded or killed, everywhere prevailed. 3 Look at the third statement. "Things will be better, much better, under repeal." What does that mean? Does it mean that there will be less bootlegging? Does it mean that less ardent spirits, less distilled liquors will be consumed? Does it mean that there will be less crimes committed? Does it mean that there will be less poverty, less suffering because of strong drink?

The facts are all against any such assumption. The whole past black record of conditions under license, when there were saloons on almost every corner, when the rum power was in undisputed control, shows just the opposite. As to what conditions were, you know, I know, we all know. Bad as they were under prohibition, owing to the loose manner in which the laws were enforced due to the corruption and criminal neglect on the part of unworthy officials, they were nothing like as bad as before the 18th Amendment was enacted and the Volstead Act passed. Already the evil effects are being seen and felt, and things are growing steadily

worse. Our streets are already witnessing a steady increase of drunken men and women on them, and the number of arrests for drunkenness is steadily on the increase.

I saw a short while ago a pitiable spectacle on the street,—A young man under the influence of liquor, and a young woman, I suppose his wife, who was trying to coax him to go with her to his home. She did not seem, however, to be able to do much with him. Her face showed how deeply distressed she was. And then I thought of the man in the White House, Franklin Delano Roosevelt, who came into power pledged to the Repeal of the 18th Amendment, and who after his inauguration used all his influence, and the influence of his cabinet ministers to reinstate the liquor traffic with all its baneful influence upon character and life. That poor young woman, struggling with a drunken husband on the street is but a sample of what is already taking place all over the country, and will steadily grow worse. In the presence of such a scene, a feeling of indignation swept over me. I lost my respect for the man in the White House, who, knowing the devastating effect of strong drink upon character and life, upon the home, upon little children, upon defenseless wives and mothers, for the sake of revenue was willing to turn loose again upon this country this awful curse. I found myself saying: He has brought disgrace to the Roosevelt family, a family made glorious by the name of Theodore Roosevelt and his splendid record as a servant of the people and as a lover of humanity.

In the years to come, under the restored power of the liquor traffic, the curse of widows and orphans and of the human wrecks that are sure to follow, will rest, and properly so, upon the head of the occupant of the White House. Shame! Shame on Franklin Delano Roosevelt! He has thrown, not only the weight of his personal influence, but also of his greater influence as President of the United States in favor of the greatest curse that ever afflicted the human race; and simply as a means of increasing the revenues at the expense of the most sacred thing in life,—character, clean, upright, worthy character.

I noticed recently in *The Civic Bulletin*, the organ of the New York Civic League, the following item taken from the *London Liquor Journal*: "I see it reported in New York that Mr. James Roosevelt, the eldest son of the United States President, has accepted a contract to represent one of the leading Scotch whiskey

brands in America. He returned to New York last week from a visit to this country." *The Bulletin* continues: "Recently I announced that the President's son-in-law, Mr. Curtis Dall, had been appointed a director of the Distillers' and Brewers' Corporation." These items may explain, in part, Mr. Roosevelt's attitude on the liquor business in addition to his personal ambition to be president. A few months ago, Mr. Roosevelt wrote the following letter to Col. Alva J. Brasted, Chief of Chaplains of the United States Army: "My dear Col. Brasted: The great teacher said: 'I come that ye may have life, and that ye may have it more abundantly.' The object of all our striving should be to realize that 'abundant life.'"

"The supreme values are spiritual. The hope of the world is that character, which built on the solid rock, withstands triumphantly all the storms of life. To build this exemplary character is our great task. Without it the abundant life cannot be realized, and the best citizens and best soldiers of a country are those who have put on the armor of righteousness."

After reading this letter, I said to myself, how could Mr. Roosevelt write such a letter to Col. Bradsted or to anyone else in the face of his record in regard to the repeal of the 18th Amendment? Is Mr. Roosevelt a hypocrite, or does he think that Col. Bradsted and the rest of us are fools that we should not see at a glance the glaring inconsistency between his words and his known record? Can it be possible, I said to myself, that Mr. Roosevelt is ignorant of the effect of the liquor traffic on morals? Can it be possible that Mr. Roosevelt is ignorant of the fact, that the greatest obstacle in the way of achieving what he so heartily recommends in his letter, the building up of high character, of entering more fully in the abundant life which Jesus came to bestow is the liquor traffic? What is there in the whole sweep of debasing influences, that has done more to destroy character, to quench the holy fires of noble aspiration, than the very thing which he has used all his influence to bring back upon the country, the accursed liquor traffic, with all its attendant evils. Even its endorsement, however, by a president of the United States, and by the members of his cabinet, and by the whole Democratic party, cannot give respectability to it, or lessen the danger from tolerating it.

I listened not long ago to an address of Mrs. Roosevelt over the radio, on "The Home." Mrs. Roosevelt, I believe, is a very good woman, and she said many fine things about the home and what

it should stand for. But I noticed, that she failed to say anything about the greatest menace to the home, the greatest enemy to virtue, to purity, to womanhood,—the thing that has done more to break up homes, to separate husbands and wives, and to bring poverty and wretchedness to little children than anything else, the liquor traffic. The reason for this omission was manifest. It was due to the attitude of her husband in repealing the Eighteenth Amendment. She dare not say anything about it, nor will she be able to without arraying herself against her own husband. I felt sorry for her. Had the record of her husband been otherwise, she would have had something to say that would have been worth saying.

Coming back now to the point that we are considering: Will things under the repeal be better, as is alleged? Will the rum power legally entrenched, give a better account of itself than the temperance forces under prohibition were able to give? Let us see. Here is an official statement from Canada that will help us to answer that question. Canada, you will remember, is not under prohibition. And yet, here is what we find conditions to be there. I am quoting from the official report, issued by the Canadian Government: "Official figures show an increase of 127 per cent in convictions for bootlegging in seven years. Government sale has not reduced illegal sales. Sales of hard liquor have increased along with increased consumption of beer and wine. Although beer is very freely sold in sealed packages in government stores, the sale of beer increased 4.4 per cent, while that of spirits increased 20.5 per cent."

Seventy-one per cent of all the alcohol consumed in the Dominion of Canada in 1931 was contained in beer and wine. Yet sales of hard liquor increased many times as fast as sales of beer and wine. And yet the lie that we have been circulating in this country has been, that with the return of beer the demand for stronger liquors will decrease, which is directly contrary to the facts as disclosed by conditions in Canada.

Crime from drinking under prohibition in America, shows a decrease of 54 per cent, while in Canada there has been an increase under legalized liquor, of 89 per cent. There is thus no evidence to make us believe that crime will be less in America should we adopt the Quebec system." This simple, straightforward statement of conditions in Canada, under the legalized liquor traffic,—from

what we know of conditions in this country before prohibition; and from what we see already taking place in our midst, leave not the shadow of proof that things will be better, now that the 18th Amendment has been repealed.

4 I gathered also from the address to which I have referred, that with the repeal of the 18th Amendment, the Christian people of the land, the temperance forces, have now given up the idea of prohibition, after trying it for ten years, and will henceforth direct their efforts simply in trying to promote temperance by moral suasion and temperance education among the young, in the schools and homes and churches of the land.

That statement is not only not true, but far, far from the truth. The temperance forces, it is true, have resolved to push with increasing zeal and vigor temperance education in the home and in the community generally: but with no idea of giving up the fight for prohibition. It is still the aim, the purpose, and, never more firmly held than today, to work for a dry nation, a sober nation, to drive out from every state and territory the traffic in alcoholic liquors as a beverage. This is the attitude of all of the great temperance organizations of the country,—the attitude, also, as declared in their official statements, of all the great religious denominations; and also of the Salvation Army, and the great moral leaders of the nation. There is not the slightest idea of giving up the fight.

Listen to women like Jane Addams and Evangeline Booth, to men like Bishop McDowell and John Haynes Holmes. I want to quote here particularly the words of Dr. Holmes, which came to my own heart like a tonic. "Anybody," he says, "who thinks that the Prohibition forces are beaten, or, if beaten, are going to stay beaten, has an hour of sad awakening not far ahead. For the moment we can take things easy, giving the wets all the rope they want to hang themselves. It is only fair, after the strenuous years just flown, to take time out for a long laugh and a sweet 'I told you so!' But then will come the fight again—another crusade that will rewrite in the 20th century the temperance history of the 19th century. And it will be a fight worth seeing, a crusade worth following!"

It seems a pity, a woeful waste, that the work, once done, has to be done all over again. But when a man, having set his hand to the plow, looks back, his furrow is spoiled, and he has to start anew, this time to plow deeper and keep his eyes ahead. After all, this has

been the story of many other reforms, a story compounded of fickle human nature and stubborn social ill. But no true reform has ever been beaten, though it had to fight and lose as many battles as Grant fought and lost on his way to Richmond. Why worry at a battle lost? The one thing needful is to fight; then, if beaten, to fight again. "I plan to fight it out on this line," said Grant, "if it takes all summer. Yea, if it takes a lifetime, a generation, a century!" This is the law of progress, written in the patience of the saints and the perseverance of the saviours of every age. So, who's afraid, or discouraged, or defeated? No one that I know in the Prohibition ranks! For we enlist in this war "for duration," holding with Browning that "we fall to rise, are baffled to fight better." Noble words. And such is the spirit of the true reformer, the spirit that lies back of this great temperance movement in this country, and is shared by all who are fighting in this noble cause of Prohibition.

That there is no thought, because of this repeal, this set back for the time being, of abandoning the struggle for Prohibition is also evident from the action of our own General Assembly. At its meeting in May a year ago, the following report was read by the temperance committee and unanimously adopted:

"The Congress of the United States of America having submitted a resolution affording to the states an opportunity to vote upon the repeal of the 18th Amendment, this Assembly reaffirms its unaltered opposition to the repeal of the Amendment. We believe that it has produced more beneficial results than any method of liquor control ever tried. No substitute, as yet suggested, gives promise of being equally beneficial and so-called state control promises only a return of the saloon with its intolerable evils. We believe the enforcement of the law, not its repeal, is the solution."

From these ringing words, it is clear that our own great church, as a church, has no idea of giving up the fight for prohibition. The same is also true of the other great denominations. And also of the National Temperance and Prohibition Council, composed of over thirty of the leading temperance organizations of the country as is evident from the action taken at its meeting held in this city January 4, 1934. After long and careful consideration it formulated a series of resolutions, ten in all, setting forth clearly what its purpose is. I have them here, but for want of time will content myself by quoting the last one only.

"We call all foes of the liquor traffic to a renewed campaign of education and political action to dissolve the partnership of government with the traffic and to purge our nation from its blighting political and social results."

And now a word as to the spiritual significance of the repeal of the 18th Amendment as I see it. I am thinking of it in the light of the fact that there are seventy millions of professing Christians, or church members or those who are thus affiliated in this country. And by spiritual significance, I mean, what light does the repeal throw upon the moral and spiritual condition of those seventy millions of professed believers. To my mind it calls attention: 1. To the shallowness and emptiness of the Christianity of so many professors of religion. Most of it is only in name, only on the surface. It has no depth, no well-grounded convictions back of it. It lacks staying power, resisting power. A Christianity that is not rooted in convictions will never be able to stand when the testing time comes. It will be found wanting, as was the case with thousands of so-called Christians in regard to the repeal of the 18th Amendment. They either voted for repeal, or stayed away, and so threw their influence in favor of the saloon. No red-blooded Christian would have absented himself from the polls, or, being present, would have been found on the side of the rum power.

2. It shows, in a way so clearly, that the wayfaring man though a fool cannot fail to see, how far, how very far, the average Christian, in his character and conduct is removed from the noble ideals and principles of Jesus Christ. With the lofty principles and ideals of Jesus before him, how could any man or woman professing his name, vote for the repeal of the 18th Amendment, and for the substitution in its place the hell of evil influences that go along with a restored liquor traffic? It shows that there must be something wrong, and radically wrong with their Christianity. 3. In view of what has been said, the repeal of the 18th Amendment, if it has any spiritual significance at all, calls in stentorian tones for a revival of religion in the churches, for a deepening of the spiritual life of the membership of the churches. It is a solemn call for Christian men and women to forsake their sins, to come out from the world, and to come over squarely and wholly on the side of Jesus Christ, on the side of the forces that make for righteousness, and not on the side of those that make for demoralization. No such shameful record of indifference, unconcern, missuse of the

ballot, or neglect of using it at a grave crisis in the history of the nation and of every community in it, as occurred in the vote on the repeal of the 18th Amendment, would have been possible, if Christian men and women were all of the right stamp and fully realized that in the ballots they were casting or refusing to cast, they were the representatives of Jesus Christ their Lord and Master, who laid down his precious life in order to save men from the very evils which always follow in the train of the rum power. To our shame, let it be said: The curse of strong drink has come back to the nation largely through the vote of so-called Christian men and women. Think of it! Think of Christian men and women, praying, as they do every day in saying the Lord's prayer, "Thy kingdom come:" and with a clear majority of twenty million votes, permitting to come back into power, the greatest agency for evil that stands in the way of the coming of the kingdom of God! What other agency has done, and is still doing so much to damn the souls and bodies of men for whom Christ died, as this accursed rum power. And yet, this remorseless, conscienceless, debasing, degrading, demoralizing influence, destructive of everything that is ennobling is upon us again: and upon us by the votes, or the refusal to vote, of Christian men and women,—men and women whose names appear on the rolls of Christian churches!

If that disgraceful fact has any spiritual significance, means anything spiritually, it is that our Christianity is in a state of decadence,—a Christianity of a very inferior brand. It is a call, therefore, to the church, in thunder tones, to awake to a sense of its condition,—and to do what Israel was called upon to do by the stirring words of the prophet Isaiah: "Awake, awake: put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee, the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." The spiritual significance of this repeal is not as some have interpreted it,—to mean that the time had come for giving up the fight for prohibition. No, no, emphatically no! Its real significance is just the other way. It is a stinging rebuke to those who laid down on the job, who grew cold and lukewarm, and relaxed effort. It is a reminder to them of their unfaithfulness and disloyalty to the most sacred interest of the present as well as of the generations that are to come. The Amend-

ment is repealed; yes. But it only shows that somebody played false: somebody failed to do his or her duty. And the penalty that we shall pay for our unfaithfulness will be all the misery, and wretchedness and degradation that will come upon us and upon our children as the result of the repeal. How a man with any self-respect, with any sense of duty to his fellow men in seeking their welfare and happiness, or any sense of accountability to God, could deliberately do what Mr. Roosevelt did, is beyond my comprehension. He knew, having lived all his life, and having been the governor of, perhaps, the worst cursed rum state in the country, what the rum traffic is in all its terrible results, all its degradation, misery, poverty, wretchedness and debasing influence. And yet, with full knowledge of all its ravages, he deliberately threw the weight of his great influence, personal and official, in reinstating it, in giving it legalized standing in every community throughout the land. The stigma of so doing will always rest upon him,—a stigma which he will never be able to efface. Those of us who stood at our post, who did what we could by precept and example, to hold the enemy in check, though defeated at the polls, have no idea of giving up the fight. This land will never be given over to the rum power with our consent, or without our stern and stubborn resistance. If there ever was a time when we should get together and rally our forces for an undivided stand against the common enemy, it is now, when the terrible curse, with all its attendant evils, is just beginning to reassert itself. The President and those allied with him in bringing back this infamous traffic in strong drink, are already rejoicing that into the coffers of the government, some five hundreds of millions of dollars are to come from it. As if five hundred millions, or even a thousand millions could ever compensate for the damage that will be done to millions of our citizens, by the return of this wasteful, degrading, demoralizing, soul-destroying business. When Jesus delivered the poor, wretched, miserable demoniac in Gadera, from all his wretchedness and misery, the people instead of rejoicing when they saw the man clothed and in his right mind sitting at the feet of Jesus, said to him, "Please, go away, go away; leave our shores; we don't want you among us!" Why didn't they want him? True, he had delivered a human being from the tyranny of a most debasing influence: but in so doing, two thousand of their swine were sacrificed. They valued their swine more than they did the welfare and happiness of one of their fellow beings. And that

is just what Mr. Roosevelt and those associated with him are doing: they are putting a higher value upon revenue than upon the physical, moral and spiritual welfare of the citizens of this great republic. Though the Amendment has been repealed the battle will go on, and on, and on. The voice of protest will never be silenced. The effort, through one agency or another, will steadily go on to create a public sentiment that will ultimately drive out from every home and every community, the use of alcoholic liquor as a beverage.

