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SERMONS

and

ADDRESSES

By

W. H. DAVIS

Rt. No. 4, Hendersonville, N. C.

Presentation Page

Presented To J. Clyde Yates

Date Nov. 3, 1969

My Beloved Friend

SERMONS
AND
ADDRESSES

By

W. H. DAVIS

Rt. No. 4, Hendersonville, N. C.

October 2, 1948

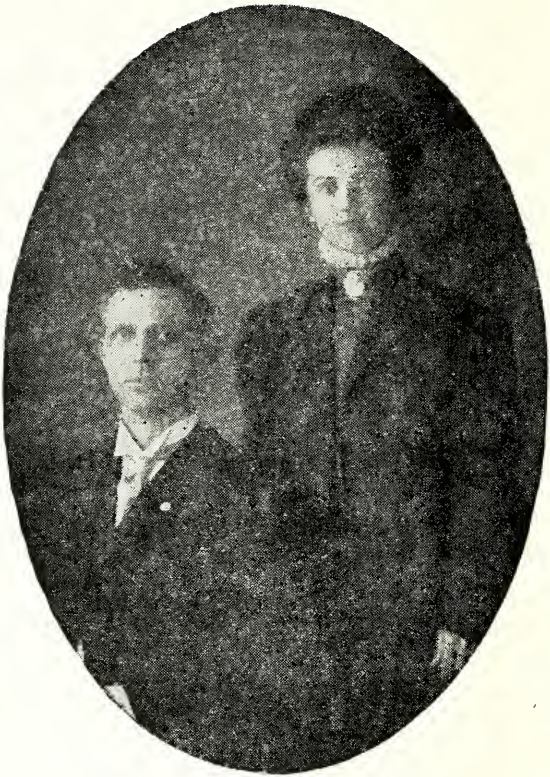
Sermons and Addresses by Rev. W. H. Davis

A series of Sermons and Addresses delivered over a period of 62 years by Rev. W. H. Davis, a pioneer Baptist preacher of Western North Carolina, with an introduction by Rev. J. C. Owen, a former Missionary to China, originally from Transylvania Co., N. C., but now located at Lakeland, Fla.

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Rev. W. H. Davis and Wife

DEDICATION

To the memory of the little woman, who for thirty-three years was my helpmeet, companion and inspiration, in service and in sacrifice, this volume is affectionately dedicated by the author.

INTRODUCTION

Some one has said "Every really worthwhile life has in it material enough for a book that is worthy of the appreciation of all men." If this be true then the purpose of Rev. W. H. Davis to put the best of his sermons and addresses into book form will be approved and commended by all who know him.

His Parents, Josiah Davis, a member of sturdy East Tennessee family and Jane Mathews of an equally sturdy South Carolina family lived on a farm five miles west of Hendersonville, N. C. William H. Davis, the subject of this sketch, was born here in January 1866, only a few months after the Civil War had closed. His parents shared in the fate of all other loyal Southern families in the loss of their property. So when young William felt the urge to equip himself educationally for the work of the ministry he faced the task of self support. This however could only defer the completion of the task and at the same time give a deeper and richer experience. Completing what the local school gave he entered Judson college in Hendersonville and later completed his High School course at Globe Academy. In September 1892 he entered as Freshman the classes in Wake Forest college, from which he graduated with the degree of Bachelor of Arts in 1896. His standing in scholarship, especially in the Greek, and in oratory was high. But his highest achievement was in the line of recognized Christian character. In this particular no one stood higher than he.

He was licensed to preach by Shaws Creek Baptist church in 1886. From this time he preached wherever opportunities afforded during the school year and during vacation did considerable evangelistic work. In 1895, being called on to do pastoral work along with his college duties, he was ordained to the full work of the ministry at Forestville Baptist church, Dr. Charles E. Taylor, President of the college preaching the sermon and Dr. W. B. Royall, head of the Department of Greek, in which Bro. Davis was a favorite pupil, participating in the exercises.

On graduation from college Brother Davis entered at once on his duties as Associational Missionary in Johnson County with headquarters at Smithfield. After two successful years he resigned in order to enter the Seminary at Louisville, Ky. Failure of health prevented him from completing his Theological course. Returning to his native state he served as pastor at Troy, Wilmington, Fayetteville, Winton, Saluda and some other places. While he was pastor at Winton he was married to Miss Daisy Alma Baines of Nansemond, Va. He took a special course in music in the Shenandoah Institute in Dayton, Va., established his home in Hendersonville and did much evangelistic work in Virginia, North and South Carolina, and Georgia.

Now in retirement, he is soon to give us a volume of his choicest sermons and addresses. Having enjoyed his friendship over a period of 54 years I am sure that his well trained mind coupled with an untarnished Christian character will give us a book which will benefit all who have the privilege of access to it.

J. C. Owen.

Sermon No. 1

Subject: TRUTH ILLUSTRATED IN HUMAN EXPERIENCE

Text: Romans 8:28

Read Job 1:2-11.

The book of Job gives to us the life story of a real man. He was not only a real man but he was a man who had great wealth. He was a man of God in spite of his wealth. He was a man who "feared God and eschewed evil." Job may be considered a representative Christian. Unlike many persons he retained his integrity in prosperity. We have several evidences of his piety. He had family worship and had regard for the spiritual welfare of his children. He was liberal with his wealth. He fed the hungry and clothed the naked. He was eyes to the blind and feet to the lame. When adversity came upon him his piety was unchanged. The devil said that Job was serving God for what he was getting out of it in material benefits. But not so. In one day he lost all his property, his servants and his children. We are told that, in all this Job sinned not nor charged God foolishly. In another place he said, "Though he slay me yet will I trust him."

We have Christian endurance illustrated in Matthew 24:13 "But he that shall endure unto the end the same shall be saved." It has been said that every man has his price, and that he will sell out to the devil if he is offered his price. But that is a falsehood of the devil. We have as example of this Moses, John the Baptist, Elijah and other Bible characters. We have also at a later

date John Bunyan, John Knox, John Huss and others. The life of every Christian is subjected to a series of tests. In the endurance of these tests faith reaches its climax. Job's most severe test was the disloyalty of his wife as we note in chapter 2, verses 9 and 10.

Faith reaches its climax when the supreme motive of life is to glorify God. Read Philipians 3:8-12.

God's favorites are those who have endured his most severe tests. Upon these He bestows His greatest blessings. We read in Hebrews 12:7, If ye endure chastening God dealeth with you as with sons; for what son is he whom the father chasteneth not? We are told that the "Lord blessed the latter end of Job more than his beginning." Chapter 42:12. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary and they shall walk and not faint.

Sermon No. 2

Subject: THE CHURCH COMPARED TO THE
HUMAN BODY

Text: I Cor. 12:18

The human body is marvelous in its construction. It is the most marvelous piece of mechanism in existence. It was constructed by the great God who knew how to arrange the parts with reference to beauty and usefulness. God put the head above all the other parts of the body, because it belongs there. The head has in it the nerve center which controls every other part of the body. God gave us two arms and two hands, one

on the right side of the body and the other on the left. The right hand and arm are stronger than the left because they are used more than the left. Then we have two eyes to see both sides of every question and two ears to hear both sides. These were put in the head near the commanding center of the body. Then we have the feet underneath the entire body to support it.

Paul tells us here that, "God hath set the members in the body as it hath pleased him." We note further that all of these members of the body work in perfect harmony with each other. No member works in opposition to any other member. So the body is one in construction and one in operation.

The church as it really is in the sight of God is composed of many members but is one body. When a member joins a local church he must be a member of the body of Christ first. If he does not belong to Christ he will be a great hindrance and a stumbling block to the local church. Christ said of His disciples, "Ye are the light of the world." An unsaved man or woman cannot be a light to the world.

Again I notice that each member of the body renders its proportional part to the support of the body. Each part of the body gives its part of blood and nourishment to the other parts of the body.

If this were not true there would soon be chaos and death in the body. In Eph. 4:15-16 Paul says, "But speaking the truth in love may grow up unto him in all things, which is the head, even Christ; From whom the whole body fitly joined together and compacted by

that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." So far as I know the human body is the only piece of machinery known to man which oils itself.

Every member of the body of Christ should render his proportional part to the support of the body. Again the members of the human body sympathize with each other. If one member suffers the other members suffer with it. No member should ever be excluded from the church till everything possible has been done to save him. If there is a case of blood poison in the hand everything will be done that can be done to save the hand with the body. If it is seen that by cutting off the hand the body can be saved then it is best to cut off his hand and save the body rather than to lose both hand and body. Even after a member of the body has been taken off or amputated the body still sympathizes with it. It has been said that men who have had a leg or a foot amputated and buried in the ground have complained that they were suffering in that absent foot or leg.

The body of Christ must be preserved, if not the world will be left in dense darkness and death.

Sermon No. 3

Subject: NO SALVATION WITHOUT OBEDIENCE

Text: II Kings 5:13

Leprosy is a most terrible disease. It is said that it manifests itself by red spots over the body. These

spots grow larger and larger and the body gradually wastes away under the power of this awful disease. It is so loathsome that those who have it are separated from their friends and loved ones until they die. There is no known cure for leprosy.

Naaman was great in position and influence but he was a leper.

Let us note the steps to his cure. In the home of Naaman was a little captive maid who waited on Naaman's wife. She had been taken captive by the Syrians in the land of Israel. She loved God and wanted to do something for Naaman her master. So she was heard to say, "would god my Lord were with the prophet that is in Samaria, for he would recover him of his leprosy." These words were fitly spoken and as a result a letter was sent to the king of Israel asking him to cure Naaman of his leprosy. When the king of Israel had read the letter he rent his clothes and said, "Am I God to kill and to make alive, that this man should send unto me to recover a man of his leprosy?" When Elisha the prophet heard it he said, "Wherefore hast thou rent thy clothes? Let him come now to me and he shall know that there is a prophet in Israel." At the invitation of the prophet Elisha, Naaman went to the home of the prophet taking with him in his chariot "ten talents of silver, six thousand pieces of gold, and ten changes of raiment." When the chariot stood before the door of Elisha, the prophet sent a messenger to the door to tell him to go and wash in Jordan seven times and he would be cured of his leprosy.

When Naaman heard this he was displeased and went away in a rage. His servants then came to him and said, "If the prophet had bidden you do some great thing, wouldest thou not have done it how much rather then when he saith to thee wash and be clean?" Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child and he was clean." Elisha's remedy was rejected at first because of its simplicity. Naaman said why should it not do as well for me to wash in Abana or Pharpar in Damascus rather than in this muddy Jordan. But the prophet said, go wash in Jordan. Dip yourself seven times. The merit was not in the water or any river. But this was God's remedy. When Naaman illustrated his obedience and humility he was healed.

Leprosy is a type of sin. Sin is a terrible disease. It is incurable by all earthly physicians. Sin separates men from their best friends. Great men often live and die without Christ. No one save Christ can cure the sin sick soul. The cure is free. It cannot be bought with talents of silver or pieces of gold. It is obtained by a full surrender of self to God. It is said that after the great flood of Johnstown, Pa., several years ago a young girl who was starving was offered food by friends and she refused it because it was offered to her free. She had been brought up in luxury and wanted to buy everything she received. The bread of life is free to all, the poor as well as the rich can have it without cost.

Naaman's cure came without cost and as a result of obedience to God. All the cures from disease spoken of in the Bible came as a result of humility and obedience to the Word of God. No one can save himself, but Christ can save to the "uttermost all who come unto God by him." Heb. 7:25.

Sermon No. 4

Subject: THREE STAGES OF THE CHRISTIAN LIFE

Text: Revelation 3:5: He that overcometh the same shall be clothed in white raiment and I will not blot out his name out of the book of life but will confess his name before my father and before his angels.

I. The Stage of Nature. After a person has passed through the period of childhood and reached the age of accountability they begin what I have here designated as the stage or period of nature. After they enter this period and until the life is changed by the spirit of God they are living in sin and their life is against God. They have a carnal or fleshly mind. This fact is noted in Romans 8:7, "Because the carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be." Verse 8. So then they that are in the flesh cannot please God.

Again those that are in this period of nature have an unregenerate heart. As we read in Jeremiah 17:9, "The heart is deceitful above all things and desperately wicked; who can know it?" Again the soul is unsaved. As we read in Ezekiel 18:4, "The soul that sinneth it

shall die." So then the unregenerate unsaved soul is subject to death and is in a dangerous condition.

Again it is the purpose of God to deliver the soul from death if he is permitted to do so. We read in Ps. 33:18-19, "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; To deliver their soul from death and to keep them alive in famine."

II. The period of faith begins with the new birth. Jesus says, "Ye must be born again." John 3:7 and 1st Peter 1:23. Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." This is the overcoming period of the Christian life. No person can overcome the world so long as the life is full of the world. No boat can sail on the water if the boat is full of water. If we would overcome the world we must get the world out of us and be filled with faith in God and the spirit of God. In 1st John 5:4, we read, "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world even our faith." When a person believes in God and is born again his name is written in the book of Life in heaven and will remain there through all eternity.

If we have been born again we are spoken of as being dead and our life hid with Christ in God. In Col. 3:3, "For ye are dead and your life is hid with Christ in God." So then the Christian is absolutely safe at all times and under all sorts of conditions.

I stood once upon the ocean shore and saw a little fishing boat coming in. Sometimes it looked as if the boat was submerged beneath the waves and then it would appear again upon the crest of the waves. But it was just as safe at one point as at the other because the Pilot at the helm knew his business. Christ is the pilot of our little barque and it matters not whether we are behind the waves or upon the crest we are safe.

I will give you some encouraging passages of scripture. In Isaiah 41:10 we read, "Fear thou not for I am with thee, be not dismayed for I am thy God; I will strengthen thee; yes I will help thee, yea I will uphold thee with the right hand of my righteousness." Again in Isaiah 43:2, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee, when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." Again in Isaiah 46:4 we read, "And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you."

Again I read in Isaiah 49:14-16, "But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she would not have compassion on the son of her womb? Yea they may forget, yet will I not forget thee. "Behold I have graven thee upon the palms of my hands; thy walls are continually before me." The redeemed shall be clothed in white raiment. They shall walk with me in white for they are worthy. Rev. 3:5.

III. Name confessed before the Father and His Angels. The name that was written in the book of life at the beginning of the life of faith will be confessed at the beginning of the life of glory. When the believer enters the gate of glory the angels and the saints will gather around in the presence of the Father and they shall hear the Saviour say, that name was written there with my approval let it stand, do not blot it out for it was written in my blood. Then there shall be great joy and rejoicing in heaven as the redeemed saints stand before God to begin the life of Glory which will never end.

Sermon No. 5

Subject: CHRIST SATISFIED WITH THE RESULT
OF HIS DEATH

Text: "He shall see of the travail of his soul and shall be satisfied." Isa. 53:11.

