

BREKFAST SERMON ON CHRISTIANIZED MEMORY

Must Remember Christ's Words About Personal Worth.

FAITHFULNESS IS ONE REQUIREMENT

Supremely we Must Remember Christ's Words about God—Our Lord Excels in the Subject Matter of His Teaching.

verse, something of our racial possibilities, something of the wonder and beauty of the world. But there is a still higher, loftier range of knowledge. And this pertains to the Being who created and sustains the shining systems. What is He like? What is His character? What is His purpose in making the universe to flower at last into a human being? Who am I, with mystery behind me, weakness within me, the grave before me, and eternity calling me? I want to know what is that bests me behind and before. Is He good? Is He wise? Is He loving? Is He willing to stoop to my littleness? Is He patient to endure my deficiencies? These are questions involving the absolutely highest knowledge. Plato has no satisfying answer to them. Confronted by them, Shakespeare and Newton are as little boys, with trousers rolled up to the knees, attempting to wade the Atlantic from shore to shore.

But memory, when Christianized, does not have to wander aimlessly in quest of One who knows. For Christ not only gives us the answer, but Christ is our answer. Remembering His words we leave our sepulchres behind us and find refuge in the Divine Fatherhood. A new epoch dawned for our human world when, from his mountain pupil under the Syrian sky, Christ said: "Your Father." He began that day to take the terror from the face of nature; to woo unbelief from the heart of nations; to brighten the hope of humanity; to rob death of its terror; to set our wondrous life on the heights of being. We speak of God as eternal, immutable, invisible, incomprehensible, immanent and omnipresent. Nor would we be little what theologians call the attributes; but we must not allow them to come between the soul and its Father or God. Men sometimes build such high fences about their estates as to shut off even a glimpse of their homes. Are we not in danger of building such high theological fences about the God of Christ as to miss the alluring paternalism, the winsome fatherliness with which He envelopes the creature of His hand? Or, going to the other extreme, is there not peril just now of denuding the Fatherhood of God of saying reality? Is it not in danger of being sentimentalized into vacuity and robbed of its moral content? Let us not fall of our simple and sublime Christian privilege in this matter. Remembering Christ's words about God as our Father, we are sure of passing into that spiritual realm where the blossoms are more and more into the eternal spring.

Christ's Words About Personal Worth. Another application of our truth is seen in Christ's words about personal worth. Next to the divine personality is the human. Bringing the human personality into conscious, mutual and holy relations with the divine is the mission of Christ. He claims this as His inalienable prerogative. It is repeatedly expressed in the Gospels, but never more grandly than in the eleventh of St. Matthew. Kelm considered that this the pearl of all the Master's teachings. But when the floors of the Christian seat are strewn with pearls, who shall say which is the more precious? The passage reads: "I thank thee, O Father, Lord of heaven and earth, that thou hidest these things from the wise and understanding and didst reveal them unto babes; yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father; and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." Whatever else these great words mean, they certainly mean this: Christ so relates the soul to God that only he can realize the higher tones and capacities of its mysterious nature. Failing of this, we fall of that for which we were created, and the result is arrested personality. And this, in our Lord's view, is a tragedy of irreparable moment. All other questions combined become small over against this one: "What shall a man be profited, if he shall gain the whole world, and lose his life? or what shall he give in exchange for his life?" When the supreme good has been bartered away, what can resign the equilibrium signified by personal worth? For a man gone wrong puts a world out of joint, though only he himself may be guilty of the wrong. Christ stands at right angles to life, he has simply missed his vocation, which was to be omnipotently alive, and, therefore, individually and socially serviceable.