There is to be no cowardly surrender. Every inch of the ground will be contested: we will fight to the last ditch. Like William Lloyd Garrison in his fight against slavery, upon our banner we have inscribed his immortal words, as our watch word: "We are in earnest; we will not equivocate; we will not excuse; we will not retreat a single inch, and we will be heard." And we will be heard. We are not going to stack our arms, and give up the fight.

It is for us, Christian men and women, whatever attitude the world may take on this grave and important issue, to see to it that our attitude is what it ought to be; is such that when we come at last to stand before the bar of God we will not be ashamed of the part that we have played in fighting this greatest evil that curses the world today, as it has in all past ages. As members of this church, a church that has always stood for temperance, that in the very beginning of its history as an organization adopted a strong temperance platform upon which to stand, and upon which it has stood ever since, and God helping us, will ever stand, there is to be no ignoble surrender on the part of pastor or people. I cannot better close this address than with the stirring words of Dr. Babcock:

Be strong!

We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle: face it.

'Tis God's gift.

Be strong!

Say not the days are evil,—
Who's to blame?
And fold the hands and acquiesce—
O shame!

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

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long.
Faint not, fight on!

Tomorrow comes the song.

8

PRIDE

A high look, and a proud heart.—PROVERBS 21:4.

In the widest signification of the term, pride is a sense of superiority, a feeling that we are better than others. It is experienced more or less by all. It is peculiar to no class or condition.¹ It is limited to no race or nationality. In the breast of all alike, rich and poor, high and low, educated and uneducated, bond and free, civilized and uncivilized, Caucasian, Mongolian, Malay, Indian, Negro, it is to be found. It underlies all systems of caste the world over. It separated in ancient times between Jews and Gentiles, between Greeks and Barbarians, between Patrician and Plebeian; and in modern times between the aristocracy and the common people, between the upper, lower, and middle classes of society. It underlies our great American prejudice. The white man refuses to ride in the same car, to sit at the same table, to lodge at the same hotel, shave at the same barber shop, and lie in the same grave yard with the Negro, because he looks upon him as his inferior.

This feeling has always existed, and has always played a considerable part in society, and in all probability will continue to exist, to the end of time.

Is there anything wrong about such a feeling? I answer, yes; and I answer, no. In one sense there is nothing wrong about it; but in another sense, it is all wrong. There is a pride that is praise-worthy, and which we should all seek to cultivate: and then, there is a pride that is reprehensible, which we should all seek to avoid. There is a true pride, and there is a false pride.

Let us carefully discriminate between these two. (1) A false pride. By false, I mean mistaken, not well founded—a sense of superiority which rests upon mistaken views of what constitutes superiority.

Some draw the line on the basis of intelligence, imagine that they are better than others because they know more, are more literate, have enjoyed superior educational advantages, and are disposed in consequence to look down upon the ignorant and uneducated as beneath them.

Some draw the line on the basis of wealth, imagine that they are better than others, because they have money, because they can

¹ Delivered March 29, 1896.

afford to dress better, live in better houses, and make a greater display. Yonder, for example, is a coarse, vulgar fellow, without refinement, without culture, but with what a lordly air he carries himself, with what proud contempt he looks down upon his poorer neighbors.

Some imagine, because they have position, because they move in a certain circle of society, that, therefore, they are better than those who happen to fall outside of it. There was in process of trial, some time ago, in one of the English courts, a great breach of promise suit, for damages amounting to \$250,000. It was the case of a young man, a member of the nobility, who met a young woman of the middle class, and who, falling in love with her, offered her his hand in marriage, which was accepted. When it became known, however, he was besieged by his friends and relatives, and was finally induced to break the engagement. The only reason assigned was, that she was out of his circle, belonged to a lower social plane. She was beautiful, accomplished, and in character irreproachable, but she lacked position, and was, therefore, pronounced unworthy.

Some years ago at West Point, there was a young man by the name of Lang. Before completing his course he fell in love with a young lady. She was bright, intelligent, and an earnest Christian, but happened to be the daughter of a private. When the fact became known that he was engaged to her, the social circles at West Point were greatly shocked. And young Lang was warned, that if he married her, he would sacrifice his promising career. It was judged unseemly, a thing not to be tolerated, for a commissioned officer, a lieutenant in the army, to form an alliance with the daughter of a private. Young Lang had the manhood, however, to marry her, because he loved her, and because she was a worthy woman, notwithstanding the protests and threats of certain social idiots, fools, I was about to say, in army circles.

Some imagine that they are better than others, because of the color of their skins, or the blood that flows in their veins, or because of their race connections. The Jews, in ancient times, felt themselves superior to the Gentiles, the Greeks to the Barbarians. And there is scarcely a white man today on the American continent, certainly scarcely one in the United States, who does not feel himself superior to the black man. You may pick him up out of the

gutter, he may be ignorant, degraded, and yet he feels himself to be better than the most intelligent and virtuous colored man.

In one of our local papers recently, I saw the announcement of a suit brought by a son-in-law against his father-in-law for \$20,000 damages. The cause of complaint was, that the father-in-law had said that he believed that he, the son-in-law, had some colored blood in him. The son-in-law felt so dreadfully bad, his pride was so wounded, his feelings so outraged, at being thought to have even a few drops of Negro blood in his veins, that he put his damages at \$20,000 dollars. This colorphobia, I am sorry to say, has found its way even among colored people themselves. In the city of Charleston, where I used to live in my childhood, two of the prime requisites for entrance into the so-called best society were a light complexion and good hair. Every man who was light was taught to feel, in consequence of that fact, that he was better than the man who was dark. There has been some improvement in this respect in the city by the sea, I am glad to say, as the result of a better education; but there are still, unfortunately, some fools among us who still believe that there is some virtue in color, and that it should be taken into consideration in estimating worth.

One of the degrading effects of slavery upon the Negro in this country, is to be found just here; it has taught him to despise his own color, and to look at everything from the Anglo-Saxon standpoint. This is why it is difficult to get colored people to work for each other as domestics. Ninety-nine per cent of those who work out would rather go into the kitchen of the commonest class of whites and at smaller wages and be treated like dogs in many cases than to work for their own color where they are treated kindly and allowed privileges which they would not otherwise enjoy. And the reason for this is because they feel and their feeling is the result of their education under Anglo-Saxon domination, that a white skin is a badge of superiority and a black skin a badge of inferiority. They don't want to work for their own color because they feel that they are not good enough. That is the sum and substance of the whole matter. The Negro domestic thinks there is virtue in color, and as long as he thinks so he will be disinclined to work for his own. It is important, therefore, not only that the white man should be made to understand that color counts for nothing in estimating quality but that the colored man himself should learn the same lesson.

Thus, you will perceive what is meant by a false pride, a feeling that we are better than others arising out of the possession, or supposed possession, of something that is purely extraneous, or entirely independent of character.

(2) A true pride. By pride in this sense I mean self-respect; I mean a high sense of honor; I mean a feeling of conscious superiority, based upon character. I mean a feeling that we are better than others, not because we are more intelligent, or because we have more money, or because we dress better, or live in better houses, or move on a higher social plane; nor yet because of the color of our skin, or the texture of our hair; but because we have better principles. The measure of the man is what he is, not what he has. His worth is to be determined by his character, not by the cut of the coat he wears, nor by the size and elegance of his house in which he lives, nor by his bank account, nor by the social circle in which he moves, nor yet by the color of his skin. A true pride recognizes this fact, and builds all of its distinctions upon it.

Notice how pride manifests itself. Wherever this sense of superiority exists, it always seeks to separate itself from that which it regards as inferior. This is natural. God has so constituted us that invariably, almost unconsciously, we find ourselves under the influence of this great law of attraction and repulsion. We cannot help it. The principle is an important one, and when well founded may be made a great blessing in developing and strengthening what is best in man, and vice versa, when not well founded, when based upon false ideas, may become a great source of evil.

Against the disposition to separate ourselves from what is inferior, from what is beneath us, nothing can be said. In doing so, however, we should be careful to discriminate between things as they really are, and as they seem to be. We should be sure, that what is fixed upon as a badge of inferiority, is really such. For, if not, if the standard which we set up is a false one, it can only result in evil. If the light within us be darkness, how great is that darkness. Before yielding to the disposition of drawing the line of separation which pride inspires it is important therefore, that we should first pause and settle the principles that should govern us. Let us examine briefly, therefore, the grounds upon which a true pride and a false pride rest.

A false pride plants itself on knowledge, education, intelligence. Is an educated man, however necessarily, a better man, i.e., a more

self-respecting man, and one that is entitled to more respect from others than an ignorant man? Consult your own experience; look out over society and answer. Some of the greatest villains that curse society today, that are at the bottom of much of the rascality that is going on are educated men, men of intelligence, some of them college bred men. Is a man like Voltaire with all his great attainments, but whose private life was a scandal even in that corrupt age, to be mentioned for a moment by the side of a man like Uncle Tom, in *Uncle Tom's Cabin*, with all his ignorance? Was this libertine and scoffing Frenchman, a better man than many an ignorant man with whom many of us are acquainted?

A false pride plants itself upon wealth. It measures a man by the size of his purse. It assumes that where money is there is superiority, and where poverty is there is inferiority. And yet we know that many of our rich men are nothing but gamblers and thieves and swindlers, and live by robbery of others. What comparison is there between the beggar clothed in rags, who after death was translated to Abraham's bosom in front of real nobility of character and Dives, the rich man who was dressed in purple and fine linen and fared sumptuously every day.

A false pride plants itself upon social standing. It assumes that because a man happens to be born out of a certain social circle that, therefore, he is not as good as one who happens to be born within it. And yet, we know that our so called best society is all honey-combed with rottenness; that drunkards, and libertines, and gamblers, and swindlers are often found in it. What a revelation was given to the world of the moral corruption that was covered up in the so-called best society of London, by the exposure that was made by Mr. Stead in the *Pall Mall Gazette* some years ago, and by some of the exposures in connection with the Oscar Wilde scandal. And in our own country every now and then we are startled by what comes to the surface.

From one of our papers some time ago, I clipped the following sent as a special dispatch to the *Times* of this city: "News of the sensational and disgraceful ending of the R. T. Wilson's golf club ball at Newport one week ago yesterday leaked out tonight, and was the one topic of conversation around clubs. After the ladies left, eight or nine men returned to the club house and drank all the wine in sight. The most prominent of the revellers were Oliver H. P. Belmont and 'Carley' Havemeyer.

"The party proceeded to demolish everything in the building, and the place soon bore the appearance of a wreck. Handsome furniture was completely ruined. Vases were set up on tables and used as targets, the men throwing champagne bottles at the expensive ornaments.

"The club had a handsome cuckoo clock which sang on the approach of the hour. When cuckoo called pistols were drawn and the ornamental time piece, was soon completely destroyed.

"Mr. Belmont then went into the cafe and then to the buffet, where a number of fine wine glasses were arranged. With one sweep of his hand he knocked them to the floor, where they were broken. Everything ornamental in the beautiful club was destroyed.

"The revel was finally ended when 'Carley Havermeyer soundly thrashed Mr. Belmont for passing an insulting remark about a personal matter. Mr. Belmont was knocked out in short order and went home disfigured. That is why he failed to put in an appearance at the dance given next day by Mrs. 'Willie' K. Vanderbilt, to whom he is reported engaged."

Following this, there appeared some time afterwards, in the *Independent* the following editorial: "A divorced Belmont man and a divorced Vanderbilt woman were married in this city last week by the Mayor, presumably because they could not get a reputable clergyman of their alleged faith to marry them. We honor the clergymen, and we have a contempt for the social morality which can endure fellowship with such disgraced wealth." This is not a record of what was going on in the slums of New York, but in the upper circles of the great metropolis.

A false pride plants itself upon race, color; but we all know that neither race nor color has anything to do with real worth. Our criminal classes, as seen in our courts, jails, penitentiaries, are made up of all races and colors and vice versa, our respectable, law-abiding citizens are also made up of all races and colors. So that if we start out to discriminate on any of these grounds, or on all of them combined, in the hope of thereby associating only with the best, we shall be disappointed. We may have intelligence; we may have wealth; we may have high social standing; and yet, we may be inferior to those who have none of these. Not in these mere accidents are to be found the marks of superiority, of true nobility.

Where then are we to look? Where God bids us look, and where we are bidden, by reason and common sense, and the highest instincts of our being to the moral and spiritual nature of man. A true pride is not blind; nor is it democratic, in the sense that it takes up with any and everybody: not at all. It also carefully discriminates. It draws the line with the greatest care and precision; but it draws it always on the basis of character. It does not feel itself superior to, or seek to withdraw itself from another simply because he happens to be ignorant or poor, or because he moves on a different social plain, or is of a different race or color; but on the ground of character. It is the morally bad from which it instinctively withdraws itself. This feeling of superiority, which leads us to separate ourselves from others, to say to them, Thus far and no further, is a safe guide therefore only when it is based upon moral considerations. Here and here only we reach the test of real superiority. The man who is truthful, who says what he means and means what he says, whose word is his bond, who speaks the truth and acts the truth,—the man in whom there is no guile, whose soul is as transparent as the light is superior to the liar, the deceiver, the hypocrite, the dissembler, the man who says one thing and means another, who pretends to be what he is not, the wolf in sheep's clothing, the whited sepulchre beautiful on the outside, but within full of dead men's bones and all uncleanness. The man who is honest, who pays his just debts, who renders to every man his due, is superior to the man who contracts debts which he never pays and never intends to pay, cheats and swindles, who seeks to enrich himself by robbing others. The man who is virtuous, who lives a pure life, is superior to the wretch who revels in lust, who companions with dissolute characters, adulterers, fornicators, whoremongers, seducers; and I honor the men and women who feel that they are superior to all such, and who have the courage to act out their conviction, to say to them,—“Thus far, and no farther.” This is the kind of pride that we need; this is the kind of pride I am always glad to commend, and before which I am always ready to bow down and do homage,—the pride that comes from a lofty self-respect, from a high sense of honor,—the pride that leads us not only to separate ourselves from the companionship of the vicious, the impure, the immoral, but from every thing that is low and mean and dishonorable. Such was the spirit of Frabrius, the Roman general who, having received a letter from the

physician of Pyrrhus, his great enemy, offering for a certain reward to poison him, indignantly repelled it and gave notice at once to Pyrrhus of the baseness and treachery of his physician.

Such was the pride of the noble Regulus who, when sent by the Carthaginians with an envoy of ambassadors to Rome to sue for peace upon condition that if he did not succeed he would return, and who when urged by the senators and priests not to return on the plea that his oath, under the circumstances, was not binding, said: "Have you resolved to dishonor me? I am not ignorant that tortures and death are preparing for me, but what are these to the shame of an infamous action, or the wounds of a guilty conscience? Slave as I am to Carthage, I have still the spirit of a Roman. I have sworn to return. It is my duty to go. Let the gods take care of the rest."

Such also was the pride of a poor young man, who allowed himself to be dismissed from a lucrative position rather than lie to advance the interests of his employers who wanted him to testify to a falsehood in order to save to their firm a few thousand dollars.