The death of Jesus Christ was the most noteworthy event in the world's history.

1. Because of his noteworthy and perfect character.

2. Because of the character and circumstances of his death. "He poured out his soul unto death. And he was numbered with the transgressors. He was crucified between two thieves.

3. Because of the purpose for which he died. In Hebrew 2:9, I read, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace

of God should taste death for every man." He died for our sins according to the scripture, I cor. 15:3. We note the remarkable faith of the old prophets in the world's evangelization through His coming. His death and His resurrection. In this 53rd chapter of Isa., the death of Christ is placed vividly before us, and yet Isaiah was looking forward thousands of years to the coming of this event. Other prophets were doing the same thing.

Again we note the faith of the saints of all ages in the world's evangelization through his coming.

The 11th chapter of Hebrews mentions the names of a large number of the heroes of faith. However it does not mention the names of all of them. We have heroes of faith among our missionaries. Such men as Cary, Yates, Allen Gardner and others.

Again we note the faith of Christ himself in the world's evangelization through his death. In John 12:32, He said, "And I if I be lifted up will draw all men unto me." It is said that in the far northern regions of Europe where the sun is hidden for six months in the year that the inhabitants are so anxious to see the light of the sun that they climb to the tops of the highest mountain peaks to get the first glimpse of light from the rising King of day. In like manner the prophets and saints of all ages have climbed to the highest peaks of faith that they might get the first glimpse of the Son of Righteousness as he rises with healing in His Wings.

We note that soul agony and consecrated effort are the outgrowth of faith, we believe only what we prac-

tice and no more. Every creed has had its martyrs. Every religion has its advocates. Sometimes error has stronger advocates than truth. The heathen in India falls before the car of Judgment to be crushed to death. Because he believes in His god. The mother in India will throw her little child to the crocodile in the river Ganges to please her god.

Christianity which is the religion of Christ is infinitely worthy of the highest praise and most zealous work of its advocates. Christianity is spread through soul agony and consecrated effort. Paul says in Romans 9:3, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Note what Christ said to his disciples when they asked why they could not cast the devil out of the boy. "This kind goeth not out but by prayer and fasting." John 17:21. John Knox of Scotland and John Hess of England and all reformers are illustrations of this truth.

Jesus Christ desires not only numerical growth but also intellectual, moral and spiritual growth.

We note finally satisfaction with the results that follow. A mother may not be satisfied with her children, but Christ will be satisfied with the members of God's family in the end. Illustration: The story is told of a father who had a little family consisting of a wife and three small children, two girls and a little idiotic boy. One day the father had occasion to make a visit a short distance from home and when he left he said to his children that he would be back at a certain hour

and asked the children to have their faces clean and be ready to meet father when he comes. The mother washed their faces clean and prepared them to meet their father. About that time they looked out and saw their father coming. One of the little girls said "Yonder comes father. Let us go and meet him. Let us gather a nice bunch of flowers to present to him." So each little girl ran to him with her bouquet of flowers. The little idiotic boy did not have mind enough to gather flowers and instead gathered a bundle of sticks to present to his father. When the little girls came to father he pushed them aside and took the little boy with his sticks up in his arms and said, "God bless you, my boy, you did not know to gather flowers, but you did the best you could and I love you just the same as if you had brought flowers to me." "She hath done what she could" was the greatest compliment that was ever paid to a human being. This paid by Jesus Himself. "He shall see of the travail of his soul and shall be satisfied."

Sermon No. 6

Subject: THE OVERCOMING LIFE

Text: Rev. 3:21, Romans 12:21

The Christian life is a life of constant struggle. In John 16:33 Jesus says, "These things I have spoken unto you, that in me you might have peace. In the world ye shall have tribulations: but be of good cheer, I have overcome the world." The word tribulation comes from a Latin word which means a sifter. So I

think Jesus meant to suggest that we are in a world in which we will be sifted by life's experiences. In this sifting the chaff will be separated from the wheat. In Luke 22:31 Christ said to Peter, "Simon, Simon, behold satan hath desired to have you that he may sift you as wheat; But I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren."

When I was a boy, being reared in a mountain home, my father raised wheat and rye on our farm and the road was so rough and steep up to our place that we could not get a thresher up there to thresh our grain so we had to thresh it on an old fashioned threshing floor near the barn. When the grain was threshed my father would take it and put a small portion of it at a time in a sifter made of white oak splits and hold it up in the wind and sift it to separate the grain from the chaff. I have thought many a time since then of the sifting process that goes on in our own lives. This sifting must go on day after day to prepare us to be meat for the master's use. Paul must of had reference to this when he said to Timothy, "Endure hardness as a good soldier of Jesus Christ."

There are several elements which enter into the overcoming life.

The first element is self-forgetfulness with eyes fixed on Jesus. No person can ever be happy whose eyes and mind are constantly fixed on himself. In Hebrews 2:9 we read, "But we see Jesus, who was made a little lower than the angels for the suffering of.

death, crowned with glory and honour; that he by the grace of God should taste death for every man." Again in Heb. 12:2, "Looking unto Jesus the Author and finisher of our faith."

The second element in our overcoming life is the relation of self to fellow-men. Paul says, "For none of us liveth to himself and no man dieth to himself." The question of Cain, "Am I my brother's keeper?" cannot be answered, except in the affirmative.

The next element that enters into the overcoming life is the spirit of helpfulness to fellowmen. You take out of Christianity the spirit of helpfulness to fellowmen and you have nothing left except a dry skeleton. It is this spirit that entered into the foundation of every institution for the uplift of humanity. But for this spirit we never would have had any insane hospital or orphanages. In the 29th chapter of Job we read, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help."

Again in verses 15 and 16, "I was eyes to the blind and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out." There are many blind who need our eyes, and many lame who need our feet. There is much suffering the cause of which if we would search out, we would have a different attitude toward it. Jesus went about doing good. He never let an opportunity pass for doing good. Paul says in Gal. 6:10, "As we have therefore opportunity let

us do good unto all men, especially unto them who are of the household of faith." We must also have the element of faith at all times. "Faith is the victory that overcomes the world." We must be endued with power from on high. Without the power of the holy spirit we cannot overcome the world. Neither can we overcome the world if we are filled with the world. A boat in water is a good thing but water in a boat is a bad thing. A Christian in the world is a good thing, but the world in the Christian is a bad thing. We cannot overcome evil with evil, but we can overcome evil with good, and with good only. Let us notice now the rewards of the overcoming life.

First, our names are written in heaven.

Second, we will fill a position of power here and in heaven, verse 21.

Third, we shall feast upon God's bounties. Rev. 2:7, "To him that overcometh will I give to eat of the tree of life."

Fourth, He shall go no more out, but will live with God forever.

Sermon No. 7

THIS TEXT IS THE BASIS OF MY LIFE WORK

Sermon Text: "Trust in the Lord and do good. So shalt thou dwell in the land and verily thou shalt be fed." Ps. 37:3.

My home near Hendersonville, N. C. is in a beautiful grove of trees. Into this grove especially in the summer time large covies of birds come. They come to my kitchen door to find crumbs which I am glad to

give them. They are not concerned about their breakfast or their dinner because they trust in God. Christ says, "Behold the fowls of the air for they sow not, neither do they reap nor gather into barns. Yet your heavenly father feedeth them. Are ye not much better than they?" In this connection I call special attention to two essentials of the Christian life as suggested by this text. The first essential is that of trust as represented by the birds of the air. The second essential is industry represented by the little ant. I suppose the ant is the busiest little creature in the universe. Solomon says, "Go to the ant thou sluggard. Consider her ways and be wise. Which having no guide, overseer or ruler provideth her meat in the summer, and gathereth her food in the harvest." Prov. 6:7-8. These two essentials must be closely associated in the Christian life otherwise the work of God will languish and suffering will follow. We note here some things in which we cannot trust. In the first place we cannot trust in riches. These cannot satisfy the hunger of the human soul. Hear what God says about it. "Riches certainly make themselves wings, they fly away as an eagle toward heaven." (Prov. 23:5.) Again "how hardly shall they that trust in riches enter into the Kingdom of God." Mark 10:23. With men it is impossible. Mark 10:27.

We cannot trust in public opinion. Those who cried hosana to the King of David and threw their cloaks in the way when Jesus made his triumphal entry into Jerusalem afterwards cried, "Crucify him!" Public opinion sometimes changes very quickly, and we cannot rely upon it.

Again, we cannot trust in human beings. The book says "trust ye not in any brother," Jer. 9:4. Again we cannot trust in ourselves. The apostle Peter thought he could trust in himself but he failed and denied his master.

I. We can trust in God, and in his word with perfect assurance. We can trust in his holy Spirit.

(1) As a guide into all truth. "Howbeit when he the spirit of truth is come he will guide you into all truth." John 16:13.

(2) The Holy Spirit as a source of power "But ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8.

II. Trust in the Lord and do good.

1) We can do good by winning souls to Christ.

(2) We can do good by helping those in need. "But who so hath this world's good and seeth his brother in need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1st John 3:17. Practical Christianity manifests itself in real helpfulness. God's message to us is "give we them to eat" rather than to say "be ye warmed and filled." Read Job 29:12-17 and note Job's interest in the poor that cried and the fatherless. Illustrations: Several years ago a young Baptist preacher in the State of Texas heard a child crying as he walked down a street in one of the cities and that boy as he cried said, "you beat me because I have got no home and no where to go. This young preacher whose means were very limited said "God helping me boys like that who have no home and

no one to care for them shall have a home and some one to protect and care for them and he established in Texas the Buckner Orphanage which is perhaps the greatest orphanage in the Southern Baptist Convention. Job says, "I delivered the poor that cried and the fatherless and him that had none to help him."

Again we can be eyes to the blind and feet to the lame. One day while a student at Wake Forest College years ago I saw an old blind negro who came up to the College every day to cut wood, trying to find his place of work. About that time I saw Dr. W. L. Poteat coming across the campus. Dr. Poteat saw that the old negro was having trouble in finding the wood pile and he took him by the arm and led him to the wood pile. I thought, what a beautiful illustration this was of being eyes to the blind.

Again we are told here that we ought to learn all the facts in every case before criticism. Job 29:16.

Several weeks ago I read a story in *Charity and Children* of a little boy whose mother had just died and he went to a barber shop to get a job shining shoes. A customer came into the shop and asked the boy to shine his shoes. The boy was doing his best to shine the man's shoes but because the boy was slow and did not seem to be doing the job as fast as he ought to do it, the man spoke harshly to him and it hurt him. When he looked into the man's face the man saw his eyes were filled with tears and he offered an apology to the boy for what he had said. But the boy said that the tears you saw in my eyes were there when I began to polish

your shoes so that I could hardly see your shoes, but you did not see them. Said he, "My mother died last night and I am trying to make a little money to buy a wreath of flowers to put on her grave."

I used to sing a song called "In the baggage coach ahead." It tells the story of a man on a train going through New York state with his little child which he was trying to pacify and keep from crying, but could not. One passenger said, "Make that child stop its noise we've paid for our berths and want rest." "Put it out," said another passenger. "Where is its mother. Why not take it to her?" "I wish that I could," said the man with the child, "but she's dead in the coach ahead." It is said that when they learned the facts, every woman arose to assist with the child. There were mothers and wives on that train and soon was the little one sleeping in peace with no thought of sorrow or pain. Learn the facts before you criticize.

Result III. So shalt thou dwell in the land and verily shalt thou be fed. God's care for us. He will give us a home. He will feed us. When I was in two different hospitals sometime ago and on the operating table in both of them, this wonderful promise gave me a great deal of comfort. "Let your conversation be without covetousness, and be content with such things as ye have, for he hath said "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Hebrews 13:5-6.

Sermon No. 8

Subject: THE SPIRITUAL VALUE OF BITTER EXPERIENCES

Text: Ruth 1:21

In this world there are two kinds of values, viz: commercial values, and spiritual values. It is necessary to lay some stress on both, but infinitely more stress should be laid on spiritual values because these will abide after the others are gone. Jesus Christ laid very little stress on commercial values. He said, "What is your life? It is even a vapour." "What is a man profited if he shall gain the whole world and lose his own soul?" (Matt. 15:26. "Seek ye first the Kingdom of God and his righteousness," said Jesus, and all other things shall be given unto you.

It is true that the "way of the transgressor is hard," but the way of the Christian is hard also. The life of Jesus was a life of bitter experiences leading up to the cross. The story of Joseph is a story of bitter experiences. The story of Job is a story of bitter experiences. The story of Ruth is a story of bitter experiences. The story of all reformers is a story of bitter experiences. The story of the Bible is a story of bitter experiences. There was a time when an effort was made to destroy all the Bibles, but that effort failed. Even today an effort is made to destroy the Bible and Christianity. But this effort is doomed to failure. The missionaries in foreign fields are suffering today as never before in their effort to present Christ to lost men and women.

In the Book of Ruth we have the story of a family which was driven out of their own country by famine into a land of strange gods, a heathen land. While there the two sons married two of these heathen women. The names of these women were Naomi, Orpah and Ruth. The name of Naomi's husband was Elimelech and the names of the boys, Mahlon and Chilion. After ten years had passed all of the men had died and Naomi was left with her two daughters-in-law.

In the meantime, Naomi heard that God had visited her people in giving them bread. The famine had passed. She decided to go back to her people. Her two daughters-in-law wanted to go with her, but she insisted that they return to their own land and their own people. She plead with them. They lifted up their voices and wept. And we are told that Orpah kissed her mother-in-law and went back to her people, but "Ruth clave unto her."

Ruth and Naomi came to Bethlehem in the time of barley harvest. Ruth was not ashamed to work. She gleaned in the barley field of Boaz and helped her mother-in-law. We are told that when she came among her own people the "City was moved about them and they said, "is this Naomi?" And she said call me not Naomi, call me Mara, for the Almighty hath dealt very bitterly with me. I went out full and the Lord hath brought me home again empty."

During a famine in the land of Israel, the prophet Elijah was told by the Lord to go and hide himself by the brook Chenth, to drink of the brook and the ravens would feed him. He obeyed the voice of the Lord and went. He remained there until the brook dried up. Then God told him to arise and go to Zaraphath and he would find a widow woman there who would feed him. He went to Zaraphath and when he came to the gate of the city, the woman was gathering sticks. The prophet said to her, "Bring me a little water." When she went to bring it, he said to her, "Bring me a morsel of bread in thine hand." Then she said, "As the Lord thy God liveth, I have not a cake, but only a handful of meal in a barrel and a little oil in a cruse; and I am gathering two sticks that I may go in and dress it for me and my son that we may eat it and die." And Elijah said, "Go and do as thou hast said, but make me thereof a little cake first; and bring it unto me, then after make for thee and for thy son. For thus saith the Lord God of Israel, "The barrel of meal shall not waste nor the cruse of oil fail until the day that the Lord sendeth rain upon the earth." She obeyed the saying of Elijah, and "she and he and her house did eat many days." I Kings Chapter 17.