Are we not in special need of remembering Christ's words concerning personal worth at this time? Unless we maintain a just balance between our utopian socialism and our stark individualism we shall become a generation of automatons. Let the new social consciousness, therefore, be tempered with an adequate appreciation of individual values, and let personal worth permeate the great mass movements. Neither the reign of tyrants nor the rule of the mob is Christian. The Kingdom of God is not a kingdom of kings any more than it is a kingdom of anarchists. It is within each soul before it can be in all souls. It is independent of thrones and dynasties. It is neither meat nor drink, but righteousness, joy and peace in the Holy Spirit. But just here is our misplaced emphasis in modern life. On the one hand we are saying that meat and drink are the essential things—no matter about the Kingdom of God. On the other hand, we are willing to have righteousness and joy and peace go for nothing rather than in the Holy Spirit. How is the Christian equipage to be realized? Only by remembering Christ's words about personal worth. This is at once the oldest and the newest remedy for human ills because the truest God capitalizes the individual that he may eventually crown society. He does it, not by the survival of the fittest, but by the revival of the unfit, and so making it fit to survive. The meek shall inherit the earth for the same reason that a painter inherits the sunset or a poet inherits the spring. They are made fit, they are put in tune, they are richly receptive. Both heaven and earth are given away, provided there is anybody to receive them. Grim old Omer tells the exact truth when he says he sent his soul into the invisible for some hint of the great after-life. His soul returned and said: "I myself am heaven or hell." How could it be other-

WOMEN WIN BATTLE OF THE ALAMO.



Mrs. Clara Driscoll Sevier.

Control of the ruins of the historical Alamo at San Antonio has virtually passed to Mrs. Clara Driscoll Sevier of the Texas Daughters of the Republic. Mrs. Sevier has outwitted Governor Coilquit, of Texas, in a fight over the famous structure. The Texas Daughters of the Republic want to perpetuate the memory of the Alamo by erecting a memorial monument and a park, while the Governor wants to restore the old fortifications in their crude state of more than half a century ago. Mrs. Sevier, who went to Austin, Texas, to fight for control of the Alamo, outwitted the Governor. She has been interested in the project for years.

wise? It is utterly impossible, except the universe be a cunning lie. Therefore, Nietzsche's strong man must go down before Christ's good man. The human mind," says Emerson, "stands ever in perplexity, demanding intellect, demanding sanctity, impatiently equal of each without the other." His dream, moreover, was of a poet "who should unite the whiteness and purity of a saint with the power and uncton of the sinner, one who should bridge the chasm between Shakespeare and St. John." Well, Emerson's dream came true two thousand years ago. Bridging the chasm between Shakespeare and St. John, Christ also enabled the saint to pass over the bridge into the morning lands of God; to create a deeper, inner whiteness in his own soul by helping to save the sinner's uncton. For saints and sinners with divine contagion when the value of saintliness is taken at its true worth, the heart of the truth is laid bare. God asks men to be loyal, to be true, to be faithful to the talent or talents committed to them. Now there is an essential need of both the gifted and the ungifted. They help to preserve the balance in creation. But more important than the number of talents we possess is the spirit of fidelity with which we administer them. He that is faithful in the little is faithful in the large; and he that is unfaithful in the small cannot have the large unequivocally committed to him. The secret furnishes a lofty insight into the character of God when he speaks of him as a faithful Creator. Our Master was faithful unto death because he was minutely faithful unto life. Fidelity is the text from which the great round world delivers its unending sermon. The foundations of the universe do not rest on stars, but on atoms. The constellations have their being only because of the loyalty and consecrated activity we move across the hills and valleys of the Real, only to find ourselves each step of the way nearer and ever nearer the rich and blessed country of the Ideal.

What you create a spiritual estate for time and eternity? Would you take the heavenly tides at the flood? Would you be a distinctive and co-operative personality in the unfolding and in-folding universe? Would you find a climate that fits your soul as June as moths fits the robin's pinions, as morning's musical air fits the lark's throat? Then I beseech you, my friend, attend to this wondrous teaching of our Lord concerning your personal worth. Believe it heartily. Accept it joyfully. Cling to it tenaciously. Live it enthusiastically. It may take more than one swallow to make a spring. It certainly takes all swallows to make a universe. Christ says that you may be long to the goodly society of achieving victorious souls. Think! God told and waited a nation ages before life was possible for you to become a member of the human family. What are you doing with your soulhood? Now is the acceptable moment. To day is the day of destiny. Heaven is holding its breath over your decision. Face toward the whitens, and the throne; turn your back upon the darkness of the pit. Creation is out on the march toward perfection. You dare not fall out of the ranks by committing

Baptist Notes

Rev. M. F. McCutcheon, of St. John, supplied at Bridgetown, N. S., on July 24th.

Rev. Denton J. Nelly, of Gloucester, Mass., is visiting in Nova Scotia, and will supply in Digby on Aug. 3rd.