Such is true, genuine pride, the pride that we should all seek to cultivate, and to instill into our children, a pride that is honorable, praiseworthy, commendable. There is another kind of pride, however, and it is the pride, unfortunately, that is most prevalent, that is met with most frequently, that is everywhere manifesting its deadly influence, for which I have the utmost contempt, and that ought to be stamped out,—the pride that is puffed up, that shows itself in high looks and lofty bearings, but which has nothing under it but good clothes, a little money, a little education, and a great deal of conceit growing out of self-ignorance, and a lack of common sense.

The pride, that leads us to hold our heads above servants, above those who are engaged in the so-called menial occupations, but which does not keep us from brothels, gambling halls, liquor saloons, where criminals are made, and where the foul streams that pollute society take their rise.

The pride that makes us ashamed to be seen on the streets, or in the house of God plainly attired, but which does not keep us from what is base and mean, from slander, from circulating false reports, from backbiting, from speaking evil one of another.

The pride that leads us in order to keep up appearances, to array ourselves in silks and satins while we leave our honest debts unpaid.

The pride that is ashamed to be thought poor, but not ashamed to be dishonest.

✓ The pride that makes us ambitious to put something fine on the backs of our children, that they might outshine or surpass others in outward adornments; that permits them to run the streets, and to fall in with all kinds of bad influence, to grow up rude, ill-mannered, ill-behaved, with little respect for themselves and with less for others; but which cares little or nothing about soul development, about the inner graces that go to make up a noble character, the qualities of heart and mind that are more precious than rubies, and that are more to be desired than gold, yea, than fine gold.

The pride that is ashamed to engage, in so-called menial employments, but which is not ashamed to loaf, to live in idleness. The pride that we see, nowadays, among so many of our young people, especially among those who have had a little smattering of education, who have spent a few years in some academy or college, or have graduated from some professional school as doctors or lawyers. In nearly all of our communities are to be found specimens of this class, hale, hearty young men who are sitting down in idleness. And why? Because they can find nothing to do, i.e., they can find nothing to do, which in their judgment, is consonant with their dignity as educated and professional men. They might get employment in some of the hotels as waiters, or in some private family; they might put in coal, or work on the street, or shake carpets, or get in some office to run errands, or take charge of some building as janitor. But no; such things are beneath them; even to suggest their names in connection with them is grossly to insult them. And while they are waiting for something suitable to turn up, something that they can engage in without compromising their dignity, they are sitting down upon their parents, hard-working fathers and mothers, or are contracting debts which they see no prospects of paying, shifting from place to place, here a little while and there a little while, in order to escape their creditors or get a morsel of bread to put into their mouths or a covering for their heads. Ashamed to do an honest days work, but not ashamed to live in idleness and to sacrifice their manhood and independence and self-respect. That is the kind of pride for which I have the utmost contempt; that we should despise and teach our children to despise. And yet, alas, as I have already said, this is the kind of pride, that is most prevalent, that

is most widespread in society, that we ourselves imbibe and are instilling by our flaming example into our children. A pride that has nothing under it, that is utterly void and empty, without any moral basis, a mere sham.

This is a sad picture, but it is nevertheless true; and the sooner we recognize it, and begin to deal with it as it ought to be dealt with the better it will be. No one who has given the subject any thought, who has kept his eyes open to what is transpiring about him, can be ignorant of the fact that society is largely under the influence of false ideals of superiority, false notions as to what constitutes worth, which are producing the most disastrous consequences, are exerting the most pernicious influence.

If this downward tendency is to be arrested, if the future is to be different from the past and present, if our young people are to be lifted to a higher plane, we have got to begin, and begin at once, to educate them differently, to turn their thoughts from the things which are merely outward and accidental to those that are inward and abiding. We have got to impress upon them the superlative worth and transcendent importance of character. We have got to educate them to feel that it is a greater thing to be good and virtuous than to be intelligent, than to possess all the wisdom and knowledge of the world.

That it is a greater thing to be honest, to be upright in character, than to be rich, than to possess the wealth of an Astor, or a Vanderbilt; that it is a greater thing to have clean hands and a pure heart, than to move in the highest and most fashionable and aristocratic circles of society; that it is more honorable to associate with people who are poor and ignorant and humble, who have good characters; than with those who possess riches, and intelligence, and high social position, with bad characters. That the good are always superior to the bad, however great may be their disparity in outward circumstances, in rank or station; that the beggar in his rags, if his hands are clean and his heart pure, is superior to the king upon his throne, who is morally depraved; that virtue is no less virtue and no less worthy of respect because clothed in rags and living in a hovel; that the morally bad are always to be looked down upon however they may array themselves in purple and fine linen: that all honest labor is honorable.

Some years ago, there was a young man in this city seeking employment. He was a man of education and refinement, a bright

intelligent fellow. I met him one day, and knowing that he was in search of employment, said to him after shaking his hand, I hope you have succeeded in finding something to do. He thanked me, and said, that he had. He said further, that it was not what he was looking for, not what he desired, not what might be regarded as suitable for one in his position, but still he had accepted it. He was in need of work, and this was the best thing that presented itself. He was glad to get it, and would continue at it, until something else became available. A false pride would have led him to decline it, but he had the good sense to see that it was more honorable to do even what he was doing, humble as it was, than to remain in idleness, contracting debts which he was unable to pay. There was true manhood, true nobility. I left him feeling a profounder respect for him than ever before, and I am sure that none of his friends, at least, none whose friendship was worth having, thought the less of him for the step he had taken, but only respected him the more for it.

Such is the kind of manly independence and self-respect that we should seek to develop among our young people; the kind of pride that we should seek to foster—the pride that makes us industrious, and truthful, and honest, and pure, and virtuous; that carefully discriminates on the basis of character; that scorns to do a mean or base thing; that would die rather than lie; that would starve rather than cheat; that would rather be wronged, than to do wrong.

Under the influence of such principles, let us live, ourselves, and let us seek to educate our children. Let the atmosphere of our homes and of society be pervaded by such sentiments. Both by example and precept let us seek to sharpen the appetite and quicken the aspirations of those about us for things that are true and just and pure and lovely and of good report. Let us do away with all shams, all shallow, empty pretenses to superiority, and turn our attention earnestly towards developing in ourselves and in our children a true manhood and womanhood based on character, out of which alone can come a true pride. Let us measure ourselves and those about us, not by the false standards of the world, but by the lofty standard set up by Jesus in the Sermon on the Mount :

“Blessed are the poor in spirit. Blessed are the meek. Blessed are they which do hunger and thirst after righteousness. Blessed are the pure in heart. Blessed are the peace-makers. Blessed are

the merciful. Blessed are they that are persecuted for righteousness sake." Or as expressed by the poets:

"Ring out false pride in place and blood

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Ring in the love of truth and right;
Ring in the common love of good.

Ring out the narrowing lust of gold.
Ring in the valiant man and free,
The larger heart, the kindlier hand."

* * * * *

"Howe'er it be, it seems to me,
"Tis only noble to be good.
Kind hearts are more than coronets,
"And simple faith than Noman blood."

* * * * *

"Honor and shame from no condition rise;
Act well thy part, there all the honor lies."

Only as we imbibe such sentiments can we hope to develop a self-respecting race; can we, as individuals, face the world and hold our heads up without fear, and without reproach.

9

SOME THINGS THAT LIE ACROSS THE PATHWAY OF OUR PROGRESS

There are two classes of obstacles that confront us in our efforts to rise. The first are those that lie outside of ourselves, that are set up by others; the second are those that lie within us, that we ourselves set up. It is of the latter class that I desire to speak, as by far the most serious, and to us the most important.¹ The fact that lawlessness is increasing in the South; that the spirit of injustice towards us is more pronounced now, perhaps, than ever before; that the white people of the North, to a very large extent, are either indifferent to these outrages or in sympathy with them; that capital and labor in the North are both unfriendly to our employment; that the press of the country is largely hostile to us; and, that the pulpit of the land is silent when it comes to the matter of our rights, give to the future a very somber aspect: but such things are not near so depressing as those that fall under

¹ Delivered at a Conference held at Hampton Institute, July, 1897.

the second head. It is when we come to study the Negro himself, to look at him from within, that the most serious aspect of the problem confronts us: so much so that it becomes extremely difficult at times to say whether the gathering darkness is to be temporary or permanent; whether the end is to be success or failure, victory or defeat. If the Negro will give careful thought and attention to himself, to the things which tend to build him up, to make him strong, physically, intellectually, morally, spiritually, no obstacles that can be thrown up from without can permanently obstruct his way or impede his progress; he is bound to go forward. And vice versa, if he neglects himself, if he allows himself to run to weeds, to fizzle out, there is no power in the universe outside of himself that can hold him up and push him forward. He is bound to go down. The important thing for us as a people, therefore, is to know what these obstacles are that lie within us, and to address ourselves seriously and earnestly to their removal. And hence with a view of helping us to an intelligent understanding of what the real task is that is before us, I desire at this time to call attention to a few of these obstacles.

And the first may be mentioned as a lack of cohesiveness, or the disposition to hold together and to pull together. Two things are perfectly clear to my own mind touching our future in this country. The first is, that for years to come we are to remain separate and distinct, having little or no social relation with the whites. It is sometimes said, the wisest policy for us to pursue in this country, is to lose sight of the fact that we are Negroes, but this is impossible. Everywhere we go the fact of our color is thrust upon us. At every step we are reminded of the fact that we are Negroes. If we attempt to travel, or enter a restaurant or hotel, or a place of worship, or are in search of employment we are confronted with the fact of our color. Go where we will it is the same. In the South, especially, this sentiment in favor of separation is rapidly crystallizing into law. Marriage between the races has been forbidden in nearly all of the old slave-holding states; and the movement towards separate cars for whites and blacks is also rapidly spreading. While in the North there are no separate cars, and no laws against the inter-marriage of the races, the lines in other respects are just as closely drawn. So far as I can see, there is not only no disposition to recognize the Negro socially, on the part of the whites, as a class, but the feeling

against such contact and association instead of diminishing is increasing. So that whether the Negro wants to remain a separate and distinct people in this country or not, the simple fact is he cannot help himself. He is separate, has been, and is likely to be for many years to come. In no part of the United States will you find white and colored people mingling on terms of social equality, except in very rare and exceptional cases, of particular individuals, in particular localities. Nor will you find any disposition, anywhere in this country, to encourage such social contact. The trend is the other way. The decree of separation between the two races in this country is just as firmly fixed, for the present, at least, as the laws of the Medes and Persians.

The second thing that is perfectly clear to my mind, touching our future in this country is that, as a race, we are to sink or swim, live or die, survive or perish together. We can't get away from each other. Never mind what progress I, as an individual, may make, never mind how intelligent or wealthy I may become, the social laws and customs that operate against the Negro as a class, will operate against me. His fate will be my fate. We are all classed together, and are treated alike, whatever our condition,—rich or poor, high or low, educated or uneducated. The one has just as much difficulty as the other in getting a meal at a restaurant, or accommodations in a hotel, or a shave in a barber-shop, or in renting a house. Both are forced to ride in the same dirty, filthy cars in the South, and to sit in the equally dirty and filthy sitting rooms at the depots. There is no more disposition to recognize the one socially than the other. Whatever class distinctions we may make among ourselves, in the eyes of the white man, we are all one. The educated Negro is no better received than the ignorant Negro; the wealthy Negro than the poor Negro; the light complexioned Negro than the pure unadulterated Negro. The knowledge of the fact that we have one drop of Negro blood, however white we may be, shuts us out just as completely. Whatever our condition, whatever our complexion, we are all bound up together. Our fate is one. We rise or fall together. Such being the case, our duty is to recognize that fact, and in the light of it to pull together for the common good. The spirit of cooperation, in all those things which tend to build us up as a people, to give us power and influence and respectability, we should carefully foster. Even if it were possible, in our present condition, social contact

with the whites is not desirable. If that contact is to be a healthy one, and is to be mutually beneficial, we must come together as equals in fact, as well as in theory, which is not true at present. We are not the equal of the white man; nor does he recognize us as such. Not until we have lifted ourselves to his level in wealth, in intelligence, in social position; and this equality is by him recognized, can we afford to lose sight of the fact that we are colored, or cease to hold together as a class. When we are both on the same level, and this fact is recognized by both, then and not until then are we prepared to come together in a way that will be of any permanent value to either, and in which each may preserve his self-respect. The duty which lies immediately before the Negro, therefore, is the duty of self-development, the duty of making the most of himself, and of his present opportunities. And in order to do this certain things are necessary, and among them, unity of action, the power of combination, of uniting our forces for the accomplishment of definite ends and objects. The weaker we are, the more necessary it is that we unite our forces, that we cultivate this power of cohesiveness, of coalescence. The strong can afford to stand apart, it may be, but not the weak. Their salvation consists in holding together, and working together. United they stand, divided they fall. In matters of business, this is especially true. If the Negro is ever to make any headway in this direction, there must be cooperation, he must be sustained through the patronage of his own people, and his own people must sustain him, not simply because they may be interested in him as an individual, but because it is a race enterprise, involving larger interests than the immediate profits that may accrue to the individual running the business. The success of the enterprise means much to the individual owner, but it means vastly more to the race. As these race enterprises multiply, as the Negro merchant takes his place in the business world, as success crowns his efforts through race sympathy and cooperation, the race moves forward, is lifted to a higher level. And this is what we need as a race, the disposition to rally to the support of each other in all such enterprises because of the effect which their success will have upon the general status of the race. We are not to ignore the individual, but at the same time we are also to think of and live with reference to those wider interests that pertain to the race as a whole. In this element however, we are sadly deficient; and in this deficiency is to be found

one of the serious obstacles to our progress. Professor Shaler of Harvard, you will remember, urges this very fact as an evidence of the Negro's incapacity for civilization. "The Negro," he says, "never heartily engages in a partnership of a voluntary character." It behooves us therefore, as a race to look well to ourselves in this respect, and to endeavor to remedy this defect, by keeping the thought constantly before us and by seeking to impress ourselves and those who may come under our influence, with its importance, as a stepping-stone to higher and better things.

Another discouraging element in the problem, is the tendency of the Negro towards the light and the trivial, instead of towards the more serious and weighty matters of life. That this should be so among the masses of our people, is not surprising. They have not yet developed the capacity or the taste for higher things. In their present condition, it is but natural that they should find their greatest delight in feasting and dancing, in frivolous amusements and the like; but among those who have had superior advantages, and who have risen above the rank and file, we certainly have a right to expect something different. Paul said "When I was a child I spake as a child, I understood as a child; but when I became a man I put away childish things." That is the law of progress, of true development. It is somewhat surprising therefore, and makes the way look pretty dark to find little or no difference between the educated and uneducated classes of our people in this respect. And yet, such unfortunately is the case to a very large extent.

In view of the great problem which confronts us in this country as a race; in view of the stupendous amount of work there is yet to be done in this upward struggle upon which we have entered, it is certainly not very reassuring to find those who ought to be the leaders of the people, whose motto ought to be *Excelsior*, and who ought to be examples to inspire and encourage the advancing host to press onward and upward, frittering away their time on such trivialities. If the race ever goes up in this country; if it ever rises superior to its present condition, it won't be by dancing and card playing, by encouraging a tendency, which is already too strongly developed among us, towards the light and trivial.

If the intelligent and cultivated Negro settles down to such things, finds his highest delight in mere amusement, what hope is there that the masses of our people will do any better, what right

have we to expect them to do any better. There is a duty here, devolving upon our educated classes with reference to those who are not so far advanced as themselves, which, I am afraid, has been but little appreciated. As we rise in the scale, the light that emanates from us, the kind of life we live ought to be a guide and an inspiration to those who are coming on behind. They ought to be able to point to our example, and to feel that it is the way of life to them and not the way of death.