The next account we have of Elijah he is running from Jezebel, a wicked woman, because she had threatened to kill him. We find him asleep under a Juniper tree. He was awakened by the angel of God, and given nourishment. After that he went into the mouth of a

cave and God spoke to him there and said, "What doest thou here, Elijah?" Elijah said, "I have been very jealous of the Lord God of Hosts, but the children of Israel have forsaken the covenant, destroyed thine altars, killed all the prophets but me and they seek my life, to take it away." God said, "Elijah, you are mistaken. I have reserved unto myself 7,000 who have not bowed the knee to Baal. Elijah, you need to get busy for me. You are discouraged. You are thinking too much about yourself." Then Elijah found Elisha plowing with 12 yokes of oxen and appointed him as prophet in his stead. I Kings, Chapter 19.

Even this prophet of God had bitter experiences and these were for a purpose. They were a blessing in disguise. God's purpose was the extension of his Kingdom. God saw what Elijah could not see. God sees now what we cannot see. Job says, "He knoweth the way that I take when He hath tried me, I shall come forth as gold." Job 23:10.

Being emptied of self is one of the greatest blessings that can come to any of us. Emptiness is one condition of entrance into the home circle. When the prodigal son came to himself, he renounced himself and despised the life he was living and decided to return home. When the wanderer leaves home, he is independent. God's dealings with Naomi resulted in her return to her own country empty but she brought with her her daughter-in-law, Ruth, who afterwards became the great grandmother of Jesus Christ. We all seek a better country. God wants to bring us all home at last. Bethlehem was the place of Rachel's death and burial. The home of Boaz and Ruth, the birthplace of David and the birthplace of Christ.

Sermon No. 9

Subject: "THE LEADERSHIP OF GOD"

Text: Deut. 32:12.

"So the Lord alone did lead him, and there was no strange god with him."

The scriptures here present a picture of Jacob as a representative character among the Israelites when God found him in the Land of Canaan at the time of a great famine.

Joseph, the favored son of Jacob, had been sold into slavery in Egypt, and after several years in Egypt after he had grown to manhood, he was unjustly put in prison. While in prison Pharaoh dreamed a dream that troubled him greatly. It was told him that Joseph could interpret his dream. So he sent and called Joseph from the prison. Their interpretation was that there would be seven years of plenty followed by seven years of famine in the land. Because of the fact that Joseph had interpreted the dream he was appointed by Pharaoh to gather and store up a sufficient amount of corn during the seven years of plenty to feed the people during the seven years of famine. Joseph gathered up the corn and after awhile the corn in the land of Canaan where Jacob lived gave out. Jacob had heard that there was plenty of corn in Egypt and he sent his sons down to Egypt to buy corn. When they went to Egypt to buy corn they met Joseph, their brother, whom the father thought was dead. They bought corn for awhile until their money gave out and then they sold themselves into bondage for food.

In the meantime, Joseph had made himself known to his brethren and had sent for his old father to come down into Egypt to live in the land of Goshen. After awhile Joseph and Jacob both died and there arose a man to the throne who knew not Joseph, so the Israelites, the descendants of Jacob, were in slavery and oppressed and cruelly treated. Jacob here represents God's people of that day. The Israelites were God's people in the days of Moses.

While they were being cruelly treated in Egypt, God raised Moses and called him in a desert place to be a leader of his people out of the bondage of Egypt.

Jacob may not only represent the children of Israel, but he may also represent the Christian. God's people have always had certain marks of distinction.

The first mark of distinction is a disposition of willingness to obey God's commands. "Thy people shall be willing in the day of thy power." Ps. 110:3.

The second mark is consecration to His service. A consecrated life is a surrendered life. Again another mark is a spirit of progress which they possess. God said to Moses "speak unto the Children of Israel that they go forward."

We have here a beautiful picture of God's mysterious dealing, with his people. It is said that when the young eagles are almost ready to fly, the old mother eagle tears up the nest and throws the young ones out so that they may learn to use their wings in flight. If one of them should seem to be going down she swoops down under it and bears it up with her great strong wings. So we are told that God bears us on eagles' wings. Ex. 19:4.

There are several hindrances to this progress of Christianity which are to be noted. The first one is pride. We cannot walk alone. "Without me you can do nothing," says Jesus in John 15:5.

Another hindrance is Idolatry. Setting the affections upon things of the world. "Set your affections upon things above and not on things on the earth for ye are dead and your life is hid with Christ in God." Col. 3:2-3.

This Idolatry of the American people is the boldest species of idolatry.

Then again false teachers are a hindrance to the cause of Christ, i.e.: Those who teach without the aid of the Holy Spirit. We read about teachers having itching ears. Teachers desiring the applause of men rather than the approval of God.

Then again there is such a thing as a false religion that is a hindrance to Christianity. A religion that has a "form of godliness, but denies the power thereof." II Tim. 3:5. Some one has said that "Christianity alone answers to all the conditions of an absolute and universal religion. In Christianity, every question is answered which it concerns us to know, respecting man, his origin, history and destiny." Again sometimes false motives stand in the way of the progress of Christianity. In the days of Christ there were those who followed Christ for the loaves and fishes. Their motives were false. There are those today who follow him not for the good they may do but for the material benefits they may get.

Whatever may be the hindrances to Christianity, the Church is marching on under the banner of Jesus Christ. He is leading his people to victory. If we follow Him we shall be "more than conquerors through him that loved us."

Sermon No. 10

Subject: SANCTIFICATION

Sermon Text: "Sanctify them through thy truth, thy word is truth." John 17, 17.

Sanctification is an act of the individual and is a progressive work. No one can reach perfection of character at a single leap. As one yields himself more and more to the will of the spirit of God, he becomes more and more like God in thought and action. And so, as Paul says in Heb. 6, 1, "We go on unto perfection." It is not only an act of the individual but is an act of God. We read in Exodus 31, 13, "That ye may know that I am the Lord that doth sanctify you." It means set apart for a divine service. Yielding ourselves more and more to the will of God we become more and more efficient as his servants for as the Apostle says, "To whom we yield ourselves servants to obey his servants we are, whether of sin unto death or of Obedience unto Righteousness." Romans 6, 16.

It is a process of growth. This thought is suggested by the text. In 2nd Peter 3, 18, we read, "But Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Sanctification means purity of personal character. In Titus 2, 11-12 we read, "For the grace of God that bringeth salvation hath appeared unto all men.

Teaching us that denying ungodliness and worldly lusts we should live soberly righteously, and godly in this present world." No one can live such a life as this without divine help. There is no such a thing as absolute purity in this world. There can be and ought to be relative purity. No one can live a sinless life but each one of us can live a blameless life. I Thes. 5, 23. Verse 23 says, "Abstain from all appearance of evil. He who abstains from all appearance of evil can live the blameless life spoken of in verse 23.

Bible sanctification is progressive. It is not a degree of holiness common to all. It is not necessarily a constant and uniform progress, but it is continuous progress.

It is not complete in this life. As a proof of this we hear frequent exhortations of saints to holiness. Also frequent warnings of saints to backsliding. II Peter 3, 17. The horror of apostasy is used as an argument for establishment in the faith.

There are no New Testament examples of complete holiness. Regeneration and justification must precede sanctification. John 3, 7, says "Marvel not that I said unto thee, ye must be born again." Romans 8, 30, says, "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified and whom he justified them he also glorified."

The believer is cooperative and not passive recipient. In Phil. 2, 12-13, we read, "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure."

The means of Sanctification is the truth. Sanctify them through thy truth. This truth is revealed to us by the Holy Spirit. John 16, 13 says, "Howbeit when he, the Spirit of truth is come he will guide you into all truth." Perfection is a state to be reached in the future by this process of growth. "Let us go on unto perfection." Hebrew 6, 1. Who are sanctified, and for what purpose?

Those who believe are regenerated, justified, and sanctified. In Gal. 2, 16, we read that "Man is not justified by the works of the law but by the faith of Jesus Christ." I Cor. 6, 1 says, "And such were some of you, but ye are washed, but ye are sanctified but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

The purpose of Sanctification is 1. That as individual Christians we may be conformed to the image of his son. Romans 8, 29-30.

2. That as a church we may enter into his presence cleansed from all sin. Ephesians 5, 26-27.

Sermon No. 11

Subject: ESSENTIALS TO TRUE DISCIPLESHIP

Text: Romans 14:17.

The most noticeable thing in the world is its variety. At every turn of the way there is variety. In nature there is variety of scenery. There are no two hills exactly alike. There are no two mountain peaks alike. There are no two streams alike. There are no two waterfalls alike. Among men there are no two

people alike. Even though two people may be twins they are not alike. There is some shade of difference between them either in appearance or disposition. In the matter of dress there is variety. In the matter of foods we have a variety. We need a variety of food in order that we may have strength for service. In the different lines of business we have variety. God placed us in a world of variety for a purpose. He wants us to enjoy life.

In this chapter Paul is speaking about variety, but he emphasizes the fact that no matter what our environments are in order that we may be happy we must be linked on to God by a tie that is as tender and sacred as the tie that binds a child to his father and mother. "The Kingdom of God is not meat and drink." The Kingdom of God spoken of here means God's power and authority in the human heart.

Christ said, "The Kingdom of God is within you." So then there are three essential elements that enter into the Christian life.

Righteousness. In righteousness, there are two elements. The first element is right attitude toward God in the heart. In order to have the right attitude in the heart toward God one must be born again. The heart must be changed.

The second element in righteousness is a manifestation of the right attitude toward God in the every day life. If we profess to be right we must live right. Jesus says, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case

enter into the Kingdom of Heaven, Matthew 5:20. The Scribes and Pharisees were not living the truth that Jesus preached. If you have a light at all don't put it under a bushel but let it shine. In fact if you have a light it will shine unless you cover it up.

Paul says here also that not only is the Kingdom of God Righteousness, but it is Peace. Jesus says, "My peace I give unto you, not as the world giveth, give I unto you," John 14:27. Peace is a consciousness of being right with God. No matter what happens, "It is well with my soul." This is the peace of which the Prophet Isaiah speaks in chapter six, verse three, where he says, "Thou wilt keep Him in perfect peace whose mind is staid on thee because he trusteth in thee." This is the peace of which the Apostle speaks when he says, "The Peace of God which passeth understanding, shall keep your hearts and minds through Christ Jesus."

The wicked do not have this peace because they are not right with God. In Isaiah 57:20, we read, "But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked." Any one who wishes to see a picture of the inner life of the wicked can see it by standing a little while on the ocean shore.

Again the apostle says the Kingdom of God is not only righteousness and Peace but Joy in the Holy Ghost. In Phillipians 4:4, Paul says, "Rejoice in the Lord always, and again I say rejoice, so there must be joy in the Christian religion." If Paul with all his hardships could rejoice in God surely we can rejoice.

There are three kinds of joy which we can have.

First there is the joy of reflection. The joy that comes to us from the thought of having helped some one in the past. The joy of mountain top experiences in prayer. The joy of having led some one to Christ. "It may be that the children we have led with trembling hand will be found among our jewels when we reach the better land." Saving a soul from death is the greatest thing that any one can do in this world. And there is not only joy in the presence of the angels over one sinner that repenteth but joy fills the soul of the one who leads a sinner to Christ.

There is also the joy of present possession. In I John 3:2 we read, "Beloved now are we the sons of God, and it doth not yet appear what we shall be but we know that when He shall appear we shall be like Him for we shall see Him as He is." If we are saved we are the sons and daughters of God, and heirs and joint heirs with Christ to all the riches of earth and heaven.

"My father is rich in houses and lands
He holdeth the wealth of the world in his hands
Of rubies and diamonds, of silver and gold,
His coffers are full he has riches untold.

I'm the child of a King
A child of a King
With Jesus My Saviour
I'm the Child of a King.

There is also the joy of anticipation. It is said that in one of the parks of New York City there is someone

found dead every day. Some one has lost hope and felt that they had nothing for which to live and has destroyed that priceless jewel that God gave them—the life. There is great joy in looking forward to something better in the future. “It doth not yet appear what we shall be but we know that when he shall appear we shall be like him for we shall see him as he is.” In Titus 2, 13, we read, “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” This hope gives strength and courage and joy to the life and makes life seem worth while. The apostle Paul had these three kinds of joy, viz., the joy of reflection, the joy of present possessions and the joy of anticipation. In Acts 20, 24, he says “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.” His joy was complete in the end.

Sermon No. 12

Subject: THE STANDARD OF THOUGHT

Text: Philippians 4:8. “Think on These Things.”

The human mind is the counsel chamber of the soul. In it all the faculties of the soul are in constant activity laying plans for future execution. Nothing is more active than the human mind. It is active at times even while we are asleep, and the experiences of the past present themselves to us in the form of dreams. “Thought is representative. It relies upon an object, presented either by sense or imagination.” Through the

process of thinking a concept is formed in the mind. "Imagination presents an image, and it is this image on which the mind rests as an adequate object of consciousness and it is by virtue of this image that it is enabled to elaborate and comprehend the concept." No action is done in human activities without previous thought. Thought lies at the basis of all human action. A thought is the result of the united activities of the powers of the human soul, and the beginning of a plan for future action. Thought has opened highways of trade and commerce, built ships, discovered water ways, tunneled through mountain ranges and connected by railroad ports of trade, so that within a few hours one can cross a continent and visit far distant cities. Thought has discovered the power of electricity and the process by which it may be made subservient to the will of man. Cities are made alive by it, and their darkness dispelled by the brilliancy of its lights.

The xrays were discovered by thinking. By these the skeleton of a living human body may be readily discovered, and that which before was hidden from our natural vision may now lie naked before us. We may justly thank God for thought and for all its discoveries that are useful to man, but we must at the same time remember that it is possible for thought to be impure and to lead to harmful results.

I. Let us notice evil thinking and its results. Some one has said that "sin begins with a thought, grows to a desire and then to a purpose and then to an action." Through this process sin first entered into the world.

We read in Genesis 3:6 "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise she took of the fruit thereof, and did eat; and she gave also unto her husband with her and he did eat." In these few sentences we have the steps from thought to action in all human affairs whether good or evil.

By means of the sense of sight the thought of having the fruit of the tree of good and evil was formed in the mind of the woman. Its appearance was a delight to her eyes. This one thought led to a number of thoughts and became a fixed desire. This desire was intensified and became a purpose. This purpose became the controlling motive of life and led to an action. "She took of the fruit thereof and did eat." How comprehensive, these words! Throughout the cycles of the past we look with sadness of heart to that last fatal step and we see the marks of wreck and ruin on every generation and in every place. The then bright and fair Eden has become a place of darkness and misery. If the thought of the fruit had never entered the mind of the woman the ruinous result could not have followed. If men did not think evil they would not do evil. An evil thought is the basis of every evil action. A man talks about what he thinks about and acts accordingly. In Luke 6:45, we read, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his

mouth speaketh." Again in Prov. we read "As he thinketh in his heart so is he." Every man's character is like his thoughts. If his thoughts are pure his character will be pure.