Another element of discouragement in the problem is, that the Negro is too apt to have a good opinion of himself. I refer particularly to the educated Negro, or those who have had some educational advantages. Self-depreciation is not one of his weaknesses. He is not apt to think that any position is too big for him to fill. He is apt to take credit to himself for all that he is entitled to and more. I remember once having received a call from a gentleman who was an aspirant for a certain position, and who desired my influence. Among the things that he said in speaking of himself was, that he felt that he was just as well fitted for it as any man living: and then, thinking perhaps, that that was rather a sweeping statement, he modified it by saying, unless he be a man of gigantic intellect, and vast learning. And so during President Harrison's administration, you will remember, how many candidates sprang up for the circuit judgeship. Almost every colored lawyer in the country felt that he was qualified for the place; and the President was soundly denounced for not selecting one of them. These are but sample of many illustrations that might be adduced of this tendency of which I am speaking. And I have placed it among the obstacles in the way of our progress, because, one of the conditions of growth, of development is the consciousness that something is lacking, that something is yet to be attained. Nothing is to be gained by overestimating ourselves. Hence the wisdom of the inscription over the Delphic Oracle, "Know thyself." And this was the objective point in the teaching of Socrates. By a series of questions skillfully framed he brought the learner to see just how little he knew, and with that as a starting point, prepared the way for future progress and development. Egotism, self-conceit is never a hopeful sign, and its appearance among us as a people is to be discouraged. It is a sign of weakness and not of strength. It retards rather than stimulates action. There is a good deal of this overestimation of our ability and attainments, this "swell-head-

ism," if I may so express it, especially among a certain class of us, that must be knocked out of us, if we are to go forward. We simply make ourselves ridiculous by laying claim to what we do not possess. Modesty is a virtue that we need to cultivate. We are not to undervalue ourselves, nor are we to overvalue ourselves. It is in the knowledge of what we really are, that lies the secret of power and the hope of development.

Another discouraging element in the problem is, that the Negro is too easily satisfied. If he goes into business, and makes thirty or forty or fifty thousand dollars, he is too apt to imagine he is rich, and to relax his efforts. The white man who is worth fifty thousand dollars still thinks he is poor, and works just as hard as he did when he was worth only five thousand. And even after he gets up to one hundred thousand, he goes on working just the same. One hundred thousand doesn't satisfy him, he wants two hundred thousand. And when he gets two hundred thousand he wants three, four, five six hundred thousand. And when he gets six hundred thousand he wants a million. And when he gets one million then he wants many millions. And even then he is not satisfied. But it is not so with the colored man. He doesn't trouble himself very much after he has accumulated fifty or a hundred thousand dollars. He is ready to retire and live on his income.

The same is true, as a general thing, I am sorry to say, in the matter of education. There are some noble exceptions of course. The white man goes to college and graduates; but that does not satisfy him. His studies are kept up after he leaves college. The time never comes when he is ready to relax his effort and give up the pursuit of knowledge. It is not so, however, with the colored man. He soon gets weary and ceases to grow. After the college course is completed very little is done to perfect himself, to broaden and deepen the culture which he has received. Even in the case of professorships I have noticed the same tendency, or weakness. After a few years of study, sufficient to perform the routine duties of the class-room, all effort is relaxed. If he can barely keep up with his classes, he is apt to be satisfied. The white man goes on and on and on, until he has covered the entire field, including not only the special subject in hand, but all related subjects as well. In this way he grows to be a large and scholarly man, a man of broad and varied culture. The danger of the Negro is in being content with a mediocre development, in advancing up to a certain

point and then stopping, while the white man moves on. There is a reason, of course, for this difference. The Negro has enjoyed less than the white man, and is content therefore with less. He measures himself by the condition of the people with whom he is identified in point of wealth and intelligence, and because he is considerably ahead of the rank and file he is satisfied. The white man taking the same standard, the condition of the people with whom he is identified, cannot be satisfied with what the Negro is satisfied with. More is expected of him, more is required of him. He must do more, must go farther forward, if he is to hold his own and receive any recognition. The rich men among the whites are not men who have amassed fifty, sixty or a hundred thousand dollars, but millions of dollars; the scholarly men among them are not men who have simply completed the curriculum of a college or university, but men, who in addition, have won distinction after years of patient and persevering endeavour in the field of scholarship and research. If the white man is ambitious to be rich, it is the millionaire that he thinks of; if it is scholarship that he is aiming at, it is the savant upon whom he fixes his gaze. The Negro, on the other hand, looks around and finds a very different condition of things. There are no rich men, and no great scholars among us with whom he comes in contact; and the result is, his range of vision is not so extensive, his ideas are more contracted. The standard by which he measures himself and under which he works is not so large, nor so exacting as that under which the white man lives and moves and has his being: and hence the result is as we see it.

That this tendency of the Negro to be too easily satisfied, is perfectly natural, in view of his present environments, is true. It is also true, however, that unless this tendency is overcome, he is sure to lag behind, and to continue in his present position of inferiority. He must enlarge his ideas; he must not be satisfied with less than the white man is satisfied with. He must not stop short of where the white man stops. He must show the same perseverance the same industry, the same ambition to excel.

Another discouraging element in the problem, and one that is immediately connected with what has just been said, is that the Negro has not yet come, except here and there, to understand the secret of success in the struggle of life. He wants to rise. He wants to be on the top. He is dissatisfied with his present condition. He finds fault because he can not get employment, because he is

shut out of this avenue or that. He assumes that the world owes him a living, and that it is his right to be employed; and in case he is not, looks upon it as a personal wrong, as if some principle of right or justice had been violated. To him everything is wrong; and the trouble, as he looks at it, lies in the condition of things about him. If these conditions could be changed, things would be better. And the way to change these conditions, he thinks, is by legislation, or agitation. He thinks that the white man ought to be led either from a sense of gratitude, or be compelled as a matter of right to open his places of business to him, and show him other considerations. And this he has been expecting to be effected through a favorable public sentiment, or through the action of some political party. Doubtless a change in the condition of things about us would make it easier and pleasanter for us, but it will never be effected in the way in which we are looking for it to be brought about. There is no power in heaven or earth that can change these conditions, except the Negro himself. The change must first begin in him. The reason why things are as bad as they are is largely his own fault. I am speaking here fortunately of our industrial and business prospects. In conversing with a gentleman sometime ago on this subject, one of the most gifted men of our race, and one who has given as much serious thought to this race problem, I believe, as any man living, he said, "If the Negro will only use faithfully the opportunities he now has, as he develops capacity other opportunities will open up." In other words, the thought which he desired to convey was this, The Negro must take his place in the battle of life, and expect to win his way just as anybody else, on his merit. That is the principle upon which he must triumph, if success ever crowns his efforts. And it is to this aspect of the subject that I desire to direct attention in closing.

It is a mistake for the Negro to assume that the world owes him a living; that he has a right to be employed. No such right exists. If a man starts a business—the manufacture of cloth or shoes or hats—he cannot get along without employing somebody; but there is no law human or divine, in the Bible or out of it, which makes it obligatory upon him to employ me, or any other particular individual. He may or he may not, as he sees fit, without violating any principle of right or justice. If I can do the work he wants done, and can convince him that it is to his advantage to employ me; that

I can do it as well, or better than anybody else, he may employ me: he will be almost sure to. In business, there is very little sentiment. The end is not philanthropy, but gain, money-making. The business man is looking for the man who can do the best work, and the most work, in the shortest time for the least money—the man who, combining skill and diligence, will enable him to reap the largest profits on his investment. Whenever he finds that man, whatever his color may be, he will be sure to make a place for him and bid him welcome. Color-prejudice in this country may prevent the full operation of this law at once, but the principle of merit is the principle which sooner or later is sure to triumph. If it is more profitable to employ colored men, business is not going to hesitate long about the matter. Business is intensely selfish. It wants all it can get; and it is bound to take the road that will yield what it wants soonest.

A statement was published in the *New York World* some five years ago which bears directly on this point, and which serves to illustrate the principle. According to the statement, a reporter of the *World* happened to be passing where a large building was going up, and his attention was arrested by the fact that all the hod-carriers were colored men. It was rather a novel sight in New York city, and so stopping he hunted up the contractor to know what it meant. And this was the explanation which he received. While travelling in the South, he said, I observed the manner in which this class of work was done by the colored men, and was so much pleased that I thought I would try them. They have given perfect satisfaction. They work very much more rapidly than either the Italians or Irish. Five of them will carry more bricks and mortar in a day than a dozen Irish or Italians. Hereafter they will do my work as long as I can get them. The preference that was given to these men, was not because the builder and contractor had any special love for the Negro or interest in him. It was simply because from a business standpoint, he found out that it was to his advantage to employ him; that he could get more work out of him for the same money than out of the Irish or Italians he had been employing. His motive was a purely selfish one, but the Negro got the benefit of it all the same. And ultimately, that is going to be true, not only in the matter of hod-carrying, but in every other department of work.

This is the principle upon which business is conducted everywhere. It puts its money where it will yield the largest returns, where it can reap the best results. And in that fact, lies hope for the Negro, provided there is anything in him; and it indicates also the lines along which his efforts should be mainly directed. If he hopes to succeed in this world of fierce competition, he must cease to expect anything from political parties, or from the charity of friends, and learn to depend on his own merit. In the battle of life, it is the fittest that survives. And, if the Negro doesn't fit himself for the conflict, he will perish and deserves to perish. The fact that he is a Negro will win for him no sympathy or consideration, and ought not to: nor ought he to expect it to. If he cannot stand on his merit, he ought to go down, and will go down, whether he wants to or not. The fact that we were brought here without our consent; that we were held as slaves for two hundred and fifty years; that we have enriched this country with our toil without receiving any compensation; the fact that we were emancipated and started on our career without a penny or a foot of ground, so to speak, may be interesting to remember, and if we succeed, may render our success all the more glorious. That record, however, painful as it may be, and as pathetically and eloquently as it may plead in our behalf, is powerless to help us. No door of opportunity will swing open to us because of what we have been: nor will it put a dollar in our pockets. And the sooner we recognize this, the better it will be. The question is not what we have suffered and endured, but what have we now to offer; what can we now do; and how can we do it? The dead past must bury its dead. It is with the living present that we have to deal; and with that present, not as we think it ought to deal with us, but as we find it, and as it is willing to deal with us.

The wise thing for us to do is not to waste our time, in vain regrets, as we are too apt to do, over opportunities that are denied us, but vigorously to embrace the opportunities that are opened to us, whatever they may be. If we do well whatever our hands find to do, we won't be kept waiting very long for something to do. Faithfulness and efficiency are qualities that are sure to win recognition and to come to the front. There is always a demand for faithful, conscientious, well-qualified workmen in every sphere of life: and, therefore, the solution of our present difficulties, so far as employment is concerned, is to qualify ourselves; so to qualify

ourselves, that whatever we undertake to do, will be done so well, that there will be a demand for our services.

And, yet, unfortunately, this is just the thing we do not seem to see, just the thing we are not doing. One of the most discouraging features of the present outlook to my mind, is the insensibility, the indifference, that is discoverable everywhere among all classes of our people, to this great principle of efficiency, of thoroughness of preparation, as the means, and the only means by which we are to win recognition, and make a place for ourselves. With most of us quality goes for nothing. The tendency is to slur over everything, to shirk whenever we can, to get through what we have to do as soon as possible, and with as little exertion as possible. The thought of perfection as an end, of doing what we undertake to do, in accordance with the most approved methods, with a view of producing the most perfect results, is seldom or never thought of. And what is the consequence? In many departments of work, once almost entirely controlled by us, we are rapidly being superseded. This is especially noticeable in the lines of work where we once encountered the least opposition. The colored man as house-servant in the North is a rapidly diminishing factor. The same is true of the colored coachman and footman. This is no mere accident. Be assured there is some reason for it. Looked at superficially, we are apt to say, It is the result of prejudice, it is due to his color. But a profounder study of the subject will reveal the fact that it is not his color so much, as his inefficiency, his unprogressiveness, the inferior character of his work.

Here is a clipping which has in it a most important lesson for us. It is entitled "How Harry Climbed." Harry was an errand boy for a grocer, or rather he was general-utility boy. He swept the store, set out the boxes containing vegetables on the sidewalk in the morning took them in at night, carried parcels, and as he learned more and more about the business, waited on customers. He was paid a small stipend at first, and then his wages were increased as his services became more valuable. There were two or three clerks in the store, and over all was the employer. Harry aspired to be a clerk, and in due time was promoted to that position. In odd times he studied the market reports and knew the prices of things and the sources of supply; he read agricultural journals and became an expert in judging of butter and cheese, of apples and other fruits, of potatoes and other vegetables. He studied up

the history of foreign fruits and other importations, and he became generally a cyclopedia as to all matters connected with grocery supplies.

Here is another clipping in the same line entitled, "The Reason For Success." In spite of hard times, the unceasing demand for employment, the crowding of thousands into our great cities in the hope of bettering themselves, a hope which so often proves itself unfounded, the fact remains that there is room at the top. The supply of fully trained, competent workers is not equal to the demand. Girls who wonder why some of their associates succeed where they themselves fail, may find a valuable lesson in the following brief account of the way in which some young women rose from lower to higher positions.

"A young woman recently found employment in a queensware store. She immediately began a course of study, in her leisure moments, upon glassware and china. She then read some recent works on the appointments of the table, and in a short time, by applying herself to her business, became the most valued employee in a large store. In a millinery establishment the young woman who found time for reading a book or two on colors and their harmonious combination, found her own taste greatly improved and her ability to please patrons much greater. She was soon a favorite with the employers and customers. The young woman who, to earn an honorable living, went into my lady's kitchen, and instead of gossiping every evening found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner, she knew what dishes were in season, she knew how to serve a meal in its proper courses, and more than that, she knew something of the food value of different dishes."

The spirit exhibited by this young man and these young women, the disposition to qualify themselves, to do well the work committed to them, is just the spirit that we need and must have if we are to succeed. People may tolerate inferior work for a time, where they cannot help themselves, but when the opportunity presents itself of doing better they will be sure to embrace it. Nothing is clearer than the fact, therefore, that if the Negro doesn't do better than he has been doing, than he is now doing; if he isn't a little more careful about how he does his work; if he doesn't put a lit-

tle more conscience and brains into it; if he doesn't become a little more wide-awake and progressive, in the language of the Scriptures, even that which he now hath of opportunity, will be taken from him. In the city of Washington, e.g., and what is true of Washington is true of nearly all of our cities, it is a notorious fact, that most of our people who work out at service, are not worth having. They do their work so poorly, take so little interest in what they do, that they are tolerated from sheer necessity, and that is all. They would be superseded tomorrow, if a better class of domestics could be obtained. This is what the white people say; and this is what the colored people say, who employ them when they can get them. And the same is true of those who sew for a living. Everywhere the complaint is heard from those who are in business as to the inferior character of the help which they are obliged to accept. One lady said to me, a prominent dress maker: They don't seem to care how they do their work, even after you have shown them, it has often to be ripped up and done over again. This lady finally had to go out of the business, because of the difficulty of securing competent help. And any one who has had many dresses made, knows in what a careless, slipshod manner they are often put together.

Nor is this all: in this connection, there is still another element that ought to be mentioned, in which we are also sadly deficient, and yet without which we cannot hope for success, and that is reliability, trustworthiness. We are not only careless and indifferent as to the quality of our work, but in the great majority of cases little or no confidence can be placed in our word. The idea of promptness, of keeping engagements, of doing what we undertake to do, and at the time we undertake to do it, doesn't go for very much with us. It doesn't seem to strike us as a matter of any special importance whether we live up to our promises and engagements or not. Say this is a slander upon the race, if you will; denounce it as false, if you will. It is true nevertheless. No denial, or expression of indignation on our part, can alter the fact. Would to God that it were a slander, that it were false, but it is not. Everywhere, among all classes of our people, as you have dealings with them, you are made painfully conscious of this fact.

A gentleman said to me sometime ago, "When I thought of building some houses, I said to myself, I will give this work to colored men. I want to encourage my own race, but I have found

them so unreliable that I don't think they will do any more work for me. I have really lost money by the frequent delays in the work. I have some tenants waiting to take possession, and the houses would be now yielding me an income had they kept their word. They would promise me to be there at a certain time and then would not come. Or they would begin a piece of work and stop before it was finished and go off, and sometimes it would be several days before I would see them again. The fact is, a picnic, excursion, a parade, or anything which promises a good time is sufficient to lead them to drop whatever they are doing, whether in so doing they will be able to keep their engagements or not. The important thing with them is having a good time, the engagement part gives them little or no concern. If, in the future, I should refuse to employ these men, they would say, It was because I didn't want to encourage my own race, whereas the fact is, I prefer to employ them. But business is business. Hereafter I am going to look out for my own interest, and will give any work I may have to men that can be relied upon."

And in this, he was right. The colored man who is well qualified to work, who does his work well, and who is reliable, trustworthy, if he is discriminated against on the ground of his color, may reasonably complain. But if he is not well qualified, if he does poor work, and does it when it suits his convenience instead of in accordance with the terms of the contract, if he is discarded for some one else, he has no one to blame but himself. And, instead of complaining, he ought to thank God that such is the case, if thereby he may be brought to a sense of his deficiency, to see why he is discriminated against, and thus be stimulated to mend his ways, to do better. There is a providence, I believe, in these doors of opportunity that are now closed against the Negro. And the design of that providence, I believe, is to impress upon him, in the very beginning of his career as a freeman, the one, indispensable condition of success, and that is fitness, ability to do well what is to be done. The Negro has not yet come to accept that fact, has not yet settled down to a basis of merit as the one, and the only one upon which he is to win his way in the battle of life. And until he learns that lesson, these doors of opportunity will be kept closed. And I for one am not sorry that they are. If they were opened, they would do him no good in his present state of mind: they would

hinder rather than help in his real development, in that they would give him an entirely false philosophy of life.

Besides, though they were opened and he permitted to enter, unless there was a very decided change in his entire spirit and method of doing his work, it is evident, that his occupancy would be a very brief one. His incompetency, the shoddy character of his work, his unreliability, would soon put him just where his color is supposed to put him now. By keeping these doors shut, God is forcing the Negro back upon himself,—to a more careful self inspection, forcing him to think of his own resources, of his own capabilities; forcing him to turn his eyes from the imaginary helps which lie outside of himself, to the possibilities that lie within him,—to the apprehension of the fact that upon his merit he must stand or fall.

When the Negro learns that lesson, and addresses himself earnestly to the work of properly qualifying himself, and comes forward in the race of life, asking to be accepted or rejected simply on his merit, he will not only hold what he has at present, but other doors will open, and other and larger opportunities will present themselves. What we need as a race today, and what we must have, if things are to get better, if the shadows are to fall apart and light is to break upon our pathway, are larger and more frequent doses of this gospel of preparation, of thoroughly fitting ourselves for the work which our hands may find to do. For as some one has said, "No matter what may be the starting place, the rule is ever the same. He who keeps to his work, and does that work well, is starting towards the top, whether his duty consists in rolling clods or making books, in selling prints and laces or in drumming away at some profession."

And this is the gospel that we must preach from our pulpits, in our churches, in our schools, colleges, universities, in our homes and through the columns of the press, everywhere, day by day, week by week, month by month, year by year, and with ever increasing emphasis. Line upon line, precept upon precept, here a little and there a little. There must be no let up. This insensibility, this wide-spread indifference to this all-important quality in our work, must be broken up. A new spirit must be generated. This is the lesson which you need, and which I need, and which we all need to learn if this poor race of ours is to survive in the struggle. Here is the key to the future, and that key will respond to no

touch but our own. White men cannot help us except in an indirect way. We have got to work out our own salvation. The power that is to level the mountains of prejudice and opposition, and make clear our path in this country, lies within ourselves—in our own intelligence and pluck and fidelity and conscientiousness and high resolve to make the most of ourselves,—to put our best into whatever we do. If we use this power we will succeed; if we do not we will fail, and ought to fail.

10

RELIGION AND RACE ELEVATION.

The subject upon which I desire to address you this evening is a most important one. It is a subject which lies at the root of all the problems which may confront us in our efforts to rise in this country. The relation which an individual or a race sustains to God is, after all, the matter of greatest moment as it, in a sense, conditions all others. This is distinctly asserted in the case of the Jews. The whole future of that race was made to depend upon their attitude towards Jehovah, and Jehovah's laws. You will remember what Moses said to them after their departure from Egypt, in the early stages of their history, before they had entered the promised land.¹

“All the commandments which I command thee this day ye shall observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt keep the commandments of the Lord thy God, to walk in all his ways, and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley and vines and fig trees and pomegranates; a land of oil, olives and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. And thou shalt eat and be full, and thou shalt bless the Lord thy God for the good land which he hath given thee. Beware lest thou forget the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I com-

¹ Delivered before the Bethel Literary and Historical Association, Washington, D. C.; Boston Literary, Boston, Massachusetts; Men's Club, Colored Congregational Church, New Haven, Conn., February 11, 1906; Grace Presbyterian Church, Baltimore, Md., November 17, 1909; and Interdenominational Alliance, Plymouth Congregational Church, Washington, D. C., April 25, 1910.

mand thee this day : lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein ; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all thou hast is multiplied ; then thine heart be lifted and thou forget the Lord thy God, which brought thee out of the land of Egypt, and out of the house of bondage ; who led thee through the great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water ; who brought thee forth water out of the rock of flint ; who fed thee in the wilderness with manna, which thy fathers knew not ; that he might humble thee, and that he might prove thee, to do thee good at thy latter end : and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth ; that he may establish his covenant which he swore unto thy fathers, as at this day. And it shall be, if thou shalt forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord maketh to perish before you, so shall ye perish ; because ye would not hearken unto the voice of the Lord your God."

In the eleventh chapter the same note is struck, the same warning is given, the same promise is held out to them. "And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be full. Take heed to yourselves, lest your heart be deceived and ye turn aside, and serve other gods, and worship them ; and the anger of the Lord be kindled against you, and he shut up the heavens, and there be no rain, and that the land yield not her fruit ; and ye perish quickly off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul ; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates : that your days may be multi-

plied, and the days of your children, upon the land which the Lord swore unto your fathers to give them, as the days of the heavens above the earth. For if ye shall diligently keep all this commandment which I command you, to do it; to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations before you, and ye shall possess nations greater and mightier than yourselves. Every place whereon the sole of your foot shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the hinder sea shall be your border. There shall no man be able to stand before you."

These passages and others that might be cited are sufficient to indicate to us the importance of the subject of religion, whether we think of individuals or races, what God wills must always be a matter of transcendent interest to his creatures, individually or collectively. And it is this thought of God, which the subject of religion brings before us which we are asked to stop and think of a moment this evening, in its bearing upon our elevation, as a people. In beginning this discussion, it may be well for me to take a moment to define what is meant by religion. Etymologically considered, if we accept the view of Cicero, it is derived from the Latin, *religere*, meaning to reconsider, to review. Thus understood, it means consideration, devout observance, especially of what pertains to the worship and service of God. If we accept the view of Augustine and Lactantius, it comes from, *religare*, meaning to bind back. Thus understood it is the ground of obligation; it is that which binds us to God.

Among other definitions, the following may be cited:

The observance of the moral law as a divine ordinance.—KANT.

Faith in the moral order of the universe.—FICHTE.

An a priori theory of the universe.—HERBERT SPENCER.

A mode of knowing and worshipping God.—THE REFORMERS.

Faith in the reality of the idea of God, with an appropriate state of mind and mode of life.—BRETSCHNEIDER.

The relation of revelation to man, and of man to revelation.

—HARTMAN.

The relation between man and the superhuman powers in which he believes.

Man's recognition of God and his way of manifesting that recognition.

Man's life in personal communion with God.—VAN OOSTERZEE.

A mode of knowledge, thought, feeling, action, which has the divine as its object, its ground, and its aim.—NIETZSCHE OF BERLIN.

The last of these is, perhaps, as good a definition of religion as can be found. It involves three things: First, the recognition of the being of God, belief in his existence, in the reality of God. Second, it involves belief in the ability of God to reveal himself to man, and of man's ability to apprehend him when so revealed. According to agnosticism God is unknown, and unknowable. Such a God is for all practical purposes, indeed, for any purpose whatever, no God at all. The absurdity of such a position is too apparent to require any serious thought. As long as the heavens exist, with their wonderful revelation of wisdom and power, as long as man remains what he is with faculties and capacities, with hopes and aspirations such as he is now conscious of, as long as we have the Bible with its revelation of Jesus Christ and all the wonderful lines of argument which go to prove its divine origin, it is vain to talk of an unknown and unknowable God. And, third, this definition implies a desire on the part of man to please God, to do as he would like to have him do, with a life corresponding to such desires and convictions.

Leaving now the definition of religion, notice (2) the place that is assigned to it in the divine economy, as outlined in the Scriptures of the Old and New Testaments. A few passages will suffice to show this. Prov. 4:7, 8. "Wisdom is the principal thing; therefore get wisdom: yea, with all thou hast gotten, get understanding. Exalt her and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. She shall give to thine head a chaplet of grace: a crown of beauty shall she deliver to thee. Take fast hold of instruction; let her not go: keep her; for she is thy life. Here wisdom, which is the term used in the book to describe religion, is declared to be the principal thing, is denominated "thy life," in the sense, that life is not only conditioned upon it, but that only as we possess it, have we life in any true sense of the term.

In the first chapter of this same book, and seventh verse, we have also this record: "The fear of the Lord is the beginning of knowledge." The importance of this passage lies in the fact that it not only gives us a very clear conception of the scriptural idea of true religion, but also the estimate which it puts upon it. It is quite possible to believe that there is a God, and to know much about his nature and perfections—that he is wise, and powerful, and holy, and just, and good, and truthful, and of our relations to him as his

creatures and the duties growing out of those relations—to love, honor, and obey him; and yet be entirely influenced by this knowledge. This is practically the case of nine-tenths of all who live in Christian lands. In defining true religion the Bible therefore uses a term which implies something more than mere knowledge; it is the knowledge of God plus something else. And what is that something? It is fear; and what is fear? In what sense is this term used? Fear is an emotion of the soul excited by the apprehension of danger, or of something unpleasant. The thing dreaded is to the person affected a reality. It may not be as a matter of fact; it may be only imaginary, nevertheless to him it is real, and therefore he is alarmed at its approach. The knowledge referred to here, therefore, is a knowledge which makes God a reality, a knowledge which is something more than the mere assent of the mind, a knowledge which roots itself in the deepest fibers of the soul so that it becomes impossible for us to throw off the conviction that he is and what he is. Such a knowledge as the Psalmist had when he exclaimed,

“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 Sheol, 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,
And the light about me shall be night;
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike to thee.”

In other words, it is a knowledge which makes him an abiding presence in the soul, an influence felt and recognized. But even this does not exhaust the full scope of the word, knowledge, for there are two kinds of fear; a servile fear, and a filial fear,—a fear that is excited by the apprehension of punishment, the fear of the unfaithful servant who hid his Lord's money in the earth and who excused himself on the plea, “Lord, I knew thee, that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed, and I was afraid, and went and hid thy talent in the earth.” (Matt. 25:24, 25.) He was afraid because he had hard thoughts of God, a low estimate of his character, afraid of him as a

tyrant, as a hard taskmaster. And then there is another fear, the fear of offending, of displeasing that which is loved and revered, and which originates in a lofty estimate of the character of its object,—the fear of Abraham, Isaac and Jacob, of Job, Isaiah and Daniel. It is the knowledge of God which produces fear in this sense to which reference is here had: such a knowledge of God—of his wisdom, holiness, justice, goodness and truth, as will lead us to love him supremely with all the heart, soul, mind, and strength, and to seek above all things his approbation.

Understanding it in this sense, notice also what is here said of religion, the estimate that is put upon it, the place that is assigned to it. It is here declared to be the beginning of knowledge. In the margin of the Revised Version, it reads, "It is the chief part of knowledge." Whether we accept one rendering or the other matters not, the sense is virtually the same. In either case the purpose is to emphasize the importance of religion, to put it in its proper place of preeminence. To know God so as to fear him; to know God so as to love and revere him; to know God so as to be influenced by a desire to please him in all things is here declared to be the knowledge of paramount importance. Not that it isn't important for us to know a great many other things. There is much that is attractive in science, in philosophy, in art, in literature, much that is worth possessing, that we ought to avail ourselves of gladly, that we ought not to be willing to remain in ignorance of; but all such matters are of secondary importance. It is better to live in utter ignorance of all these things than to be without knowledge of God. Infinitely more important it is to know him in this high, true sense than to possess all the wisdom of the world, than to have treasured up in our minds all that poets and philosophers, historians and orators, statesmen and scientists have written and artists conceived and executed.

That this is what the inspired writer meant can hardly admit of a reasonable doubt. His aim, unquestionably, is to hold up the knowledge of God as paramount to all other knowledge and to urge upon us the importance of making it the basis, the foundation upon which to rear the superstructure of character and life. That this is the true philosophy of right living; that life in its highest, purest, noblest form can be realized only as it is built on this foundation is evident:—From the nature of the case it must be so; it cannot be otherwise. The highest moral conceptions of a people are embodied in their conception of God, i.e., their highest ideal is to be found in

the being they worship. To live, therefore, so as to please such a being, in the nature of the case, is to live on the highest plane. Their conception of the deity may not be a very exalted one, as measured by our standard, but however that may be, it will be found to embody their ideas of greater excellence. To live up to that ideal; to make his approbation the great aim of life is necessarily to realize a higher type of character, a purer, nobler life than if character and life were regulated by less elevated ideals and conceptions.

This is true of all religions; it is especially true of Christianity. The conception which it gives us of God is the most lofty conceivable. He is represented as embodying in himself every excellence, wisdom, power, holiness, justice, goodness, truth, and these in their highest perfection. He is a sin hating God; he cannot look with any degree of allowance upon sin. He is so pure that the very heavens are unclean before him, and so holy that the highest angels,—cherubim and seraphim, veil their faces in his presence and cry, Holy, holy, holy, is the Lord of hosts. To aim to please such a being, to make the whole life, inner and outer, acceptable to him, in the very nature of the case, is to reach a degree of perfection impossible in any other way: in other words, it is clearly to be seen on purely *a priori* principles, that it is under religious influences, and not under the influence of mere morality, that man is to reach his highest moral and spiritual development.

The same is also evident from experience. The history of Solomon himself, the author of these words, abundantly attests the truth of what is here affirmed. He was the wisest man of his generation, the greatest scientist, the profoundest philosopher of his age, a man of vast and varied attainments. The record is, "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom exceeded the wisdom of all the children of the East, and all the wisdom of Egypt. His fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and fowl, and of creeping things, and of fishes. And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom."

He had also a very wide experience; he had tried life in every form, on the lower plane of the animal pleasures and on the higher

plane of the intellect. He tells us:—"I gave my heart to seek and search out wisdom, concerning all things that are done under heaven. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge." And again: "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and planted trees in them of all kind of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees. I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were before me in Jerusalem; I gathered me also silver and gold, and the peculiar treasures of kings and of the provinces; I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy."—And yet he closes this record of his life with these words: "Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man." This is what his experience had taught him. He came, at last, to see the utter folly of attempting to build life on any other foundation in the hope of being either virtuous or happy. After all his wanderings he swings back and plants himself on the great principle enunciated and sends down the record for our instruction.