Evil thoughts if cherished in the heart will surely lead to evil results. The records of some of the world's most useful men has been darkened and spoiled by evil thinking. We have David as an example of this. He was said to be a man after God's own heart and yet he committed a sin worthy of the most severe censure and criticism. If David with all his rich experience in the Christian life and with his constant communion with God committed such a sin, surely we who are but babes in Christ should be very careful. Some one has said, "Guard well thy thoughts, for thoughts are known in heaven."

Evil thinking undermines character. The process by which this is done is gradual and sometimes very slow, but it leads to the inevitable results. The man who on yesterday took the life of his fellowman and who because of which act is today looking through prison bars, did not come to this at one step, but it was the last fatal step of a process of thinking. In this instance sin began with a thought, grew to a desire, and then to a purpose, and then to an action. The robber of today may have been a pure minded babe of 25 years ago. The first thing he stole was something of but little value, the next thing something of greater value and then something of still greater value, and as the years went by he became more and more hardened in sin until at last he could rob a safe without being checked by his conscience. May I illustrate this more fully?

Doubtless all of you have heard of the disastrous flood of Johnstown, Penna. in 1889. Above this thriving town was an artificial lake which was formerly used to increase the water supply of the Penn. Canal system but at this time had been abandoned except as it was used as a resort for hunting and fishing parties. The entire length of this lake was three miles and the width one mile and a quarter. The dam holding this immense body of water was 100 feet high and 900 feet long. Thick and apparently strong. Some of the people of Johnstown had thought for some years that the dam might break but did not think its breaking would do much damage. It was neglected, but all the while, the dam was being honey combed by cray fishes and other amphibious animals. They did their work silently yet effectively. At last when the rainy season came the dam could not longer stand the pressure of this great volume of water, and gave away. Down the valley rushed the mighty flood leaving desolation and death in its track. Railway trains were carried away and houses crushed to pieces against each other like egg shells by its mighty power. All as the result of the neglect of man and the constant work of living creatures.

In yonder forest stands a great oak. It has stood for years unharmed by the wintry blasts and summer cyclones, judging from the external appearance it is perfectly sound. But in the heart of the oak a little worm is at work. Day and night its work continues until the

trunk of the great tree is so weakened that it is carried to the earth by a gentle breeze. In like manner many a character has fallen to the sadness and deep regret of sympathizing friends. Evil thoughts are to be feared more than lions and tigers. They throng the minds of the best of us, and would ruin us if we would let them. They filled the mind of the wicked men who planned the death of our Saviour. Evil thinking has led to the perpetration of the darkest deeds. It is therefore needful that we know how to control the thoughts so that good results may follow in active life.

II. I call attention now to the remedy for evil thinking, or to the question, how may we use the mind for the glory of God? Paul gives us an answer to the question in what I have designated as the pyramid of thought in our text. We can not free the mind from thought. It will think on something. We must think, but in our thinking let us glorify God.

There must be first a consecration of the thoughts to God. In order to do this we must drive out evil thoughts with good ones. In 2 Cor. 10:4-5 we read, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." There should be a careful study of God's word so that the truth of God may be hidden in the heart and life. David says in Ps. 119:11, "Thy word

have I hid in mine heart that I might not sin against thee." Again in John we read, chapter 8, verses 31 and 32, "Then said Jesus to those Jews which believed on Him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."

Constant meditation upon the truth of God makes a consecrated life.

The truth is also a weapon of defense. It fortifies us against doubt and skepticism. Jesus when tempted by the devil hurled at him the truth, "It is written thou shalt not", and he fled away. If we would be true we must think upon the truth. This is the foundation of the great pyramid of thought.

The next great stone in this pyramid is honesty. Whatsoever things are honest. The great principal of honesty is fixed in the human heart by thinking on honest things. The poet says, "An honest man is the noblest work of God." Shakespear says, "To be honest as this world goes is to be one man picked out of ten thousands." God help us to be honest with our God. But higher up in this pyramid is the stone of justice. In Prov. 3:18 we read, "The path of the just is as the shining light, that shineth more and more unto the perfect day." The path of the just is a narrow path but it is lighted by the abiding presence of God. He who walks in this path makes God's word the guide of his life. It is his meat and drink each day, and his path grows brighter and his Christian experience becomes broader and sweeter as he nears the goal of life. He who would be just must think on just things.

But still higher up in this pyramid is the stone of purity. This stone is an ornament to the whole structure. Henry Ward Beecher represents purity under the figure of a virgin, "May I not," says he, "paint purity as a saintly virgin clothed in spotless white, walking with open face in an atmosphere so clear that no vapour can stain it.

"Upon her lightning brow love proudly sitting flames out in power shines out in majesty. Her steps are a queen's steps, God is her father and thou her brother if thou wilt make her thine. Let thy heart be her dwelling, wear upon thy hand her ring and on thy breast her talisman."

Jesus says, "Blessed are the pure in heart for they shall see God." Paul's exhortation to Timothy was "Keep thyself pure." If we would be pure, we must think on pure things. God's greatest challenge to the forces of evil, is an upright preacher. No preacher has a moral right to form any habit that is objectionable to the people to whom he speaks. The three special characteristics of Christ's life were patience, purity and endurance. Every preacher should have these special characteristics. Read what the Prophet Isaiah says of the true preacher 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, that saith unto Zion Thy God reigneth." Again in this pyramid is the stone of loveliness. "Whatsoever things are lovely." The character of Jesus Christ was the embodiment of loveliness. We should strive to be like him.

Higher up still in this pyramid is the stone of good report. We should think on a good report and spread it abroad. It is more than 1900 years since the report came to the world that the plan of salvation was finished and yet some have never heard it because of the negligence of Christian people.

How slow we are to spread a good report and yet how diligent to spread an evil report. Let us guard against this by thinking more of good and less of the evil. Let us magnify the virtuous. Finally think on praiseworthy things. There is something that is praiseworthy in every life if we can but see it and we can see it if we will look for it.

When men do that which is worthy of praise let us praise them while they are living and not wait until they are dead. A word of praise spoken at the proper time may bring sunshine into a darkened heart. Let us scatter seeds of kindness for our reaping by and by. It is good to cover the graves of the dead with roses but it is far better to scatter roses in the pathway of the living.

“If we knew the baby fingers,
 pressed against the window pane
Would be cold and stiff tomorrow
Never trouble us again.
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the prints of rosy fingers
 vex us then as they do now

Ah! those little ice cold fingers.
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How those little hands remind us,
As in snowy grace they lie,
Not to scatter thorns—but roses
For our reaping by and by.”

Sermon No. 13

Subject: EFFECTUAL PRAYER

Text: James 5: 16, Genesis 32: 24

We will give you three definitions of prayer.

1. “Prayer is the Soul’s sincere desire,
Unuttered or expressed
The motion of a hidden fire
That trembles in the breast.
2. Prayer is the heaving of a sigh,
The falling of a tear
The upward glancing of an eye
When none but God is near.
3. Prayer is the Christian’s vital breath,
The Christian’s native air.
His watchword at the gate of death,
He enters heaven by prayer.”

This text in James 5:16 is beautifully illustrated in the wrestling of the angel with Jacob in Genesis, Chapter 32 verses 24-30. There were two experiences in the life of Jacob which he could not forget. The first delightful experience which he had was when he lighted upon a certain place after sunset when he was running

away from his own country to escape death at the hands of his angry brother whom he had cheated out of his old father's blessing. In this strange place in the midst of stones, some of which he put together to make a pillow he lay down to sleep. In his sleep he dreamed that he saw a ladder whose top reached to heaven and upon this ladder the angels of God were ascending and descending. Jacob was praying and God answered his prayer and made this stony place a place of joy and delight. He arose from his sleep and took one of the stones which he had used for a pillow and set it up for a monument, and said, "surely the Lord is in this place and I knew it not, and he called the name of that place Bethel."

Jacob went from this place down into the country of his Uncle Laban and after he had been there for some time and had married two of the daughters of his uncle and had become very rich in flocks and herds, God spoke to him and asked him to go back to Bethel and to his native land. He gathered his flocks and herds and his wives and children together and started on the journey. On this journey he remembered that his brother Esau was still angry with him because he had cheated him out of his father's blessing years before. He made the best provision he could by dividing up his flocks and herds and his wives and children and preparing a gift for Esau and by a very earnest prayer and then went over the brook Jabok where he met the angel and was alone. It was there that he had the second experience which he could not forget.

I am often asked "how may I learn to pray an effectual prayer?" In answer to this question I would suggest that you read Matthew 6:6. The instruction given by Jesus here is. "But then when thou prayest enter into thy closet and when thou hast shut thy door pray to thy Father in secret, and thy Father which seeth in secret shall reward thee openly." Bear in mind two thoughts here, it is difficult sometimes to shut out thoughts of the world when we pray but we must do that. Again the mind must be fixed on Jesus alone. In order to learn to pray we must not only study the instructions of Jesus in regard to prayer but study the effectual fervent prayers of the Bible.

Note the prayer of Jacob in Genesis 32:11 and 12 before he met Esau. Also note the prayer of Daniel in Daniel 9:16-20.

Note these points also, spend much time alone with God in prayer. In this day of rush and hurry Christian people do not spend enough time in secret prayer. Several years ago I preached in the town of Maxton, N. C. The good woman who kept the hotel there told me that she was very busy but felt the need often to leave her work at the hotel and spend some time alone with God in secret prayer. It was Mr. Muellor in England who was superintendent of a great Orphans Home who said, "The harder my work is during the day the more time I spend in prayer." God supplied his needs in answer to prayer.

Note the song "Take Time to be Holy"—Two Stanzas, 1 and 2.

1. "Take time to be holy, Speak oft with thy Lord;
Abide in Him. always. and feed on His word.
Make friends of God's children, Help those who are
weak;
Forgetting in nothing, His blessing to seek.
2. Take time to be holy, The world rushes on;
Spend much time in secret, With Jesus alone;
By looking to Jesus, Like Him thou shalt be,
Thy friends in thy conduct, His likeness shall see."

In the State of Virginia several years ago there was a man who had a large lumber business and had many men in his employ but it is said that every morning before any thing was done at his mill, or in the log woods, he gathered his men together in a room and prayed that God would be with them and bless them during the day. This man was said to be one of the most successful lumber men in the State of Virginia.

Several years ago there was a merchant in the City of Wilmington, N. C., who had a large store and many clerks in his employ but before a yard of cloth was measured off or a pound of anything was sold, he gathered his clerks together in a room and prayed that God would be with them and make them honest and true during the day. It is said that this was one of the most successful merchants in Wilmington.

Brought Face to Face with Fearful Issues.

Note again that Jacob was brought face to face with a fearful issue. It was an issue of life or death.

Not only was his own life in danger of being taken by his angry brother but the lives of his wives and children were also in danger. When a man is brought face to face with a life or death issue he will pray as he has never prayed before. If you have ever stood by the bedside of a loved one when the life of that one was ebbing away you will understand what I mean. You prayed then as you never prayed before. During the late World War soldiers prayed in foxholes and wrecked ships who never prayed in their lives before. It is strange but true that sometimes we have to be forced by circumstances to do the thing that is best for us and the thing that we ought to do all the time—pray. Note the last thought, Importunity in prayer. In Luke 6:12 and 13 we note that Jesus prayed all night before he selected his twelve disciples. In Luke 18:1-9 we have the account of a widow who came to an unjust judge and asked him to avenge her of her adversary. He would not for awhile, but after awhile he said, “though I fear not God nor regard man yet because this widow troubleth me I will avenge her lest by her continual coming she worry me.” And the Lord said hear what the unjust judge saith, and shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.”

Doubtless most of you have heard of the great sermon preached by Johnathan Edwards on the subject, “The Sinner in The Hands of An Angry God.” It is said that his portrayal of the lake of fire was so vivid

that strong men grasped the backs of their seats lest they should plunge head foremost into that awful place of punishment. Back of this great sermon was the power of prayer. The Church began praying for the service in the afternoon of the day before, prayed all night and until eleven o'clock next day. Prayer will open jail doors, change night to day and make of a prison a palace.

The story is told of a young woman in a certain community who was teacher of a Sunday School class of girls and boys. While she was teaching this class she was taken sick and died. Soon after her death a revival meeting was held in the community. In this revival every one of this girl's Sunday School class was saved and but few out of the other classes. This was a mystery to the whole church. In looking among the books and papers that this girl had left they found this resolution written in the girl's own hand writing. "Resolved that I will pray every day for every member of my Sunday School class until they are saved." This revealed the secret. She had gone home to heaven with a prayer on her heart for the salvation of her Sunday School class.

It is said that the last thing that the great Doctor Sampey of our seminary did was to pray.

Note the result of Jacob's experience with the angel.

1. His name was changed.
2. His life was changed.
3. His life was preserved.

The angel said to him "as a prince hast thou power with God and with men and has prevailed." A prince is a man who is in close touch with

the King. God is waiting to make a prince of each of us if we will come into close touch with Him.

Sermon No. 14

Subject: THE CHILD'S RELATION TO THE WORK OF MISSIONS

Text: A little child shall lead them. Isa. 11:6.

The greatest and most attractive thing in the world is a little child. The little child in the manger at Bethlehem was the most attractive thing in the world. That child attracted the Wise Men of the East and the shepherds from the surrounding hills. That child is not dead but lives today and is represented by the little child of today. In this eleventh chapter of Isaiah is a picture of the little child in the midst of the wild beasts of the field and even leading them. This little child is typical of Christ's Kingdom on earth and of the influence of Christianity and of its subduing effects among men. No amount of legislation can bring peace upon earth, but it can come only through the power of Christ. Jesus Christ says: "Peace I leave with you; my Peace I give unto you, not as the world giveth give I unto you." The work of missions is a work of winning men to Christ through the gospel. The work of God must be mixed with faith and must be attended by the Holy Spirit. Those who would win men to God must contact them with a consciousness of their need of God and must meet them with the compassion of Jesus manifest in their eyes, their whole personality, and in their message. In Psalms 126:6 we read: "He that goeth forth and

weepeth, bearing precious seeds shall doubtless come again with rejoicing bringing his sheaves with him."

We note here some characteristics of child life. In Matt. 18:2,3 when the disciples asked Jesus, "Who is the greatest in the Kingdom of Heaven, Jesus took a little child and set him in the midst and said, "Verily, verily I say unto you except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." The first characteristics of the little child is humility. These disciples were discussing the question of chief places in his Kingdom and Jesus used this little child to teach them a lesson in humility. The second characteristic of the little child is receptiveness of gospel truth. It is much easier to reach children with the gospel than it is to reach grown people. The child comes into the world with its mind transformed into a question mark and it wants to know things and is constantly asking questions and these questions should be answered with kindness and not with harshness. It is of supreme importance to explain to the child the plan of salvation so that it may believe the gospel and be saved in early life. Those who are saved in childhood make the best members of our churches. The next characteristic of child life is the child's readiness to forgive and forget injury. The children will be playing and one child will fall out with another and run away saying, "I will not play any more in your yard." But she does not stay away very long. She is soon back in the same yard playing with the same little friend. Her

anger is gone and her injury is forgotten. How different it is sometimes with grown people. Sometimes they fall out and it is very hard to get them together again as friends. The teaching of Jesus is very clear and convincing on this point and ought to be observed and put into practice.

The next characteristic of child life is it has strong faith and believes that it can do great things in the strength of God. It is full of hopefulness and courage. We have an example of this in the children's crusade of many years ago. They believed that some of the sacred places of the world were trampled under foot and set out to rescue these places and hundreds of them died in the effort.

The next characteristic of child life is its simplicity in its methods of work. The child believes in doing the work of the Kingdom in the simplest possible way. When a child is filled with the spirit of Christ, embarrassment is unknown. In Luke 2:49 we have an account of Jesus at the age of 12 years in the temple hearing and answering the questions of the wise men of his day. Joseph and Mary, his father and mother had missed him on their return home from Jerusalem and when they returned to Jerusalem to search for him they found him in the temple among the doctors of that day. When his mother said to him, "Your father and I have sought thee sorrowing." Then he said unto them: "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

Just a few illustrations in regard to the work of children in soul winning. It is said that when the daughter of General Booth of the Salvation Army was a small girl, she saw an officer taking a man to prison for some crime in front of her home. She went to the officer and asked permission to go with the prisoner to jail. The officer tried to push her away but she held on to the hand of the prisoner till they reached the door of the jail and when the door was shut she came running back to her home just crying like her heart would break for that poor prisoner. She afterwards became the leader in the Salvation Army and one of the greatest Christian workers in America. She was afterwards killed in a railroad wreck and it is said that when she lay a corpse strong men went by to view her body and some of them wept upon her bosom until it was wet with their tears. Some of them said, "I would not have been anything but for her." She had lived for God and for others, and God took account of it. Again, several years ago a man and his wife and little child were going through a western prison. When they were going up the steps to an upper room in the prison the guard or the man who was showing them through the prison said to the little child, "Let me carry you up these steps." She looked up into his face and said, "You are so much like Jesus to carry me in your arms up these stairs." This was a simple message of Jesus to his heart, and he said, "I am not like Jesus but would like to be like him." Perhaps this little child had heard how Jesus took the children in his arms and blessed

them. Through this simple message of this little child this prison guard hardened in sin was convicted and converted.

Again one day in a northern city a man who was drunk was leaning against a telegraph pole when a little child came along and said to him, "Mister, let me sing a little song to you which I learned in Sunday School. He told her to sing it, and as she sang he thought of his own children whom he had deserted and disgraced by drink and he wept. When the little girl had finished the song he asked her to sing it again. She sang it again. It went like an arrow to his heart and he was convicted and converted through the influence of that song. That man was John B. Gough, who afterwards became one of the greatest temperance workers in America.

The work of the little child is not to be despised because God uses it in his incoming Kingdom. We note here the work of children in the matter of co-operation. On Libby Hill near Richmond, Virginia, there stands a beautiful monument erected to the memory of the Confederate soldiers. I was told that when that monument was erected on that hill it was pulled up the hill on trucks by six hundred children, each wearing a red and white sash. These were the children of Confederate soldiers. Each child pulled just a few pounds but did his best. "A little child shall lead them." God will honor our efforts if we will co-operate with Him and with each other and bring in the Kingdom in His own good time.

Subject: COMPARISON OF FORCES FOR GOOD
AND EVIL

Text: "Fear not for they that be with us are more than they that be with them." II Kings 6:10.

At the time these words were spoken the forces of the King of Syria were warring against the forces of the King of Israel. The King of Syria had learned that some one was acting as a champion for the army of Israel. So the Syrian King asked his servants, "Who of us is for the King of Israel," and they answered, "None, oh, King but the prophet Elisha. He keeps the King of Israel informed with reference to your plans." Then said the King of Syria, "We shall send spies to find where he dwells." These spies found him in Dothan. Then the King of Syria sent a great force of horses and soldiers and they surrounded the place by night. When the servant of Elisha woke in the early morning, he saw this great force surrounding the home of Elisha and he said, "Alas, my master, how shall we do." and he answered, "Fear not for they that be with us are more than they that be with them."

Then Elisha prayed that God would open the eyes of the young man that he might discover the forces of God around them for their protection and God gave the young man a vision of His forces surrounding them.

Ever since Adam and Eve sinned and were driven out of the garden of Eden, we have had two forces in the world. These two forces are active: the forces of

Evil and of Good. The forces of Evil are destructive; the forces of Good are constructive. The devil is leading the forces of Evil. He has led these forces in all the wars of all lands. God is leading the forces for Good and has always led them.

It is my purpose now to point out what I consider the great outstanding evils of our time. The first one of the great outstanding evils of our time is the modern picture show. It was established not for the good that it would do but for the purpose of making money. It seems to me that if thinking people would study the background of the modern picture show, they would not put their money into it. Some say it is an educational force. Yes, that maybe, but what kind of a force. It teaches boys to commit murder and to steal. If all pictures were good and clean, it would be a great force for good, but they are not. Sometimes they show a good picture but this is done to attract good people, and if a Christian goes to see one good picture, he subscribes to all pictures that are shown in that theater, and, consequently, his Christian influence will trail in the dust. "If thy brother be grieved with thy meat now walkest thou not charitably. Destroy not him with thy meat for whom Christ died." Romans 14:15. We must not do anything to cause our influence as Christians to trail in the dust.

The next great outstanding evil of our time is poisonous literature. Establishments engaged in publishing cheap corrupt literature ought to be put out of business, and can be, if people will stop buying it. Bad

literature poisons the mind. It has helped to fill insane asylums, penitentiaries, alms houses, and dens of shame. "The literature of a nation decides the fate of a nation.

The next great outstanding institution for evil are the dance halls. These are instituted and are operated not for good, but for evil. No one was ever made better by dancing. Through the influence of a dance, John the Baptist's head was severed from his body. It is a reflection upon any town to say that it is a great dancing town.

The next places of evil are the gambling dens. These are opened and patronized not for good but for evil. All gambling places and places for games ought to be put out of business.

The next places opened and patronized by the forces of evil are the wine and beer joints. These places have been opened in our state without the sanction of law or order or of decent society and must and will be put out of business at the earliest possible date. Thank God, some of our people are waking up with reference to this evil.

The next great outstanding evil of our time is the ABC Store. This is a worse evil than the old saloon of former years ever was. It is demoralizing and expensive in the extreme. There are two sides to these stores: the front side and the back side. The income and the outgo. North Carolina spent last year more than \$95,884,000 in order that the state might receive in taxes the sum of \$8,064,373.00. In 1934, the last year of prohibition, the people of the United States, consumed in al-

coholic beverages 38,000,000 gallons. During the last fiscal year the people of the United States consumed 173,000,000 gallons. What about the output of the ABC Stores and of the whiskey business? It causes 90 per cent of the crimes of our country. It increases the number of paupers, fills our jails and penitentiaries, and wrecks our homes. Under prohibition we had empty jails and poor houses, and few people were killed by drunken drivers on our highways. How about it now? We must destroy the whiskey traffic, or it will destroy our nation. Let us hear the word of God on this subject: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also, thou mayest look on their nakedness." Habakuk 2:15.

The next gigantic evil of our time is the cigarette. The tobacco companies and the manufacturers of cigarettes are trying to put a cigarette in the corner of every man's and every woman's mouth in order to fill their coffers with money, regardless of the effects of them. By this habit of smoking, men and women are killing themselves on the installment plan. The mothers who smoke cigarettes are not only killing themselves, but are destroying their offspring before they are born by the nicotine from the cigarettes. If this continues, how about the great men of the future? Such men as Webster, Jefferson, Clay, Calhoun and Washington. From what source can they come? Let us hear the word of God on this subject: "What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" I

Cor. 6:19. The advertising of whiskey and cigarettes is a tremendous power for evil and ought to be stopped by public opinion and by legislation.

II. Let us consider now the forces for Good.

I. The first of these is the home and home influences. Some one has said that "To Adam and Eve Paradise was home. To the Christian home is paradise." The old fashioned homes where love, joy and happiness were found is almost a thing of the past. Where there are children, it is and ought to be a place of training. The road to Heaven begins in the home if it begins at all. It is the place where children ought to be trained for God and for God's work. The well-regulated home is the great bulwark of our civilization. Destroy the home and you will destroy the nation.

II. The next great force for good is the church. When Christ established the church He said: "Thou art Peter and upon this rock I will build my church and the gates of Hell shall not prevail against it." Matt. 16:18. Some one has said that "The church holds the balance of power in America." The church of today would she but use her power. It could mould public sentiment, could outline state and national legislation and control the business in the marts of trade. "It is time for the millions of professors of religion in America to take sides."

III. The next great force for good in our day is the Christian school. So long as our Christian schools are kept free from errors in doctrine, we have in them a great and powerful source of truth and a tremendous

force for good. The Christian school teacher occupies a very important place among us and deserves our highest praise.

IV. The next great force for good today are the Christian societies. There are many of them and they are doing a great work among the young people. Perhaps the greatest one of them at the present time is the Youth for Christ Movement. This movement is being carried into every country and is doing a great work among the young people.

V. The next great force for good today is the Christian press. There is a greater demand for the Bible and it is being more widely distributed today than ever before. It is said that the Bibles and tracts sent out by the American Bible Society are read in almost every land. The Bible is carrying the sunlight of God's truth to almost every shore. The printing press of today is exercising a tremendous power. If we can get our law makers to carry a copy of the Bible with them to Raleigh and to Washington, they will make wholesome laws for us, if they will read it. The printing press will lift up our whole nation if God controls it.

Again let us note that the Syrian King sent spies to find where Elisha was located so that they might stop him in his work. So today the devil sends spies to the home of the Man of God who is loyal to the work of God and is endeavoring to declare the whole truth. The evil forces today surround the Man of God and try to stop him but God is leading these forces for good and will finally destroy the forces for evil. Elisha pray-

ed that God would open the eyes of the young man who stood with him that he might see the forces of God which surrounded them. What we need today is a clear vision of God's forces which surround us. The armies of the Living God are going forth conquering and to conquer. God will destroy those evils we have mentioned if we will ask him to do it. In order to fully appreciate the forces for truth, we must behold them with a spiritual eye. Everlasting defeat will come to the whiskey evil and every other evil if people will only vote as they pray.

PART II

An address delivered at Wake Forest College Commencement on the 28th of May, 1896.

Subject: THE PERSONAL ELEMENT IN CHARACTER BUILDING

Character is a man's real self. It is a structure of great complexity. Into this complex structure many elements enter. It is the personal element that I am now to speak. This personal element may present itself in several different phases, such as energy, perseverance and tenacy. Under these different phases this element is developing and giving symmetry and increased strength to the whole structure. In this brief discussion I shall notice character or true manhood as the basis of all true success giving prominence and emphasis to the personal element. Furthermore I shall use the terms failure, success, fame, and victory to represent different stages in the process of character building. There are also certain influences under which character

is shaped and moulded that are worthy of notice. The beginning of life is the beginning of character building. The personality of this delicate yet powerful structure manifests itself in early life. Even a child is known by his doings. No star of Bethlehem may mark the birth and yet the world may feel the power of the life.

Obscurity of origin has nothing to do with a man's success or failure. Some of the brightest stars of the world's firmament today have arisen from the darkest horizon. Of this fact, illustrations are abundant. Our martyr president of 1865 is an example. By hard honest toil he went from a log cabin in Kentucky to the White House in Washington as president of the United States. In his early life he possessed the true spirit of manhood. His books were few and his educational advantages limited yet it was his good fortune to have within his reach the Bible and the biographies of Washington and Franklin and from these books came the inspiration of his early life. His wellfounded determination and his earnest efforts won for him the leadership of this great nation. When stricken by the assassin's bullet, some said that "life was an accident," but Charles Sumner said, "There are no accidents in the providence of God. Such lives as that of Abraham Lincoln are not accidents in American History. They are rather the great books from whose pages we catch inspiration, and in which we read God's purposes for the progress of the human race." Each man is the master of his own fate. "If we are underlings, it is not in our stars but in ourselves."

Favorable circumstances more often hinder than help. The fact that a man's parents are poor does not foredoom him to failure. Nor does the fact that a man's parents are rich insure him success. How often it happens that the rich self-styled genius advertised by a walking cane and a cigarette in the corner of his mouth meets the poor plodder and together they enter college, having equal opportunities. This genius laughs at his plodding brother, but wait awhile and you will see the genius sinking into poverty and obscurity while the plodder by hard work is rising with increased strength at every step and making his way to the heights of fame. Why this difference? It is certainly not a difference of talent but of purpose and of energy. The rich genius depends upon his money, the poor plodder upon his own brain and muscle. He who wills to be great may be great. A man may go from a hovel of obscurity to a throne of power. The inventor of the engine which draws the heavy trains of cars across the continent was a man of humble origin. The famous electrician Thomas A. Edison began life as a poor boy. At the age of 12, he was selling papers on the Grand Trunk Railroad and using his odd minutes to study chemistry. He turned an old baggage car into a laboratory and for fear somebody would touch his chemicals he labeled every bottle "poison." Through his little knowledge of printing and telegraphy, he invented an instrument whereby four messages can be sent over the same wire at once. Of his other inventions, I need not speak. In this connection, you will naturally think of the lowly beginning of that life which was to light the world through all the ages.

In character it is necessary to choose the right profession, and thus act for God and humanity. First, find out what you can do and then do it, is the watchword of the century. Do not wait for greater opportunities, but seize those within your reach and use them to the best advantage. In the words of Lowell, "The busy world shoves angrily aside the man who stands with arms akimbo set until occasion tells him what to do. And he who waits to have his task marked out shall die and leave his errand unfulfilled." What men want is not talent so much as purpose, active purpose. Not so much the power to achieve as the will to labor. The chief difference between the great and the insignificant man is energy, invincible energy, and an honest purpose once formed; then, death or victory.