What Solomon found to be true in reference to himself is universally true. Wherever we come in contact with men, character and life are noble in proportion as they are built upon this foundation, as God enters as the regulative principle, the controlling influence. This was the secret of the exceptionally noble character of Socrates. It was upon this foundation that his life was built. It is impossible to read his famous defense before the court at Athens without being impressed with this fact. Those of you who have read the *Apology* will remember how again and again he reverts to it. For the first time, in the course of a long life, he found himself arraigned as a criminal at the bar of his country. His exposure of the shallow pretenses to knowledge of those about him, gave offense to certain of the most influential classes, notably the politicians, the

orators, the poets, the artisans, who hated him in consequence and who took this method of wreaking vengeance upon him. Their object was to secure his conviction and execution, which they ultimately did, or, at least, to shut his mouth and force him to desist from the work in which he was engaged and to which he had devoted his life. This he positively refused to do, however, notwithstanding the danger to which it exposed him. And why? Not because he was obstinate, not because he was maliciously inclined, not because he took pleasure in hurting the feelings of others; but because he felt that he was divinely commissioned to do that work. He says, "I am under necessity, so it seems to me, of making the will of God my first object." How strikingly is this fact brought out in the following magnificent passage taken from the *Apology*.

"If I may claim to be wiser than anyone, it would be in this: that not knowing much about the things of the world below, I am convinced that I do not know: but that it is wicked and shameful to do wrong, and to disobey any one, whether God or man, who is better than yourself, this I do know. So that if you were to acquit me, in spite of Anytus, who has urged that either I ought not to have appeared here at all; or that having appeared, I ought not by any possibility to escape death; and who has moreover assured you, that if I am let off now, your sons will all be utterly ruined, by the practice of what Socrates teaches. And, if in acquitting me, you should say, We will not put faith this time, O Socrates, in Anytus; but will let you go, on condition however, that you no longer spend your time in this search, nor in the pursuit of wisdom: and if you are caught again doing either, you shall die; if, I say, you were to release me on these conditions, I should say to you, Athenians, I love and cherish you, but I shall obey the God rather than you. And as long as I draw breath and have the strength, I shall never cease to follow philosophy, and to exhort and persuade any one of you whom I happen to meet. But Socrates, some one of you may say, If you will only keep quiet, and hold your peace. Can you not take yourself off and live somewhere else? Now to make certain of you understand this is hardest of all. For if I tell you, it would be disobeying the God, and that for this reason, it is impossible for me to keep quiet, you will think that I am not in earnest, and will not believe me."

So lived, and so died this grandest of the Greeks,—this man, who is the crowning glory of that glorious land of poets and philosophers,

of historians and orators, of artists and statesmen. Greater than all her contributions to posterity in philosophy, in art, in poetry, in eloquence, great as these are, is this grand life: and the secret of it was in the fact that God was in it, as its great dominating force,—to do the will of God was its first object, its one great aim and purpose.

And so if we come to our own times, and examine the lives and characters about us the same will be found to be true. For this purpose all men may be divided into two classes, those who ignore the fact of the existence of God, and those who accept it, who recognize it. Under the first of these heads I would include, not only those who theoretically reject the idea of God, but all who, as a matter of fact, are living without God, over whom the thought of God has no practical effect; and under the second head, only those to whom God is a reality, an ever pressing and abiding influence. As between these two classes all experience shows that life is very much higher, purer, nobler in the one than the other. The men and women that we love, and revere, and delight to hold up as examples to others are not those who shut God out of their thoughts, but the profoundly religious, those who believe in the existence of a Supreme Being, upon whom we are dependent and to whom we are responsible; and whose aim in life is to live so as to merit his approbation, the well done good and faithful servant.

Now do not misunderstand me: I am not here affirming that church members are better, that they live purer, nobler lives than those who are outside of the church; I am not drawing the line between church members and those who are not members of the church, but between the religious and the irreligious, between those who believe in God, and are influenced by the thought of God, and those who are not so influenced. As between these two classes, what I assert is that the one will be found by actual experience to move on a higher plane. The proof of this is all about us. It is the religious, not the irreligious who most command our respect. It is among the godfearing, the truly pious that we find the highest type of men and women. It is so today; it has always been so. Those who are moving on the loftiest plane of moral greatness in this generation, as in all past generations are the Enochs and Elijahs of the race, the men and women who have walked with God. There is a vast difference between moral greatness, even in its highest form as developed

under a cold and barren atheism and the lofty ideal to which we are lifted by the thought of God.

It is no argument against this statement to be able to point to men and women professing to be religious who are greatly inferior in point of character to those who make no profession. What I assert is, not that the man who professes, but the man who really, truly opens his heart and lets God in, and gives him the seat of empire there, will sweep higher up the scale and develop a character and life superior to the man who ignores the being of God and follows simply the bent and inclination of his own heart. In other words, there are heights of moral and spiritual development that never can be reached except under divine influences. It is only as we lay our hands in his, in simple child-like faith and trust, and follow whithersoever he leads, that we can hope to stand on the lofty pinnacle where Jesus stood; that we can hope to rise into the measure of the stature of his fulness. Atheism never has, under any of its forms, produced any such fruits, and never can. It is only as God comes down consciously into the life and sits supreme there, that we can hope to rise to such heights, or to expand into such magnificent proportions.

In addition to this testimony of experience, we know in the third place that what is here asserted is true because it is a part of the inspired record. All scripture is given by inspiration of God: and it is in the scriptures that we read: "The fear of the Lord is the beginning of knowledge that we are exhorted to fear God and keep his commandments as embodying the highest wisdom and the only true philosophy of right living." It was Job who asked, "Where shall wisdom be found, and where is the place of understanding?" And the answer which he received was, "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding."

A few years ago a little book was published entitled *Dying at the Top*, by the Rev. Joseph W. Clokey. Its object was to call attention to the moral and spiritual condition of our young men; and in the facts which it brought to light it furnishes a powerful argument in confirmation of the great truth which I have been endeavoring to emphasize in your hearing. It shows that of the seven or eight millions of young men in the country between the ages of eighteen and thirty only five per cent are church members; that of that number only about half are available for church purposes—i. e., take any active interest in church work; that of the

remaining ninety-five per cent, only twenty per cent attend church occasionally, and the remaining seventy-five per cent never enter a church. By a voluntary act they have entirely divorced themselves from religion: God is not in all their thoughts; they have no fear of him; they are not concerned as to whether their actions are pleasing to him or not. That is one side of the picture. No God, is their motto.

Let us now look on the other side. Where are these young men? What is their character? What kind of lives are they living? Where do they spend their evenings? What becomes of their hard earnings? If we were permitted to look behind the scenes, to follow them in their wanderings, and to make a record of what we saw and heard, what would that record disclose? Here are a few of the facts brought out in this book which will help to throw some light on this subject. Of the 150,000 criminals confined in our prisons, seventy per cent are young men; of the vast army that patronizes our more than 213,000 drinking places, the great majority are young men; of the multitudes who frequent the gambling hells and brothels, the low sinks and dives that curse all of our cities, the greater part of them are young men. In the city of San Francisco, on a Sabbath evening, a canvass was made of all evangelical churches, with a view of ascertaining the number of young men in attendance, between the ages of sixteen and thirty-five. The canvass showed 1,892. The next Sabbath a similar canvass was made of the principle theatres, concerts and billiard halls, and other places of amusement, including saloons, and one base-ball ground in the afternoon:—and the count showed 17,933. If to this be added, continues the report, three thousand other places of unhallowed influences, which could not be reached, and in which, at the least calculation, there were fifteen thousand young men, we have an aggregate of 32,933 young men in the theatres, drinking saloons, and other places of amusement and sinful pleasure on that Sabbath evening, as over against the 1,892 found in all the evangelical churches, the previous Sabbath evening.

How startling are these facts and figures! How vividly do they set before us the intimate relation existing between an irreligious, a godless life and the worst forms of immorality! When the fear of God goes out it leaves the way open for everything evil to come in; when the connection between him and the soul is broken; when God is no longer the controlling influence, how easy it is to go astray,

how almost imperceptibly, almost insensibly we gravitate downward, how the very foundation of all true nobility of character is undermined. There is safety only in heeding the admonition here given, in putting God at the centre, and giving him the seat of empire in our souls. Thus fortified, however the winds of evil influences may blow upon us, however we may be assailed by floods of unholy passions, we shall stand; the gates of hell shall not prevail against us. To build life on any other foundation, whatever may be our intellectual endowments or material possessions, is to build on the sand: sooner or later the whole superstructure will topple and fall.

Passing now from the individual to the family, the place that is assigned to religion in the divine economy, is no less important. The great principle here enunciated applies to the one as well as to the other. In it we have also outlined for us the divine plan in accordance with which parents are to rear their children. The fear of the Lord is the beginning of knowledge for the family as well as for the individual, if it is to realize its noblest possibilities, if it is to fulfil its highest and truest mission. This is clearly the teaching of the Word of God. Thus in Deut. 6:5-9,—“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command you this day, shall be in thine heart: and thou shalt teach them diligently to thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.”

In the Eleventh chapter the same thought is presented; and again in the 31:12, 13,—“Gather the people together, men, and women, and children, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God as long as ye live in the land whither ye go over Jordan to possess it.”

In the Seventy-eighth Psalm we have also this record: “Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark say-

ings of old : which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generations to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children : that the generations to come might know them, even the children which should be born ; who should arise and declare them to their children ; that they might set their hope in God, and not forget the works of God, but keep his commandments ; and might not be as their fathers, a stubborn and rebellious generation ; a generation that set not their heart aright, and whose spirit was not steadfast with God."

Where God is exalted in the home ; where the children, as soon as they are able to understand the meaning of the thought, are made aware of his existence,—of the love he bears them, of his perfect knowledge of their thought and actions, and of their accountability to him ; where they are made to feel that they should desire nothing so much as his approbation, and that the whole life, inner and outer, should be regulated with that end in view—in a word, where the thought of God is so magnified, is kept so prominently and conspicuously before them as to give it the controlling influence, the chief place among the moral forces, the probabilities are overwhelmingly in favor of the opposite result. One reason why there are so many moral wrecks in society today, why so many of our young people are what they are in character, in the great majority of cases, is to be found just here—in a defective home training ; in the fact that the family life was not built on the great principle here enunciated ; the fear of God was not in the home. And so the children grew up without it ; and in the heat of youthful passion, in the struggle with temptation on the broad arena of life, found themselves without its restraining, and sustaining, and masterful influence, and so went down. And they will continue to go down until the divine plan of life building is adhered to ; until the fear of God underlies both the individual and the family life ; until parents come to recognize the importance of yielding themselves to God as supreme, and of training their children to do the same. Religion cannot be shut out of the home, cannot be banished from it or given only a secondary or subordinate place in it and everything go on in it all right. It is bound to affect it injuriously.

"I have lived long enough," said Laplace, "to know what I did at one time believe, that no society can be upheld in happiness and honor without the sentiment of religion." And another has said, "Human society reposes on religion. Civilization without it would be like the lights that play in the Northern sky, a momentary flash on the face of darkness ere it again settled into eternal night. Wit and wisdom, sublime poetry and lofty philosophy, cannot save a nation, else ancient Greece had never perished. Valor, law, ambition, cannot preserve a people, else Rome had still been mistress of the world. The nation that loses faith in God and man, loses not only its most precious jewel, but its most unifying and conserving force; has before it a

"Stygian cave forlorn,
Where brooding darkness spreads his jealous wing,
And the night raven sings."

And the same is true of the family. Whatever it may possess in the way of wealth or intellectual culture, it cannot be upheld in happiness and honor without the sentiment of religion—religion is its most unifying and conserving force.

And now, in the light of what has been said, we are prepared to see the bearing of this discussion upon the subject which we are especially considering, namely, RELIGION AND RACE ELEVATION. If the highest moral development of the individual is possible only as God comes down consciously into the life and sits supreme there; and the same is true of the family, since races are made up of individuals and families, then it is evident that no race can hope to realize its highest possibilities apart from religion. What is good for the individual and the family is good for the race; what the individual and the family cannot afford to do without, the race cannot afford to do without; what is a source of strength to the one, is a source of strength to the other. A great deal is being said and written about industrial education, and the higher education, and about amassing wealth, which is all very well; but more important than these things, important as they are, is character. There must be a moral basis upon which the race must build if it is ever to amount to anything; and the only foundation upon which to build a true morality, a morality that has power, vitality in it, is religion. Let the idea of God drop out of the

consciousness of a people and there is nothing upon which to found a moral system. The law written upon the heart, the inner voice of conscience, speaks with authority only because back of it is the conviction that there is a great Being upon whom we are dependent, and to whom we are responsible. In the absence of such a conviction, the law would be unavailing. If the race, therefore, is not to fall short in that which is most essential, it must give attention, and very close attention to religion; it must see to it, not only that the subject is not neglected, but that everything is done to put it in its rightful place of preeminence among the moral forces. Believing, as I do, that the home, which has more to do with the formation of character than any other agency, is the pivotal point in the great problem of our development, as in the development of all peoples, and that the home can do its best work only as it is thoroughly Christianized, as God is the great dominating force within it, I am most deeply concerned lest, as a race, we fail to realize this.

Some of our young people, I regret to say, who have had some educational advantages, who have drunk from the Pierian spring, but not sufficiently deep to have made them thoughtful, to have sobered them in the presence of the really great problems of life, are already beginning to scoff at religion; to treat it as a thing fit only for children and the ignorant. They imagine that, in so doing, they are demonstrating their superiority. If they would stop and think for a moment they would see the absurdity of such a position. No God, according to the Bible, is the creed, not of the wise, but of the foolish; and such is also the verdict of experience. It is the fool who says: "There is no God." But some one may say, "Why need we concern ourselves about what such men think?" Suppose they do not believe in God; suppose they seek to belittle religion, what is that to us? Why need we trouble ourselves about it? This is the way some may feel, but it is not the way I feel. The very fact that the man who says, "There is no God," who sneers at religion, is a fool, makes it a very serious matter with me; and ought to make it a serious matter with all of us who are interested in race development. We cannot afford to have among us fools of any kind. It is a serious matter for any race to be thus burdened; but especially is this true of the kind of fools of whom we are speaking: they of all others are to be most deeply deplored. Religion is too sacred a thing; it means too much to us; it is too

intimately associated with our progress and development for us to be indifferent to the fact that there are young men among us of intelligence, of education, of some ability, who are disposed to ignore it, to treat it with indifference, or to regard it with contempt, as a thing beneath their consideration. To my mind this is a very serious matter and has in it much of peril to the race; for these young men, be it remembered, are not living to themselves, they have their associates, their companions, their friends; they exert an influence; they are helping to mould sentiment, to give bias and direction to the budding and expanding life about them. And, therefore, unless they can be won over, or their influence can be counteracted, much harm will be done.

To scoff at religion, it is well to remember, is not a sign of wisdom, but of folly; is not an evidence of strength, but of weakness; it presents those who take such an attitude in rather an unfavorable light; it reflects upon their intelligence and common sense; it shows that they have been only skimming the surface of things; that they are woefully ignorant of the true philosophy of history and of human progress. While religion may be to them a mere superstition, fit only for children and the ignorant, a thing which they have entirely outgrown, there are others who have not developed, perhaps, quite as rapidly as they have, and whose opinions therefore may carry no weight with them, who have taken a very different view of it.