If others do not help you, help yourself. Nobody can help a man half so effectively as himself. But some complain of poverty. I know that many have entered life whose hearts were full of celestial fire and whose hand the rod of empire might have swayed, "But knowledge to their eyes his ample page rich with the spoils of time did ne'er unroll, Chill penny repressed their noble rage, and froze the genial current of the soul." But why should a man whine under poverty as a hound under his owners whip? Poverty is indeed a barrier but one which can be surmounted by earnest effort. Poverty is the school in which men learn to depend upon themselves. The little boy who went through the city of Philadelphia with a loaf of bread under each arm afterwards became a statesman honored and loved

by the American people. He went into the world trusting in no earthly arm but his own. The eloquent senator from Massachusetts under the influence of whose speeches strong men wept like children arose from obscurity. One of the greatest writers of our century once when dining behind a screen because he was too ragged to show his face, was made happy by hearing his praises spoken. The repressing power of poverty is limited. It more often helps than hinders. Every man as he goes forth in the morning of life lays the moulding hand upon his own destiny. It is not the province of colleges and seminaries to make men but only to afford them the opportunity to make themselves. Some men's idea of education is that it can be transferred from teacher to pupil as molasses from one jug into another. Knowledge must be acquired by earnest personal exertion. Some one has said "learning by study must be won, 'Twas ne'er entailed from sire to son. For the man of thought, of piety and of energy; this is not an age to dream idly of the good old times, but age of opportunities, of possibility, and of grand achievements." He who under God labors to develop his own faculties cannot really fail.

But sometimes amidst the success there will come what seems to be failures but they are only blessings in disguise. See the young man as he stands amid the wreckage of his fondest hopes. He realizes the bitterness of defeat. But he has not really failed. He has only been humbled and humility is the basis of all true

success. "If the young man's tongue had not stammered and his first speeches been unsatisfactory the world would never have known the prince of Greek orators." Upon the ruins of many a failure are erected structures that will outlive all time."

Misfortune destroys self-conceit but quickens energy and strengthens determination.

But perhaps the greatest moulding influences under which men build character is that of opposition. Opposition strengthens and develops men. It is like the chisel in the hand of the sculptor. When Horace Greeley was a boy, working in a printing office in the city of New York, some of his co-laborers laughed at his flaxen hair and besmeared it with ink, thinking to intimidate and discourage him. But he was made of sterner stuff. He washed his hair and worked on and built for himself a character which has left its impress upon the hearts and lives of the American people. "Samson like we may slay the lions of opposition and eat honey from their carcasses."

I have read that the strong reef-building species of coral thrives best in the dashing waves on the outer portion of the serf. Physicists tell us that the more we try to destroy the tenacity of a substance the more we increase it. "No man can be kept from being a man." There is no power beneath the throne of heaven that can snatch victory from the grasp of him who has grace, grit, and common sense." In the words of Milton, "Yea, even that which mischief meant most harm, shall in the happy trial prove most glory."

THE MAN FOR THE HOUR

The remarkable bravery of an American general of Revolutionary fame in the state of S. C. in the defense of the rights and liberties of his country has given rise to the subject, "The Man for the Hour."

Both in war and in peace our country's call is for men. Earnest, active, consecrated men. Men of sterling integrity and solidity of character. Men of endurance. Men of virtue. Men who shrink not from any duty however menial or arduous. Men thoroughly equipped for an honorable vocation. In the wars of past history there have always been men for the hour.

In the disastrous battle of Waterloo, Wellington spent almost the entire day in the face of defeat. At 4 o'clock in the afternoon, two of his foremost generals had fallen. Sabers were broken, flags surrendered. Only forty-two men left of the German brigade. The English army falling back. Napoleon rubbed his hands together and said, "Aha! aha! We'll teach that little Englishman a lesson." Ninety chances out of a hundred in our favor." He even sent messages to Paris to say he had won the day. But before sundown Blucher came up with his army and saved the day. And he who had been the conqueror of Austerlitz became the victim of Waterloo. All because one man met his opportunity. Putnam, Lafayette, and Washington, were men for the hour.

Dewey and Hobson distinguished themselves at Manila and Santiago because they met their opportunity. It takes men who can breakfast in the midst of battle and then whip a whole nation, to succeed in warfare. For such men, is the demand of the times.

The choice of a profession in the first place is a matter of great importance. In this choice one need not expect to find a vocation that isn't already crowded with professionals. At the foot of the ladder of success in any calling there is a crowd scrambling for a place. But said the immortal Webster, "There is plenty of room at the top."

This is an age of specialists. The man who tries to follow everything in general and nothing in particular will fail. Every man should have in view some special calling and for that calling make the best possible preparation.

The business man of today finds a need of special preparation for his work. He is confronted with sharp competition. How to meet this competition is a great question.

To do this he must study the laws of trade. He must have his business well in hand. He must be accurate in his accounts, kind and courteous in his manners, and strickly honest in his dealings. He must do business on the plane of his fellow men. He must take advantage of every opportunity to make a sale. He must adapt himself to circumstances.

A certain enterprising commercial traveller in England went into a village to represent his establishment. On his arrival he learned that the shop-keeper was at a celebration a mile out of town. He at once set out for the spot and arrived just in time to see his shopkeeper climb into a balloon for an ascension. He stepped forward, paid his fare and climbed into the car. Away went the balloon and it was hardly above the tree tops when the commercial man turned to his astonished victim and said with an air of triumph, "And now, Sir, what can I do for you in Calicoes?" He was the man for the hour.

An organ drummer on entering a small town in N. C. inquired into the prospects for trade in his line. One of the merchants sent him to a miserly man who was never known to spend money for luxuries. But the organ dealer was equal to the occasion. He understood the trick. He drove up to the house, jumped out of his wagon, went in and introduced himself. After a few pleasant words the old man said gruffly, "What ye got in that wagon?" The organ dealer said, "I have an organ for sale, but your neighbors tell me you are too poor to buy." "Bring that organ in here," said the old man, "and I'll show 'em whether or not I am too poor to buy." The organ was brought in and a cash sale made. There is nothing like having your business thoroughly in hand.

The farmer who is successful must have his work well in hand. Solomon says, "The sluggard will not

plough by reason of the cold, therefore shall he beg in harvest and have nothing. I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."

Some one has said, "He that by the plow would thrive must either hold or drive." This truth will apply in every secular pursuit.

The houses of Mr. George W. Vanderbilt near Asheville, N. C. are covered with tiling. The process of making this tiling was discovered by Northern work men. Men who were up to date in their profession. Anybody can build a hut, but it takes skilled workmen to build a palace. Anybody can construct a toy wagon, but it takes a George Stephenson or a James Watt, to build and manage a steam engine.

All the discoveries of the past century were made by men who were able to discover opportunities. Benjamin Franklin discovered the method of conducting and controlling the lightning from seeing a little boy flying his kite. By making a kite of silk he played with the lightning. The great inventor, Thomas A. Edison has brought the world under lasting obligation to himself by his wonderful discoveries. He was a genius of the highest order but it was only by constant applications to his task that he succeeded. He had the power to discern opportunities. He thoroughly prepared himself for his work.

The recent discovery of a new star in the heavens increasing from the tenth to the first magnitude has attracted no little attention among the astronomers. This discovery was made by men who were thoroughly prepared for their work. They were wide awake and constantly scanning the heavens. In this way men make themselves famous.

Some one has said, "Get ready thy spindle and distaff and God will send thee flax." Wait not to have your task marked out. It is waiting for you. Get ready for it. Learn to discover it. In the words of Lowell, "The busy world throws angrily aside, the man who stands with arms akimbo set, Until occasion tells him what to do. And he who waits to have his task marked out, Shall die and leave his errand unfulfilled."

Men are striving harder to obtain positions than they are to get ready for positions. There is always a place for the man who is prepared for and worthy of a place.

Too many are influenced by the "Short cut" idea to an education. They are unwilling to spend the time for thorough preparation. It takes time to become a scholar. Many a student has hurried through college and come out with a diploma bigger than the man.

Jonah's gourd grew in a night but it took a century to grow the oak of Hebron. Ladies and Gentlemen, when you leave school and enter active life, the question will rarely be asked, "Where did you attend college, how long did you remain in college and with what

degree did you graduate?" But the question, "What can you do? What service can you render to make the world better?" To this question you will be expected to give a practical answer. Lay hold of your work and do it with an invincible energy.

In the political arena there is a great demand for men. Ready men. Men of firm conviction. Men who think and act for themselves. Some politicians are like the little boy's monkey. They move when someone pulls the string. Their minds are like a feather bed, to be made up every morning by a money king. Personally I have no patience with the man who doesn't think and act for himself.

In history we have many examples of men for the hour in politics. The illustrious statesman Patrick Henry in convention at Richmond, moved by his eloquence a whole body of delegates to draw up and adopt the Declaration of Independence. In the midst of cries of treason, he urged his countrymen to stand by their brethren already in the field. He dared to speak his sentiments.

The honored "mill boy of the slashes" had honest convictions and stood to them. He sought not the laurels of success, but success itself. In a speech delivered at Lexington, Kentucky, at the age of 22, he so stirred the emotions of his auditors that they took him on their shoulders, put him in a carriage and drew him through the town mid shouts of applause. He was the man for the hour.

We have in Andrew Jackson another good illustration of a ready man. Born amid humble circumstances yet having in him the elements of a man, he came to the front as a statesman. When he entered the practice of law at Nashville, Tennessee, he met with stern opposition. But with an invincible determination, and the courage of a hero, he rose to prominence.

Again may I ask you to look with me into the Senate Chamber at Washington. There stands the Orator and statesman, Daniel Webster. In childhood, he was a handy "lad." And when he grew up he sought the best possible preparation for his life work. He was a man who belonged to no man or set of men. He called no man master. Under his masterly speech in the Senate on the preservation of the union, strong men wept like children. He was the man for the hour.

"For the man of thought, of piety and of energy, this is not an age to dream idly of the good old times, but an age of opportunity and of grand achievements."

There is great demand for men who are loyal to themselves, to their country, and to their God.

Let me say in passing that every man should be a man for the hour socially. No cultured gentleman would think of putting his feet upon the center table when he calls on his best girl. That would not be a mark of good taste, and politeness. Attention to little courtesies and acts of kindness in society go far toward establishing a man in his vocation. He who succeeds must do it on the plane of his fellowmen.

Again there is a demand for men of the hour in religion. No man can afford to disregard the claims of God upon him in any vocation. Music teachers and choir leaders should be prepared for any emergency. Sometimes they are asked to play or sing in a home. For this they ought to be prepared. A man's ability in any profession is determined by what he is able to do on the spur of the moment.

It is said that the great violinist Paganinni was asked to play on a very important occasion. At the first stroke of the bow a string broke. He appeared abashed. At another stroke of the bow a second string broke. He appeared still more abashed. Then a third string broke. Many in the audience jeered and hissed. But he was equal to the emergency. For with the one string left he made music so charming that he completely captured his audience, and many were melted to tears.

“Christianity had its Paul, Protestantism its Luther, English freedom its Cromwell, American liberty its Washington, each in the very hour when he was indispensable.”

Finally, there is great need of ready men in the ministry. The preacher who is thoroughly prepared for his work will find plenty of work to do. It is not always convenient for a man to have his notes or his manuscript at hand. It is well therefore to have the sermon in the head and heart.

It is said that a certain preacher was preaching once with his manuscript before him. He had discussed, his firstly, secondly and had reached thirdly. At this moment a breeze passing through the church carried his manuscript through the window unobserved. Said he, "I come now to thirdly." But on looking round he noticed that his manuscript was gone. An old sister in the Amen corner seeing his embarrassment, said, "Pastor, I saw tihrdly go through the window a while ago."

Society, the church, the state, the world, need the man for the hour.

"Woulds't thou make thy life a poem,
Or a painting sweet and grand?
Woulds't thou scatter rays of sunshine
Through this world on every hand?
Then wait not upon the coming
Of something great across thy way;
But without a thought of blessing,
Do thy duty day by day."

Address No. 3

THE PHILOSOPHY OF A SMILE

Introduction

- I. Kind Of Smiles:
 - (a) The Assumed Smile
 - (b) The Smile Of Sarcasm
 - (c) The Smile Of Disapproval
 - (d) The Smile Of Approval
 - (e) The Smile Of Affection
- II. The Subjective Benefits Of A Smile:
 - (a) Physically
 - (b) Mentally
 - (c) Morally

III. The Objective Benefits Of A Smile

THE PHILOSOPHY OF A SMILE

Shakespeare has one of his characters say, "If ye have tears prepare to shed them now." We would say, "If ye have smiles prepare to let them play upon your faces."

Doubtless all of us have heard the old proverb, "Laugh and grow fat," but how many of us have heard the new proverb, "Smile and grow healthy?"

The world is full of smiles. They play upon the face of nature. The rose of the garden, the lily of the field—each surpasses in beauty the finest production of the artist. It was God who filled the world with smiles. By a touch of his finger he put the beautiful tint on the petals of the rose and the gorgeous hue on the lily. He gave fragrance to the lilac and a dainty odor to the honeysuckle. Nature as a lovely, blushing maiden stands before us asking the simple to study her character. He who studies her must become wiser and better.

Each smile on the face of nature has its philosophy. Its own peculiar character. Each makes its own impressions. As flowers differ in character so impressions differ in kind. The impressions of the blushing rose differ from those of the fragrant lily. In the character of the flowers there is unity. In their impressions, diversity.

Like the little flower man came fresh and pure from the hand of God. In an Eden of loveliness he began his career. The smiles of Paradise adorned his

life. Each smile met a response. Perchance a smile played upon the faces of Adam and Eve when God came to dwell with them in the garden. Then everything was pure. There was only one kind of smile. But a change has been wrought. Eden has been spoiled by evil. Evil has changed unity to diversity. The track of the serpent is seen everywhere. As in nature so among men. In smiles as in everything else there is variety.

The smile is primarily produced by impressions made upon the brain. These impressions are carried to the face by means of nerves, and we smile or frown according to the character of the impressions. As impressions differ in character so smiles differ in kinds. Let us look at the different kinds of smiles.

First we have the **assumed** smile. This is the smile of the hypocrite. This was the smile of Judas in the betrayal. It is the agency of deception. With this smile flirtation is practiced.

I knew a young lady once, about six-feet tall, who could "out-flirt" Queen Elizabeth, and "out-smile" Aphrodite. She was pretty and she knew exactly how it was done.

Young ladies, don't take advantage of innocence. Young gentlemen, don't trifle with affection. For it is a serious thing. How often it happens that prospects are blighted forever thorough this process. At this point we might say a word about flattery and flatterers. "Flatterers," says a writer, "affect the innocence of a dove to hide the cunning of a serpent." The following is a satire on flatterers:

“The monkey was once employed to paint portraits. He gave the donkey long ears; the lion his shaggy mane; the wolf his sly, deceitful look. As a result criticisms were abundant and complaints loud. The fox took up the profession. He shortened the ears of the donkey; gave the lion a look of majesty; took away the blood-thirsty appearance of the tiger; and the wolf could hardly be distinguished from the faithful watch-dog. The fox became famous as a painter. But the monkey had no other employment except to paint sheep, horses, and other useful animals. We sometimes think that we hate flattery but we only hate the way in which we are flattered. There is something in us that heartily responds to flattery.”