James Russell Lowell, in a notable after dinner speech in England, is reported to have said:—

“I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware of how much we are sustained at present by an enormous mass all about us of religious feeling and religious convictions, so that, whatever it may be safe for us to think,—for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character,—I do not know what would become of the less favored class of mankind if they undertook to play the same game.”

“When the microscopic search of criticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his

children unspoiled and unpolluted; a place where age is revered, infancy and manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way, and laid the foundation, and made decency and security possible, it will then be in order for the skeptical literati to move thither and there ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege which they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith in that Saviour who alone has given man that hope of eternal life which makes life tolerable and society possible, and robs death of its terror and the grave of its gloom.

In many respects the most remarkable man of his generation was William E. Gladstone,—statesman, orator, scholar, theologian. In answer to the question put to him by Mr. Stead, "What do you regard as the brightest hope of the future?" he said: "I should say, a maintenance of faith in the Invisible. This is the great hope of the future; the mainstay of civilization. And by that, I mean a living faith in a personal God. After sixty years of public life I hold more firmly than ever to this conviction, deepened and strengthened by long experience of the reality, and the nearness, and personality of God. Talk about the questions of the day: There is but one question, and that is the gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the cabinet I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind in contact with the divine revelation."

And Senator George F. Hoar, than whom there was no more masterful mind in the Council of the Nation, said in his speech before the Unitarian Conference in the city of Washington, November, 1899, "I have no faith in fatalism, in destiny, in blind force. I believe in God, the living God."—Thus it will be seen that religion is not the little insignificant thing some people think it is, fit only for children and the ignorant, an old exploded superstition. The greatest minds that we have produced have been men of faith, men who have believed in the Invisible, in a great Being upon whom we are dependent, and to whom we are responsible. Tennyson, the

greatest poet of the century just closed, long ago, in his immortal *In Memoriam*, gave utterance to the sentiment:

“Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.”

And just before he pushed out on the great sea of eternity he penned those equally immortal lines, “Crossing the Bar:”

“Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

For though from out our bourne of time and place
The floods may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.”

Let no man flatter himself with the thought that a denial or rejection of religion is a sign of greatness, of largeness of mind, of exceptional mental development; for it is not. If we want to get into the company of the really master minds of the world we have got to make a place in our hearts for the great thought of God; we have got to recognize the fact, as Matthew Arnold has expressed it, “There is a power other than ourselves that makes for righteousness,” and that power has a claim upon us.

To those of us who believe in this Power, one thing we may be sure of: If this race ever goes forward, it will not be through men who scoff at religion. No race can banish the thought of God, or follow the lead of men who do, and hope to amount to anything. If we fear God and keep his commandments we are bound to succeed: no earthly power can prevent us from rising. Kidd, in his *Social Evolution*, tells us that, “the moral law is the unchanging law of progress in human society; that in the silent and strenuous rivalry in which every section of the race is of necessity continually engaged, permanent success appears to be invariably associated with the ethical and moral conditions favorable to a high standard of social efficiency, and with those conditions only; that no people can continue to play a great part on the stage of the world who do not conform to the stern and immutable conditions of moral fitness and uprightness.” Hence the importance, the transcendent import-

ance of the subject which we are considering to us as a people, especially, in our present condition.

"Blessed is that people whose God is the Lord" is the teaching, not only of inspiration, but also of experience. If, therefore, we are to achieve permanent success; if we are to play a great part on the stage of the world, we have got to make the Lord our God; and to train our children to do the same. In the Sermon on the Mount Jesus says: "He that heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon the rock;" and the same is true of families and races: only as they build on the great principles enunciated by him are they on foundations that will endure. In this work of race development, if we are wise, therefore, we will turn our attention mainly towards laying the foundation broad and deep in piety; towards instilling into all, old and young, parents and children, married and single, such an apprehension of their relation to God, and regard for him as shall keep them in the ways of uprightness. It is only as we are anchored in the infinite and eternal God that there is any worthy or honorable future for us, or for any people. What Burke says in his *Reflections on the French Revolution* is true: "Religion is the basis of civil society, and the source of all good, and of all comfort." What Josiah Quincy says is true: "Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom, nor virtue, nor knowledge has any vigor, or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion."

This lesson, as a race, we must lay to heart, if we are to succeed in the arduous struggle in which we are engaged. If as individuals, as families, as a race we put God in the forefront, we will succeed; if we attempt to struggle on without him, in disregard of him, we will find ourselves on a sandy foundation: and when the rains descend, and the floods come, and the winds blow, as they are already doing, and will continue to do for a long time yet to come, in the form of race prejudice and opposition of one kind or another, we will go down, and go down, not as a mere matter of chance, or accident, but in accordance with law—divine law; for it is written: "That people or nation that will not serve the Lord shall perish." In proportion as we recognize this law, and make it our guiding principle, we are building on the rock; in proportion as we lose sight of it, as we depart from it, we are building on the sand. Other

foundation can no man lay. Upon this rock if we build, the gates of hell will not be able to prevail against us. Let us beware, then, of those fools among us who say, "There is no God"—the men and women who scoff at religion, who seek to belittle it in the estimation of the rising generation, to throw contempt upon it; let us put them far from us, and seek, in every possible way, to turn the thoughts of the race towards God, and towards the practice of those great principles of justice, of veracity, of purity, of love, of brotherhood, which lie at the foundation of the Christian religion. *In hoc signo vinces*, In this sign, or under this standard thou shalt conquer, was the message which came to Constantine, was the sign which he saw emblazoned upon the heavens, and under which he marched to victory. And this is the standard which I unfurl here tonight, in view of our poor struggling race, and around which I bid it rally—around the great thought of God, as its directing, controlling, dominating force. "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." Ps. 127:1. It is this lesson, preeminently above all others, I believe, that God wants this race to learn; and my earnest prayer is that we, who are here tonight, will see to it that we do not forget it ourselves, nor allow our children to forget it. Here is one way in which we may all show our interest; one way in which we may all lend a hand. Whether we are old or young, rich or poor, educated or uneducated, whether the sphere of our influence be great or small, we can all contribute something in this way towards the general uplift. Every man who opens his heart and lets God in, and gives him the seat of empire there; who makes his law a lamp to his feet and a light to his path, is not only on the upward grade himself, but becomes a positive force for influencing others in the right direction, though he may be entirely unconscious of it himself. And so, every home that is built upon God, that is pervaded by a reverent, God-fearing spirit, becomes a center of wholesome, healthful influences that tends to lift the general level. Our subject "Religion and Race Elevation," is a reminder to us therefore, as individuals, and as heads of families, that the very best service than we can render in the solution of the race problem is to build ourselves up in Christian character and to train our children to walk in our footsteps. And this is the task to which I am calling all of us tonight. The greatest lever for lifting this race, I believe, is religion. And by religion, I do

not mean shouting, making a noise, getting happy; I do not mean emotionalism, which is often only another name for animalism; but I mean the fear of God, in the sense in which I have already defined it in this address; I mean the great principle of righteousness firmly implanted in the heart, and which keeps us ever moving in the right direction, ever rising, as Tennyson has expressed it,—

“on stepping-stones
Of our dead selves to higher things.”

Whatever we can do to increase this force in our own lives as individuals, and in our family life let us do it and do it with our might. The plea that I am making is for more religion of the right kind as the surest means of breaking the fetters that bind us from within and of removing the obstacles that impede our progress from without. Carlyle in his magnificent chapter on “The Everlasting Yea,” says, “Love not pleasure; love God. This is the Everlasting Yea, wherein all contradiction is solved; wherein who so walks and works, it is well with him.” And it is the same great lesson which Kipling had in mind in his “Recessional,—

“If drunk with sight of power, we loose
Wild tongues that have not thee in awe,
Such boasting as the gentiles use,
Or lesser breeds without the law;
Lord God of host, be with us yet,
Lest we forget—Lest we forget.

For heathen heart that puts her trust
In reeking tube and iron shard,
For valiant dust that builds on dust,
And guarding calls not thee to guard;
For frantic boast and foolish word,
Thy mercy on thy people, Lord!”

It is this great thought of God and the sense of our dependence upon him, that is needed, and needed more than anything else by us as a people in the arduous struggle in which we are engaged in this country. If we link ourselves to God by a living faith, and order our lives according to the teachings of his word we are sure to succeed, to triumph over every foe, to stand at last on the summit of our hopes and aspirations in the glory of a true manhood and womanhood, and in the enjoyment of every right belonging to us under the Constitution. If, however, in a spirit of self-suffici-

ency, in our pride of intellect, in our absorption in the temporalities of life, in the mere bread-and-butter struggle, we lose sight of him, push him aside, cut ourselves entirely loose from him, or relegate him to a subordinate or secondary place, all of our efforts will be unavailing; we shall perish; shall go down to ruin! Neither industrial education nor the so-called higher education; nor bank accounts, however large, nor millions of acres, however rich and productive, will be able to save us. It is upon character—character founded upon the fear of God, that the superstructure must rest if it is to endure. We can't build on any other foundation and hope for a successful or favorable issue. With Kipling, let the prayer of our hearts ever be,—

“Lord God of hosts, be with us yet,
Lest we forget, lest we forget!”—

Lest we forget the great truth, that apart from Thee we are doomed, apart from Thee there is no power that can save us.

II

THE MESSAGE OF THE STUDIO TO THE HOME

Behold, as the clay in the potter's hand, so are ye in my hand.

—JEREMIAH 18:6.

I had the opportunity some years ago of seeing an artist model a bust; and, as I watched her at her work, day by day, I learned a good many things: and some of these things I want to bring to your attention this morning.¹

In the studio there were three things of prime importance—the artist, the clay, and the model. The problem before the artist was the fashioning of the clay, the bringing it into shape so as to resemble the model, so as to reflect his characteristics of features, of expression, of soul, as far as they were revealed in the face. In order to realize this certain things were necessary on the part of the artist:

1. She must know how to work in clay. There is a certain amount of technical knowledge that she must have, to borrow an expression from Van Dyke, she must be “deft of hand and quick of sense;” she must have sufficient skill in her finger-tips to make the clay respond to her touch. No artist who is deficient in tech-

¹ Delivered May 17, 1908, and May 25, 1930.

nical knowledge, who is ignorant of her craft can hope for success. There is a certain amount of knowledge, and knowledge of a particular kind, that she must have, and also a certain amount of skill, or the ability to do certain things.

2. She must have a certain amount of faith in herself. What she undertakes to do, she must believe that she can do. If she thinks the task is too great for her, or beyond her reach, she will make very little headway, and will become easily discouraged. No one can do his or her best except under the inspiration of a firm unshaken faith in one's self. What Bovee says is true, "Self-distrust is the cause of most of our failures. In assurance of strength there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers."

3. She must make a careful study of the model. What she is to represent she must know, and know thoroughly. It is impossible for her to reproduce something which is not first clearly in her own mind. Everything about the model must be carefully scrutinized,—not only the general contour of the head and face, but each part of it, must be studied,—the brow, its shape, its elevations or depressions; the cheek-bone, whether prominent or otherwise; the eyes, how located, at what angle set in the socket, whether far back in the head or moved forward, whether large or small; the ear, the mouth, the chin, the poise of the head, and even all the lines of the face, whether great or small, must be carefully observed, for these lines are all expressive of character, and must, if the model is to be correctly represented, be worked out in the clay. The more carefully the face is studied, the more clearly its chief characteristics are apprehended, will be the value of the representation. Nothing about the face, however small or apparently insignificant is overlooked by the true artist, for often it is in the apparently little things, that she finds the clearest revelations of character. These conditions having been met, the artist began her work. Knowing how to work in clay; confident of her ability to do what she had undertaken to do; and with a full knowledge of the subject to be represented, the way was clear for operations to begin. As I watched her, day by day, at work, certain things impressed me about her:

(1). Her enthusiasm. She possessed the spirit of the true artist; she was interested in her work, deeply, earnestly interested in her work. She had taken up the subject of art, not as a diver-

sion, as a pastime, but from real love of it. It was to her a passion; it took possession of her as nothing else had ever done. Sometimes, she said, she had allowed months to pass without doing anything, but do what she would, the old feeling would come back, the old desire would take possession of her. She was really never quite so happy as when she was at her work. She was an artist by choice, an artist because she really loved art.

(2). I was impressed with the painstaking manner in which she worked. There was never any disposition, so far as I could discover, to slight or slur over any part of her work. Sometimes the whole afternoon was spent in working over some little detail about the eye, or nose, or mouth; some days it was almost impossible to tell what progress had been made, although every moment of the time had been spent in hard work. The fact that little apparently, had been accomplished, made no difference with her: it was quality that she was aiming at. She was perfectly willing to go slowly rather than sacrifice the quality of her work, rather than slight or slur over any part of it.

(3). I was impressed with the readiness with which she saw any defects in her work. No one recognized more quickly than herself wherein it fell short. And this was evident from the constant touching up that she would give it almost every day. She was all the time putting in a touch here, or a touch there, looking at the model and looking at her work, comparing, altering, rounding out this point, or flattening out that, deepening this depression, or softening down that. In a word, she was an intelligent critic of her own work, she saw with remarkable clearness a difference wherever it existed between her work and the model, though she was not always able at once to determine in what the difference consisted. This critical sense, if I may so call it, made her unwilling, as long as she felt that there was something wanting in her work, to finish it up, to allow it to go from under her hand.

(4.) I was impressed also with her patience, her perseverance, her unwillingness to let go until she had conquered a difficulty. For a long time there was something about the front view of the face that was not perfectly natural. The side views were all right, as perfect as it was possible to get them, it seemed to me, but the difficulty in the front view continued. She worked on it for days. Sometimes she thought the trouble was about the eyes, and to that she would apply herself; at other times she would locate it in and

about the nose, the mouth, the chin, the brow and would go to work changing, modifying: and so the matter went on. The repeated failures to remedy the difficulty were enough to discourage her, but they did not. They only seemed to spur her on to more persistent effort; she said she was determined to find out just what the trouble was, and to remedy it; she didn't propose to stop until she made it all right. And she did not, she had the satisfaction of seeing her efforts crowned with success.

I learned also some important lessons from the progress of the work itself. At first there was only a shapeless mass of clay; then it began to take on a human form,—first the shoulders appeared, and then the general outline of the head, resembling nobody in particular. Then it began to take on a more definite shape: the features began to resemble, in general outline, the features of the model. It was interesting to watch the growth of the statue: how the bones came first, then the flesh upon the bones, then the skin upon the flesh, and then the expression, until the very soul of the model seemed to look out from the clay,—no longer a shapeless, inert mass, but a living, breathing, conscious personality. Notice now how this shapeless, inert mass of clay was fashioned into the image of a living man. 1. It was by work, by hard work, by constant work. I confess I never realized before that it required so much work to make a bust. It wasn't done in a day, but took many days, and many days of close application. It taxed the attention, and required the expenditure of considerable energy both of body and mind.

2. It was by intelligent work, work that had a definite end in view, and that was adapted to meet that end. It wasn't work done at random, in a haphazard way, without thought, without intelligent direction. The end aimed at was never lost sight of, and the conditions of its realization were carefully observed. The artist knew what she wanted to do, and just how to bring it about.

3. It was work that had back of it genuine enthusiasm,—work in which the artist was really interested. It is one thing to work because we must, as a matter of necessity, and another thing to work because we like to, because we love the work in which we are engaged. The best work is never done except under such conditions. The best teacher is the one who teaches because she loves teaching, and not merely as a matter of making a living. And that is the case with every true artist, her heart is in her work, she

works because she loves her work: it is work in which she is really interested, upon which she puts a high estimate,—work that rejoices her heart, that gives her real pleasure.

And now the thought that comes to me, and that I desire especially to present to you this morning, as the result of this studio experience, is that just what went on in that studio is what might be going on in all of our homes, is what ought to be going on in all of our homes. We have here a beautiful illustration of what the power of the home might be, if wisely, intelligently exercised in giving shape and character to the budding and expanding life within it.