This story was told by a missionary:

A Chinaman, dressed in his best apparel, visits his neighbor. After the usual word of greeting, he takes a seat. About this time the host has occasion to go into the next room for a brief period. In the meantime, a rat ran across a beam overhead and upset a jar of oil upon the guest. When the host returned he said with a look of surprise, “Why, what has happened?” “Nothing,” said the guest with an assumed smile, “except your most honorable rat in running across your most exalted beam has turned over your most valuable oil upon these miserable rags of mine.”

In the second place we have the smile of **sarcasm**. This smile is partially real. It is produced by an unpleasant impression. This smile is seen upon the face of the politician when his opponent has beaten him in

the argument. His reasoning is deficient and he resorts to sarcasm to supply the deficiency. With cutting remarks and with a smile of sarcasm he attempts to set at naught his opponent together with the cause which he advocates. It is an indication of weakness.

This smile is also seen upon the face of the preacher when his brother, of another faith, has upset his false theories in religion; or when he has heard that Aunt Sally Smith and Deacon Jones have criticised his sermons. In carefully selected phrases he expresses to them his devotion. This smile borders on the frown. It is like a serpent with a sting in both head and tail. It is repulsive in character.

Again, we have the smile of **disapproval**. This smile is real. It is produced by an unfavorable impression. We sit in judgment upon the acts of others. We have our own standard of right. When others act contrary to that standard we disapprove their conduct. If based on truth, our standard of right is correct; if based on error, it is false. If correct the standard, how valuable the smile! With this smile the mother turns the footsteps of the child from evil. In it there is no sting. It may make wounds, but they are easily healed. They are the faithful wounds of a friend. The motive that prompts it is pure. A desire for the welfare of its object. It has often saved a life from evil.

Again, we have the smile of **approval**. This smile is real, and is produced by a favorable impression. In this case, as in the other, we sit in judgment upon the acts of others. We approve their conduct by our own

standard of right. If our standard be correct we do well to smile upon things in accord with it. The smile of approval makes its own peculiar impression. It is sought by all. If we have done well we like to have the smile of approval from those about us. It is far reaching in its influence. It makes heroes, statesmen, orators, and poets. In the days of chivalry the gallant knight would splinter his lancet in the tournament to gain the smile of approval from his lady-love. It gives strength to the arm that wields the sword; nerve to the hand that holds the plow; facility to the pen that makes a nation's record; and courage to the messenger of glad tidings. There always should be a smile upon our faces for deeds that bring blessings to the world.

Again, we have the smile of **affection**. This smile is **decidedly** real. It is produced by impressions that have ripened into love. The impressions of a beautiful character produces this smile. It comes with rays of sunshine. It is a tonic of the home life; the cordial of society. It restrains from evil. It consoles in trouble. In it many a noble deed has had its origin. It flows from the deepest and tenderest emotions of the human heart. In this original poem we have an illustration:

They sat alone beneath the shade,
As smiles upon their faces played.
They spoke of flowers and singing birds,
With Oh, such tender loving words.
They spoke of hills and valleys green
With verdure richer never seen,
Of nature robed in beauty rare,

Of sweetest music in the air.
He gazed upon her tender cheek,
With countenance so calm and meek.
Said he, "Of all the maidens fair
You are the fairest, I declare."
She smiling said with tender grace,
"Tis not all in a pretty face;
But they are the fairest of the fair
Whose life's stern duties nobly share."

By observation you may notice the smile of affection on the face of someone here to-night. She looks at him and he smiles. He looks at her and she smiles. They look at each other and both smile. It is in this way that mathematics are changed. Two united becomes one. This was the smile of God as He looked upon the work of creation and saw that it was good. It is the smile of innocence and purity.

Let us now notice the subjective benefits of a smile. These are not to be under estimated!

The smile helps us physically. It aids digestion. Those who smile are not troubled with dyspepsia. The meal time should be the happiest time in the day. A melancholy countenance is always out of place at the table. It is a foe to good health. But a smile is always in place. It is an excellent flavoring to the sauce. Some people seem to think that sadness is an indication of religion. It is more often an indication of a disordered liver. Happiness is an indication of religion. "A merry heart doeth good like a medicine." Therefore, "Smile and grow healthy."

It pays to smile, furthermore, because of its wholesome mental effects. A pleasant smile is the indication of pleasant thoughts, and pleasant thoughts elevate character. In joy there is strength. The student who smiles will surpass others in his work.

Give me the man who smiles at his work
His duties he will never shirk;
But all the while be faithful and true
To whatever task he may find to do.

It also helps us morally to smile. It helps us to cultivate a pleasant and sociable disposition. A pleasant smile leaves its impression upon our character and makes us better. The smiling soul will reach a noble destiny.

Finally, I call attention to the objective benefits of a smile. The benefits which come to others—"Laugh and the world laughs with you, weep and you weep alone." Someone says that, the world is a looking glass and gives back to every man the reflection of his own face. Frown at it and it will turn and look surly upon you; laugh at it and with it and it will be a pleasant and kind companion." "A pleasant smile is the world's sunshine." It always meets a response. It is attractive. It unites people. "As in water, face answereth to face, so the heart of man to man." A cheerful countenance often makes a merry heart." As iron sharpeneth iron so a man sharpeneth the countenance of his friend." The humble Nazarene rejoiced in spirit even in contemplation of the cross. Smile and the world will be brighter every day. Smile and the clouds will break away. Make the world happy by smiles and by songs. The time may be short though the way may be long. Therefore, what I say unto you, I say unto all, **smile!**

THREE T'S

TIME, TACT AND TALENT

(This address was delivered at the Shenandoah Institute Commencement, Dayton, Va., May 28th, 1901.)

The great English poet has said, "This world's a stage upon which every man is an actor." Whether his talent be great or small he must play his part. The season for his activities is exceedingly brief. Time may be considered under three aspects, viz: Its meaning, its brevity, its value.

What is the meaning of time to the man of thrift and industry? It is a succession of opportunities. As a flowing stream it glides gently by, leaving upon its bosom opportunities which like particles of gold, may be gathered and moulded into vessels of honour. To the busy man it means opportunity for the development of character. It is the warp of life, into which a garment for eternity is to be woven. Like the meteor glare it flashes upon us for a moment, then fades away forever. A particle, a speck, a mite, of endless years. A season fair for living well. It is the only little fragment of eternity that belongs to men. When given it can never be recalled. It is the present hour. It is a book in which life's history is written. In consideration of its value, what is it worth? Ask the sages and philosophers of past centuries. They answer, its value cannot be estimated. By using bits of time men have built for themselves lasting monuments. If by wisdom

gained, it is virtue's highest prize. A treasure of infinite value. If through folly lost, it is an irrecoverable loss. "Every moment lost," said Napoleon Bonapart, "gives an opportunity for misfortune." He declared that he beat the Austrians because they never knew the value of time. To the man who lives to eat and fill up space, time is nothing. By him it is wasted. But to the man of talent and industry it is something to be used. In its use good judgment and common sense must control. No man who lacks these can ever become great. It takes a great deal more than one hundred and fifty pounds of flesh to make a man. It takes brain as well as muscle. A man must learn to meet the opportunity when it presents itself.

Men fail not so much from a lack of opportunity as from a lack of ability to meet the opportunity.

"Opportunity said the ancients, has hair in front, behind she is bald; if you seize her by the forelock you may hold her, but if suffered to escape, not Jupiter himself can catch her again." Men become great not by accident but by meeting their opportunities. When the man, the task, the opportunity meet on happy agreement success must follow. "Redeem the time," said the great Apostle. Use it in the development of character.

II. To every man the great creator has given natural endowments. These are as sound as life itself. These are given for development. For this development there are splendid opportunities. These endowments are best developed along special lines. Every man

should be a specialist. So man can follow half a dozen different pursuits and succeed at any of them. Furthermore, this is an age of individuality. An age in which special emphasis is laid upon individual effort. The individual is the unit in society.

In the moulding and shaping of character a thousand influences are exerted. Some of them very great. But however great these influences may be, it is nevertheless equally clear that men must necessarily be the active agents of their own well-being and well-doing. They must be their own best helpers. It is not the province of colleges and seminaries to make men, but only to help them to make themselves. Every young man should learn first of all the three most important lessons, self-help, self-respect, and self-dependence. These are the three keys to success in any department of work. "Every man," says a writer, "has two educations, one which he receives from others, and one more important which he gives to himself." "The best part of every man's education," says Sir Walter Scott, "is that part which he gives to himself."

By having every avenue of the soul open to receive knowledge, one may learn much from observation. Some one has said, "It is the close observation of little things which is the secret of success, in business, in art, in science, and in every pursuit in life."

Thomas A. Edison, the great inventor, was a great genius, but also a man of careful observation. He kept his eyes open and learned from every source. He learned the art of printing from seeing men at work in

a printing office. It was by observation that some of the great discoveries of the world have been made.

Men also learn by application in the school of experience.

“The superficial person who has obtained many things but knows nothing well may find himself or his gifts, but the sage himself confesses that he knows nothing; or like Newton that he has only been engaged gathering shells by the seashore while the great ocean of truth lies all unexplored before him.”

Men become great by constant and long continued application. In this age of rush and vigorous activity the short cut idea to greatness has a wonderful influence. We are unwilling to take time for thorough preparation. It takes time and labor to become a scholar. A mushroom may grow in a night, but it takes a century to grow an oak.

Dr. Johnson, in speaking of the short cut idea to an education, says, “We resemble the lady of fashion, who engaged a master to teach her on condition that he did not trouble her with verbs and participles.” We get our smattering of science in the same way; we learn chemistry by listening to a short course of lectures enlivened by experiments, and when we have inhaled laughing gas, seen green water turned to red, and phosphorous burnt in oxygen, we have gotten our smattering of which the most that can be said is, that though it may be better than nothing, it is yet good for nothing. Then we imagine we are being educated while we are only being amused. There is no excellence without

great labor. If you have great talents industry will improve them; if you have but moderate abilities, industry will supply this deficiency. It is by persistent effort that men succeed. Some one has defined genius as only common sense intensified. Another has said, "it is patience."

The men who have most moved the world have not been so much men of genius, as men of intense mediocre abilities, and untiring perseverance. "Alas!" said a widow in speaking of her brilliant but careless son, "he has not the gift of continuance."

"It is indeed marvelous what continuous application will effect in the most common things. Progress in any thing is comparatively slow. Great results cannot be achieved at once. We must be satisfied to advance in life as we walk, step by step. To know how to wait, says one, is the great secret of success. Time and patience, says the Eastern proverb, change the mulberry leaf to satin." But to wait patiently we must work cheerfully. "Work," said Mozart, "is my chief pleasure." Beethoven's favorite maxim was, "The barriers are not erected which can say to aspiring talent and industry thus far and no farther." Energy may be defined as the central power of character. The difference between man is not so much a difference of talent as of purpose and of energy. Stonewall Jackson was a dull student in college but remarkable for his perseverance. When a task was set him he never left it until he had mastered it. As a result of persistent application to his studies at West Point he graduated

seventeenth in a class of seventy. It was there that many of his most important battles were fought and won. It is not strange therefore that he had to be removed before the cause for which he fought could go down.

Henry Clay attributed his success as an orator to the constant daily practice of reading and speaking. "This," said he, "I continued for years, sometimes in a cornfield, in the forest, or in some distant barn with the horse and the ox for my auditors."

George Stephenson when addressing young men was accustomed to sum up his best advice to them in the words, "Do as I have done, persevere." For success in the improvement of his locomotive he worked fifteen years. Watt was engaged for thirty years in his condensing engine before he brought it to perfection.

Thomas Gray was eight years preparing his "Elegy In A Country Churchyard."

On the famous painting, "The Last Supper," the artist Titian worked daily for seven years. Bernard Pollissy the monitor of ornamental earthen ware served an apprenticeship of sixteen years trying experiments before he succeeded.

Said a Venetian Nobleman to the sculptor, "You charge me fifty sequins for a bust that cost you only ten days labor?" "You forget," said the artist, "that I have spent thirty years in learning to make that bust in ten days." Sir Joshua Reynolds when once asked how long it had taken him to paint a certain picture replied, "All my life."

The genius often falters and fails, while the mediocre with steady steps by persistent application climbs the ladder of success. The tortoise beat the hare in the race, not because of swiftness of foot, but because he kept agoin'. We would all do well to heed the scriptural injunction, "Whatsoever thy hand findeth to do, do it with thy might."

III. A word about tact. Tact is ability to discern opportunity, and skill in the use of brains. A painter when asked by what wonderful process he mixed his paints replied, "I mix them with my brains, sir." The art of knowing how to use common sense may be classed among the fine arts.

Tact will supplement talent in swaying a state or in leading the world. It is the province of tact to bring out the bright and cheerful points in the darkest places of life. Tact and a cheerful temper will furnish more real joy than all the riches of earth. To know how to use your opportunities; when to pass by and when to notice; when to interrupt and when to permit—these are the province of genuine tact. Tact is willingness and ability to take hold of the task assigned you. If you can't get the work you want take what you can get. And be assured that he who reaches the top first must climb the hill. The ready man is always in demand. An illustration: "A tall awkward looking country man walked into a store in Boston. Accosting the first person he met who happened to be the merchant himself, he asked: "You don't want to hire a man in your store, do you?" "Well, said the merchant, I don't know. What

can you do?" Said the man, "I guess I can turn my hand to almost anything, what do you want done?" "Well, if I were to hire a man, I would want one who could shoulder a sack of coffee like that one yonder and carry it across the floor and never lay it down." "There now captain," said the countryman, "that's just me, I can lift anything I hitch to, you can't suit me better What will you give a man that will suit you?" Said the merchant, "If you'll shoulder that sack of coffee and carry it across the store twice, and never lay it down, I will hire you for a year at one hundred dollars a month." "Done," said the stranger. He walked up to the sack of coffee, threw it across his shoulder with perfect ease, walked with it twice across the floor, went quietly to a large hook which was fastened to the wall, and hanging it up turned to the merchant and said, "There, now, it may hang there till doom's day, I shall never take it down. What shall I go about now mister. Just give me plenty to do and a hundred dollars a month and it's all right." All in the store laughed heartily at the merchant, but he kept his promise and today the green country man is senior partner in the firm and is worth a million dollars.

Exercise a little tact, ladies and gentlemen, in your life work and it will open up avenues of usefulness to you of which you have never dreamed. For now abide, time, talent and tact, these three, but the greatest of them is **tact**.