In the figure that I am employing, the home, would represent the studio, the parents, the artist, the children, the clay, and what the children are to become the kind of men and women into which they are to be fashioned, the model.

The great problem of the home is how to train the children so as to realize in them the ideals that we have set before us,—the shaping and moulding them aright. And the answer to this problem is almost identical with the answer to the problem in the studio: the conditions of success are practically the same. And it is to these conditions that I want to direct attention particularly in what is to follow.

If the problem of the home is ever solved, it will be necessary:

1. For parents to apprehend clearly what the problem really is. It isn't merely a bread and butter problem, merely a question of providing for the physical necessities of their children. This is a part of it, but it isn't the whole of it, nor is it the most important part of it. The children have bodies, and therefore they must be fed, clothed, sheltered; but they have minds also as well as bodies, they are rational, moral, spiritual beings as well as animals: and this higher nature of theirs must also be looked after, must also be cared for. How to train this higher nature, how to give it the right bias, how to bring it into harmony with what is true, and just, and pure, and lovely, and of good report, not only enters into the problem of the home, but is by far the most important part of it. When we have provided for the physical necessities of our children, when we have conferred upon them all that money can give in the way of material comforts, don't let us imagine that the problem of the home has been solved. If that is all that we have done for our children, we have done comparatively little for them; if that

is all that we have to show, in the way of benefits conferred, we have comparatively little to show; if those are the things to which we have been mainly directing our efforts in our desire to be helpful to them, much of it has been wasted, thrown away. As the soul is superior to the body, as mind is more important than matter, so are the moral and spiritual elements that enter into the problem of the home superior to the merely physical ones, important as they may be. As long as the home thinks more of feeding and clothing the body, than it does of training the heart and mind, it will never be able to measure up to its great opportunities for properly influencing the young, of training them aright. The problem of the home is a spiritual one as well as a physical one; it has to do with the soul as well as with the body. The seeing of this clearly, and the recognition of the relative importance of each, is necessary on the part of parents, if their efforts, in behalf of their children, are to be properly directed.

2. There must also be a real, earnest desire on the part of parents to solve the problem of the home. Unless parents themselves want to see their children grow up to be good men and women, they are not likely to; unless parents themselves are interested in the proper development of their children, there is not likely to be very much progress made in that direction. It may seem superfluous to some to make mention of this matter at all. Of course, the feeling is, parents are interested in the proper training of their children, this may be taken for granted. I am not quite sure of that. Are they really interested in the proper training of their children? That they are interested in them, in a sense, is true. They think about them, and think a good deal about them; but what is it that they think most about in connection with them? It is of material things; it is not of the higher things. They are a great deal more concerned about their physical condition, their dress and bodily wants and material surroundings, than about their conduct, than about their behaviour. And, therefore, when I say, if the problem of the home is ever to be solved the parents must desire to solve it, I mean the higher part of the problem as well as the lower part of it,—the actual bringing up their children right, as well as comfortably clothing, feeding, and housing them. The great majority of parents do not, in any true sense of the term, desire any thing of the kind, except in a most superficial and perfunctory way. They are, as a general thing, more concerned about the material

well-being of their children than they are about their moral and spiritual well-being. If they were half as desirous of seeing their souls arrayed in beautiful qualities of heart and mind as they are to see their bodies beautifully attired the results would be very different from what we find them. If the inside was as beautiful as the outside, what a difference it would make. How many parents are they who are thinking of, and grappling seriously with the problem of the inside? They are all dealing with the problem of the outside, but what about the inside problem? How much interest does it excite; how much thought do they give to it as compared with the other?

3. If the problem of the home is to be solved, parents must be willing to pay the price of solving it. It costs something to solve the problem of the home. There isn't anything that I know of that is more costly, when the full price is paid, when the obligations involved are squarely and honestly met. What is the price of solving this problem, the price of training the children aright that parents must pay?

1. They must pay the cost of preparing themselves to be helpful to their children. If parents are to be helpful to their children; if they are to exert over them the proper influence, they have got first to get right themselves. We can't hope to be helpful to our children in climbing up to the stature of full-grown men and women, morally and spiritually, unless we are climbing up ourselves; we can't hope to be helpful in training our children, to be clean and pure, to live a perfectly upright life, unless we are clean, and pure, are striving to live a perfectly upright life ourselves; we can't hope to influence them, e.g., in favor of temperance, to get them, while they are young, firmly planted on the sure foundation of total abstinence, unless we are temperate, unless we are total abstainers. And so with the tobacco habit. And this is what I mean by paying its price. If these higher problems of the home are to be solved, parents have got first of all to be willing to pay the price of getting themselves ready to be helpful to their children. The artist in her studio is able to do the work that is set before her because she has prepared herself for it, because she has the requisite qualification, the result of training, of rigid discipline. She has a studio, and is in her studio, prepared to receive orders, to undertake commissions, because she is qualified to execute in an artistic way any task that might be assigned her in her line. And

so in the studio of the home, the artists there who are to work, not upon dead, insentient matter, not upon lifeless clay, but upon the immortal mind, upon the soul, the spirit, must also be qualified to do their work, and to do it as it ought to be done, in a skillful way, and not make a botch of it. In making this preparation the first question which a parent should seriously ask himself or herself is, "What is it that I want to make of these children, what kind of men and women do I want them to develop into?" And when that question has been settled, settled to the satisfaction of father and mother, the next question which they should ask themselves with equal seriousness is, "Are we ourselves, in personal character and life, what we want these children to be? We want them, e.g., to be temperate, to abstain from strong drink. Are we temperate? Do we abstain from strong drink? We want them to be kind, considerate of others, tender-hearted, sympathetic. Are we kind, considerate, tender-hearted, sympathetic? We want them to be truthful. Are we truthful? We want them to be unselfish, to be generous, openhanded, not mean, miserly, closefisted. Are we unselfish, generous, openhanded? We want them to love God, to love the church, to reverence the Sabbath day, to be actively engaged in good works. Do we love God, do we reverence the Sabbath day, are we actively engaged in good works? We want them to be reliable, trustworthy, faithful, prompt in keeping engagements. Are we reliable, trustworthy, faithful, prompt in keeping engagements? We want them to be neat and clean, to be orderly, to have a place for everything and everything in its place. Are we neat and clean, have we a place for everything, and do we keep everything in its place? We want them to think well of others, to put the best construction upon their acts, to despise a gossiping, tale-bearing spirit. Do we think well of others, do we put the best construction upon their acts, do we refrain from gossiping and tale-bearing? Unless we are striving ourselves to be what we want our children to be; unless we are living the life which we want them to live, we can't hope to have very much influence over them, very much influence in setting their faces in the right direction, in imbuing them with the right spirit, the right disposition. Some one has said, "The truest teaching is living." That is, we teach best, most effectively, by what we are. And, therefore, this question must be asked, and seriously by all parents as a preparation for the part which they are to play in the solution of the problem of the home: Are we

what we want our children to be? Are we walking in the way that we want them to walk in? Are we exemplifying in our characters and lives the qualities, the characteristics that we want them to exemplify?

If this question of fitness is answered, and answered conscientiously in the negative; if truth compels us to say, we are not what we want our children to be, then, if we are to pay the price of getting ourselves ready to deal with the problem of the home in the most effective way, yea, in the only effective way, we have got to make up our minds to put away from us, though it be like plucking out a right eye, or cutting off a right hand, whatever there is in our own character and life that we don't want reproduced in our children. Are we in the habit of taking a social glass of wine? Do we want our boy or girl to grow up to do likewise, to get into the habit of indulging in strong drink, with all the awful possibilities that may grow out of such a habit? If not, then the thing for us to do, as parents, is to give it up ourselves. If we don't they are likely to follow in our footsteps: if we imbibe, we need not be surprised to find them imbibing: we have no right to expect anything else. Our imperative duty, therefore as parents, for the sake of our children, is to put away from us all bad habits, everything in our character and life that may have an injurious effect upon them. For remember, there is no influence, in all the world, that is so telling as example; and there is no example that is so powerful as parental example.

And more than this, it is our duty also, not only to separate ourselves from what is evil, but, if we are to get ourselves in the best possible condition to be helpful to our children, we **must also** do all we can to improve ourselves, to build ourselves up by assimilating all that is good. The nobler we are, the higher we get up, the purer, the sweeter, the more beautiful we become in character and life, the more inspiring will our example be to our children, the easier it will be for them to do right, and the harder it will be for them to go wrong. As we climb up ourselves, as we get to be better men and women, the greater will be our influence for good over them. Both in power and quality will our influence grow, as we grow, as we take on the higher, the nobler life ourselves.

(2). But even this is not all, there is still another item in the account which we must pay, and pay down to the last farthing: we

have got to give time and attention, we have got to work, and work hard upon the object of our care,—our children. The artist must not only be qualified to work, must not only be interested in her work, must not only want to succeed in her work, but she must also be willing to work, to give time and attention, to apply herself patiently, persistently, earnestly to the task of reproducing the model, the ideal. I said, as I have already intimated in the course of these remarks, as I watched her, day by day, “I didn’t know that it took so much time, that it required such hard work to make a bust. I confess, it was a revelation to me. I didn’t know then, but I know now. It does take hard work. And, be assured, it doesn’t take any less work to produce results in the studio of the home than it does in the studio of the artist. If results are to be brought about, results that will be a credit to the home, there has got to be work, hard work, constant work,—line upon line, precept upon precept, here a little and there a little, day in and day out, week in and week out, month in and month out, year in and year out.

This is one of the lessons which the home needs particularly to learn. The children are not going to grow up all right of themselves, without care, without attention, without patient, pains-taking effort on the part of parents any more than the clay in the studio of the artist is going to grow into the likeness of the model without the care and attention of the artist. The children cannot be trained aright unless the parents are willing to take the trouble to train them. It can’t be done without work, without constant care and attention. And it is just here where the trouble comes,—there is a disinclination to take the time, to give the attention, to expend the labor which is necessary to do the work properly. We don’t want the bother. It is a great deal easier to let the children run the streets, to have their own way, to do as they please, than to control them, than to have them do as we want them to do and as we know they ought to do. We are all, more or less, looking for short cuts, for getting things done without expending much energy. It isn’t what is best for the children, but what is easiest for the parents that governs their actions in the majority of cases. One of the things that impressed me particularly about the artist of whom I am speaking, as I watched her at her work, was her willingness to take any amount of pains, to give any amount of time to the work that she had in hand; she did not spare herself; there was no disposition on her part to shirk, to slight any part of the

work. She kept saying to the model, after the work had gone on for some time, I hope, you are not getting tired; I hope I am not taking up too much of your time; I want you to be patient with me; I could finish it up today, or in a very few days, but it wouldn't be what I want it to be; it wouldn't be what it ought to be, and what I can make it. There are still some little things, here and there, that ought to be put in and that will greatly improve it, if I can only have time enough. There was the willingness on her part to take pains, to keep on working, day after day. And, as parents, we have got to be willing to do the same if our children are to be properly trained. The thing that the artist had set herself to do was the fashioning of the clay into the image or likeness of the model: and in her effort to do this, not only her fingers were kept working, but her mind also; she was kept constantly looking, now at the model, and then at the clay that she was fashioning, comparing the one with the other and seeking by delicate manipulations to bring the one more and more into harmony with the other. And this is what, as parents, we must do: we must keep our eyes upon the clay which we are manipulating, our children; we must make a careful study of their traits, characteristics, peculiarities, in order that we may see wherein they differ from the ideal after which we are seeking to model them, and by methods, which, in our wisdom we may be able to devise, seek to remove the blemishes, the defects and bring them in to harmony with the ideal. All this, of course requires time, constant care and attention and hard work. But if an artist is willing to give care and attention, to work hard and patiently to build up a mass of lifeless clay into the image of a man, how much more should we, as parents, be willing to lay ourselves out in earnest work in the effort to make our children what they ought to be, to beget in them qualities of heart and mind that beautify and ennoble character and life. There is no greater work than that which has been committed to the home,—the training of our children aright, the putting into their hearts, while they are young, a love for things that are true, just, pure, lovely and of good report. There is no work, I say, that is comparable with it. A child thus reared is not only blessed himself, in being what he is, in possessing the qualities which he possesses, but is also a source of happiness, of real comfort to his parents: he is to them a thing of beauty and a joy forever. Children that have been well trained are the ones that par-

ents love to think of, and to whom they point with pride; they are not the ones that bring their gray hairs down to the grave in sorrow. Such children are also a blessing to all with whom they come in contact. A boy thus reared, makes a good man, a good son, a good brother, a good husband, a good father, a good friend, a good citizen: a girl thus reared makes a good woman, a good daughter, a good sister, a good wife, a good mother, a good neighbor. This work, which God has committed to the home, is not only the most important work entrusted to it, but there is no work in all the world that pays so richly when it is properly done. What a satisfaction it must be to parents to look around and see the children that they love, the children that they have brought into the world, growing up to be good men and women,—men and women who inspire respect, who are highly esteemed by others because of their upright character, their purity of soul, their sterling worth! “There goes a man who never did a mean thing!” was the noble tribute which one man elicited from another. What a joy it must be to a parent to have brought into the world and to have trained such a son! What is there that could come out of a home that is comparable to such a product! What is there in all this wide world that is comparable with it! Nothing gives the home such dignity, nothing throws around it such sanctity as the realization of the fact that out of it such products can come. But, it is well to remember, that such products will never come out of it until parents wake up to the consciousness of their high calling and address themselves earnestly to the work, first of preparing for it, by getting right themselves, and second by earnestly endeavoring to train their children aright, both by precept and example. The work which has been committed to our care as parents, is a great work: and, if we are to succeed in it, we must not only be qualified to do it well, and be willing to work, but we must have faith in ourselves, in our ability to accomplish what we have undertaken to do. Never mind how far our children may be removed in character from the ideal which we have set up for them, and never mind how slow is the progress we may seem to be making in bringing them up to it, always believe and always labor in the confidence that we will ultimately succeed: and we will, we are not going to be disappointed, our efforts will be crowned with success. Our children will be a joy and comfort to us and a blessing to others. And that will be our reward; and no richer reward could we desire.

May God bless all parents here and elsewhere; and may there be, not only a growing sense of parental responsibility, but also a growing realization of the dignity and glory of the work committed to the HOME. It is a greater thing, a more commendable thing, a more glorious thing, to turn out of our homes true men and women, worthy men and women than to amass a fortune however colossal, or to achieve any earthly success however great. And this, as fathers and mothers, we must realize and enter heartily into the spirit of it if we are to be successful in the great task of turning out of our homes men and women who shall be fit to be the fathers and mothers of the generation to come. It is only as we realize the greatness of the task and the glory of it, and make up our minds to do it, and to do it well, that it will be done and properly done. It has been well said: "The greatest heritage that any child can have is the influence and the memory of a good home." And how anxious all parents should be to bequeath to their children such a memory and to make for them such a home.

As no great work can come out of the studio unless there is a great artist in it, so out of the home no great work can come unless those who do the moulding are great of soul. Almost everything depends upon those who do the moulding, who are in the place of power.

As the product of the studio depends upon the artistic temperament, the training, ability, qualification of the artist who presides in it, so the product of the home will depend upon the mental, moral, spiritual makeup of those who sit in the seat of authority in it. The only way to have better children, according to the teaching of the studio, is to have better homes, better parents,—parents who are more concerned about having clean hands and pure hearts, about building up for themselves a noble character and life, than about money getting, about surrounding themselves with material comforts as the supreme things in life. The product of the home, as of the studio, will depend upon who runs it, who is in charge of it, what the principles, sentiments, ideals of the parents are. The home will never be other than that the parents are.

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