A SEARCH FOR JEWELS

Some time ago as I was walking down the 4th street in the city of Louisville I noticed in the window of a book store a book entitled "King Solomon's Mines" and the thought flashed into my mind that in this great world around us there are mines far richer than any of which King Solomon with all his profound wisdom ever knew, mines not of King Solomon but of the "King of Kings."

The gold mines of Alaska and California about which we have heard and read so much are no doubt very rich and all of us would like to share their treasures, but why go to Alaska or to California in search of gold when there is gold of the finest quality and gems of the purest type beneath the surface of our own beloved state. There are jewels about us and we know it not. The treasures are here but they are undiscovered. Doubtless the poor and needy have passed many a time over these rich treasures without a knowledge of their existence. Not having a proper insight to the treasures of earth, thousands march to hunger and to death in the midst of plenty.

A traveler in South America once when overtaken by the shades of night kindled a fire against what he thought to be a stone but which afterwards when discovered to be a very valuable nugget of gold. This traveler knew not the immensity of the wealth within his reach.

The jewels about us are valueless in their undiscovered unpolished state. They must be discovered and polished before they can be useful. This discovery must be made by the miners because no others have a sufficient knowledge of earthly treasures to search for and discover them. To the miners we are greatly indebted for their discoveries. It is they who descend into the earth to search for and discover the jewels which adorn and beautify our homes and our persons.

But however valuable and beautiful the jewels beneath the earth's surface may be when discovered and polished they cannot equal in value and beauty God's jewels about us. God has jewels above the earth as well as under the earth. We are living in the midst of a rich mine, surrounded by precious jewels, these jewels are boys and girls. Some of them are undiscovered and unpolished. I read once an old Latin story something like this, "When a certain rich woman had visited Cornelia and had shown to her her most precious jewels, Cornelia attracted her attention by speech until her boys had returned from school. Then pointing to them she said these are my jewels." There are jewels in your own homes. Have you discovered them? Can you point with pride to your own children and say, "These are my jewels?" What are you raising your boys and girls for, to do good or to get good, to be a blessing to others or to be a nuisance to society? Some people seem to care more for their horses and mules than they do for their children.

These jewels must be discovered and polished by someone. In this search and discovery everyone of us can be a miner. This is a God given work and none other than the followers of God can do it successfully. In making this search there is need of a keen insight to human nature.

These jewels are not to be discovered by the use of pick and spade. Rough, harsh treatment can never discover the best elements of character. The bright side of human nature appears only to those who search for it with kindness and love.

Criticism and abuse are abundant in this world but these can never discover and polish a jewel for God. In making this search there must be first a disposition to see and magnify the good in everybody. There is something good in the most base criminal. Often the most precious jewels are covered by rags. Happy is he who can see the good among the bad.

We have an illustration of this in the mother who always sees the good in her children. She sees it because she has the disposition to see it. She looks for it. Not only does she see the good but she magnifies it.

Some years ago in the mountains of North Carolina there lived a little ragged boy and his widowed mother. This little boy desired an education but he had no money. His mother arranged to send him to a little country school but was unable to buy shoes for him, and he had to go barefoot. Sometimes the mornings were very cold and his little feet would turn blue with

cold and he would stop and hold them up to the sun to warm them and then hurry on to school. This he continued to do until the school closed. With him the struggle for an education was long and hard but through his own efforts and those of his mother he succeeded and became worthy of the greatest respect of his friends and his countrymen.

This mother saw greatness in her boy and she magnified and developed it. The elements of greatness in Abraham Lincoln were discovered by his mother. She helped him in his youthful struggles to develop into a man of usefulness. In his beautiful tribute to his mother in after life he said, "All I am and all I hope to be I owe to my angel mother, blessings upon her memory."

When James A. Garfield had delivered his inaugural address as President of the United States he stepped down from the platform and walked to his mother, kissed her and said, "Mother you brought me here. But for you I could never have been president." It was a woman who discovered the elements of greatness in Martin Luther. At the time when he most needed sympathy and encouragement a good woman discovered something great in him and came to his help. A great German scholar was once severely criticised because he held views concerning the Bible that were considered by some unorthodox. This criticism drove him into dispondency and almost to despair. While thus discouraged he went to the home of his uncle who discovered in him the elements of greatness and helped him.

A professor in one of our leading Theological seminaries was once found by the manager of our North Carolina Baptist Orphanage, as clerk in a store discouraged and out of money. Brother Boone discovered greatness in him and helped him and he became not only a preacher of great power but a teacher of preachers.

The greatest thing that any of us can ever do is to discover and polish some jewel for God. In the work of searching for and polishing jewels the miners and the polishers cooperate in their work and are often the same persons. The elements of greatness in President Johnson were discovered and developed by his wife. It is often the work of the school teacher not only to develop but to discover the elements of greatness in his students.

Some school teacher can point with pride to a president whom he has taught. Daniel Webster said, "If we work upon marble, it will perish, if we work upon brass time will efface it. If we rear temples they will crumble into dust. But if we work upon immortal minds, if we imbue them with principles with the just fear of God and love of our fellowmen, we engrave on these tablets something which will brighten to all eternity." This truth is also illustrated in the work of the preacher.

After Saul of Tarsus was converted on his way to Damascus and had returned to Jerusalem, the Christians there were afraid of him and would not receive him into their confidence because they had heard of him as a persecutor of the saints.

There was no one save Barnabas who would receive him. Barnabas discovered in him the elements of greatness, received him and encouraged him. He afterwards became a greater preacher than Barnabas.

The Apostle Paul discovered the elements of greatness in young Timothy and under God trained and developed him into a useful preacher. Michael Angelo once while walking with a friend saw a rough piece of marble, and said, "In that piece of marble there is a man." His friend would not believe it until he had seen as the result of the artist's skill a beautiful statue. There is an Eastern legend that runs thus: "In a forest near a great city a golden ball was let down out of heaven every day at noontime, and whoever should touch this ball, it was said would acquire certain wonderful virtues. So many tried to reach it. But it was always lifted just above them. One day there was in the crowd waiting for the descent of the ball an old man and a little boy. The old man said to the others, if today none of us can reach the ball let us lift up this child so that he may touch it and receive the blessing. Acting on this council, when the tallest of them could not reach the ball they stood together and lifted up the boy till with his tiny hand he touched the golden ball and lo! not the boy only but every person forming the living pyramid felt the thrill and received the magic gift. Let us lift up the boys and girls and not only they but we too shall receive a blessing.

There may be in the little ragged urchin upon the street a spark of manhood that can be kindled into a blaze that will light the entire world. A jewel that will sparkle in the sunlight of eternity. President Jefferson once said, "I feel like raising my hat to the boys because I don't know what may be buttoned up in a little ragged coat." In the training and development of young people we need to have a great deal of patience. Young people make more mistakes than older people and we ought not to criticise them for their mistakes but help them, sympathize with, encourage them. A brilliant painter was met by a volley of abuse from all the art galleries of Europe. His paintings which have since won the applause of all civilized nations, were then targets for critics to shoot at. In defense of this outrageously abused man a young author of twenty-four years, just one year out of college, came forth with his pen, and wrote the ablest and most famous essay on art that the world ever saw or ever will see, John Ruskin's "Modern Painters." For seventeen years this author fought the battles of the maltreated artist, and after, in poverty and broken heartedness, the painter had died, and the public tried to undo its cruelties toward him by giving him a big funeral and burial in St. Paul's Cathedral, his old-time friend took out of a tin box nineteen thousand pieces of paper containing drawings by the old painter, and through many weary and un-

compensated months assorted and arranged them for public observation. It was John Ruskin who discovered the elements of greatness in William Turner and defended and helped him, and for this act of kindness the world owes him a debt of gratitude which it cannot pay.

Let us be very patient with the boys. Some of them are very mischievous it is true, but this will leave them when they grow up if they have the proper training.

If one were in Florence, Italy he would see men come in from their excavation of the ruins of ancient cities, with baskets full of something that resembles lumps of mud and seemingly valueless, but wait awhile. A man takes a brush and begins to rub them and very soon they begin to shine and you observe that they are ancient gold coins on which is the image of a king. In every boy and girl around us is the image, not of a King, but of the King of Kings. It was the children who cried, "Hosana" to Christ in His triumphal entry into Jerusalem, Matt. 21:15. God has appointed us to this work of discovering and polishing his jewels and we must be faithful to this trust. For he hath said, and they shall be mine, "saith the Lord of hosts in that day when I make up my jewels." Malachi 3:17.

MUSIC AND THE GOSPEL IN SONG

Music is a succession of pleasing sounds that stir the heart and please the mind of the hearers. The hearts of most people are moved by "Concord of sweet sounds." Shakespeare says, "He that hath no music in himself and is not moved by concord of sweet sounds is fit for treason, stratagems and spoils. Let no such man be trusted."

All music is of divine origin. It comes from God. But it does not stay divine. It becomes corrupted when it reaches the earth unless it is controlled by divine power. In the realm of God there are no discords but perfect melody and harmony prevails. When the morning stars sang together there was perfect melody and harmony in the realm of God. When the heavenly hosts sang praises to the new born King there was perfect melody and harmony in the realm of God. It is God's purpose to fill the hearts of men and women on the earth with that same harmony and melody that prevails with him.

The music that we have in common use are of two kinds, vocal and instrumental. These two kinds are again divided into three kinds, secular, sentimental, and sacred. Secular music has in it a divine element, but is closely connected with earthly things. In this class we have all forms of Jazz and such music as will appeal to the heads and heels of men and women rather than to their hearts. Sentimental music is that kind

which appeals more to the heart and less to the head. In this class are found all love songs and national airs. The kinds of music I have just mentioned are used simply to entertain men and women rather than to win them to Christ. Before passing to the discussion of sacred music we will give you an illustration of the power of music in the form of national airs. One day during the period of the War Between The States, the Southern and Northern armies were encamped on either side of the Rappahannock River in Virginia. The bands were playing national airs. On the Northern side the band was playing "The Star Spangled Banner" and other national airs. On the Southern side the band played "Dixie," "Bonnie Blue Flag" and other airs peculiar to the South. All at once one of the bands began playing "Home, Sweet Home." The other band took up the strain. The music was so powerful that the soldiers on both sides threw down their arms and came together weeping and said "Let's stop this war. What are we fighting for, anyhow?" And but for the intervention of the generals on each side the Civil War would have closed at that time.

Sacred music is that class of music which is used in our churches as a medium through which gospel truth is conveyed to the mind and heart. Sacred songs were written to edify Christians and win men and women to God.

The songs and hymns of years ago were written to save men and women rather than to entertain them.

The soul-stirring songs of John and Charles Wesley, Fanny Crosby, Ira D. Sankey, William Walker and many others will live forever. They were gospel songs. Our songs should be gospel songs. They should not only be based on the scriptures but contain the scripture themselves. Such songs as the following were written to save men and women. How Firm a Foundation (old tune), Jesus, Lover of My Soul, Just as I Am, Come Humble Sinner, O When Shall I See Jesus, and many others.

In gospel songs there is great spiritual power. We give you an illustration. The story is told that in a certain town in Pennsylvania several years ago there lived a boy whose soul was full of music. He was a poor boy about ten years of age, large overgrown and unaccustomed to town or city life; consequently, he had never seen a piano. One day as he was passing a house in the village, he heard strains of music sweeter than he had ever heard before coming from within. A lady was playing a piano and as she played he was almost irresistibly drawn toward the music. He was barefoot but entered unobserved and stood at the door listening. As she ceased playing he exclaimed with intense desire, "Oh, lady, play some more." She looked around, surprised and with no appreciation of the tender heart that had been so touched by her music said, "Go out of here with your big feet," and he went away crushed,

but with the memory of harmonies which seemed to him like heaven. This boy was P. P. Bliss, the great gospel singer. From a child, he was fond of music, and in afteryears when he had given himself to God he became a great power for good as a singing evangelist. Large audiences were moved to tears and to repentance by his songs. To this work he gave himself up wholly until his voice was silenced forever on earth by the breaking in of a railroad bridge near Ashtabula, Ohio.

The power of the song is very largely in the character of the singer. We have in Mr. Bliss an illustration of consecration to God in the service of song. He was indeed a man of God. He sang with the Spirit and with the understanding. His own soul was moved and thrilled by the sentiment of the songs which he sang, while his character was being fashioned and moulded into the image of God. It is a fact to be deplored that some of our best singers do not live the gospel which they sing. It is just as important that a singer or a teacher of music should live the gospel he sings as it is that a preacher should live the gospel which he preaches. A great deal of the singing of the present day is only from the lips and not from the heart. We need more experimental singing. Our songs should be from the depths of our inner experiences and express the dealings of God with the soul. I do not believe that unconverted men and women have any place in a church choir. True singing is uttering notes of praise unto God. How can one who does not know God praise Him? I think the words of the poet, "Let those refuse

to sing who never knew our God," could very well be applied to some of those who sing in our choirs. But there are many devout ones in our choies who can and do sing praises unto God.

"These are children of the heavenly King and may speak their joys abroad." We would say by all means let the song be a gospel message illustrated by the life of the singer. The mission of singers and of song is beautifully set forth in the following lines by Long-fellow: "God sent his singers upon earth with songs of sadness and of mirth, That they might teach the hearts of men, And bring them back to heaven again."

POEM

LIFE'S MARAS AND BETHEL'S

1. This world was once an Eden fair,
A Sacred spot for Adam's race,
Arrayed in beauty bright and clear,
The image of our Maker's face.
2. But now a striking change has come,
A change so marked, so real and true,
The Eden which was once our home,
Has given place to an Eden new.
3. From Eden old to Eden new,
The bitter and the sweet are found.
Life has its joys and sorrows, too,
Its bitter water and sacred ground.

4. Our friends depart, they cannot stay,
Amid the sorrows here below,
We see them pass from earth away,
Where living waters gently flow.

5. The dearest friend may prove untrue,
And leave us with an aching heart,
The clearest visions brought to view,
Forever from us may depart.

6. There was a time when visions sweet,
Filled with true joy my inmost soul,
When we together oft would meet,
And talk of things both new and old.

7. But things are changed so strangely now,
The days of yore have passed away.
A countenance sad, a wrinkled brow,
Mark thoughts of many a brighter day.

8. Can these bright days again return
To cheer us on our weary way,
And love on sacred altars burn,
Through every livelong day?

9. If such can be oh, may they come,
A time when sad hearts may rejoice.
When we through fields again may roam
And be each other's special choice.

10. The world to me is filled with gloom.
The joy I seek I cannot find.
My brightest sun has set at noon,
No more to me comes peace of mind.

11. Remember me, Oh! Maiden fair,
Wher'er your favored lot be cast,
May sweetest music fill the air,
And bring back memories of the past