The latest reports from India are very heartening. One thousand thirty-five persons were baptized in 1912. The native Christians gave \$1000 more than ever before for mission work.

Rev. G. McDonald, now of Vancouver, formerly of North Sydney and Halifax, though 70 years of age, is still preaching in British Columbia.

The Baptist church at Swansea, Mass., will celebrate its 250th anniversary in October.

Brown University, the most influential Baptist university in New England, has recently raised a million dollars, which will be used to purchase old professors. This was the response to some members of the alumni who demanded freedom from denominational control as to benefit by the Carnegie Foundation.

The Digby Baptist church has called Rev. Mr. Brehaut, who has been a pastor in Massachusetts for several years. Mr. Brehaut comes to Digby Aug. 15.

Rev. L. A. Crandall is already well settled in Bear River.

Prof. "Meb." Reed, son of the late Rev. G. McDonald, summering in Nova Scotia and is now in Digby.

Rev. J. D. Spidele, of Kentville, supplied at West End, Halifax, on Aug. 3rd.

The venerable Dr. Kempton supplied in Dartmouth last Sunday.

Rev. F. E. Brewster, supplied in the Charlotte street Baptist church, St. John, last Sunday. Tomorrow Rev. Mr. Ferguson, of Blackstone, Mass., will preach.

Rev. A. J. Archibald is at Chester Basin, N. S.

Dr. McDonald is enjoying his work at Ottawa and is much appreciated.

Peter Doycheff, the Baptist leader in Bulgaria, is dead as the result of overwork in connection with the war relief duties.

Church Services

UNITED SERVICES.
Waterloo and Brussels St. U. B.
Preacher, Rev. F. H. Wentworth. Morning, 11 a. m., Waterloo street. Evening, 7 p. m., Brussels street. Strangers cordially welcome.

ST. DAVID'S PRESBYTERIAN
Sydney street. Rev. J. A. MacKelgan, B. A., minister. Services at 11 a. m. and 7 p. m. Sabbath school, 2.30. A cordial welcome to visitors.

MAIN STREET U. B.
Rev. D. Hutchinson, D. D., pastor. Services, 11 a. m. and 7 p. m. Sabbath school, 2.30 p. m. Rev. Dr. A. Mangrams, of New York, will preach at both services.

LEINSTER STREET U. B.
Rev. Wellington Camp, B. D., pastor. Services, 11 a. m. and 7 p. m. Sabbath school, 12.10 p. m. Mid-week service, 8 p. m. Wednesday. Rev. Service Everett will preach at both services. Strangers welcome.

Christ's Words About Fidelity.

We need, furthermore, to grow a Christianized memory with reference to fidelity. Christ has given inimitable setting to this truth in the twenty-fifth of St. Matthew. We knew it as the Parable of the Talents; it is really our Lord's expression of the law of fidelity. There is one deep, dark shadow on the picture; it is cast by the one-talent failure. While the five and two-talent successes create a luminous foreground, this one-talent traitor darkens the background by his tragical behavior. And the tragedy is all the deeper when we reflect that he might have received the same measure of divine approval as his more highly gifted fellows. It is here, of course, that the heart of the truth is laid bare. God asks men to be loyal, to be true, to be faithful to the talent or talents committed to them. Now there is an essential need of both the gifted and the ungifted. They help to preserve the balance in creation. But more important than the number of talents we possess is the spirit of fidelity with which we administer them. He that is faithful in the little is faithful in the large; and he that is unfaithful in the small cannot have the large unequivocally committed to him. The secret furnishes a lofty insight into the character of God when he speaks of him as a faithful Creator. Our Master was faithful unto death because he was minutely faithful unto life. Fidelity is the text from which the great round world delivers its unending sermon. The foundations of the universe do not rest on stars, but on atoms. The constellations have their being only because of the loyalty and consecrated activity we move across the hills and valleys of the Real, only to find ourselves each step of the way nearer and ever nearer the rich and blessed country of the Ideal.

Christ's Words About God.

Supremely we must remember Christ's words about God. Our Lord excels in the subject matter of His teaching. Other teachers hold their position as exponents of essential, and yet, in a sense, secondary truths. Socrates was a question box into which the pre-Christian centuries dropped their queries. Plato was the wonderland of human dreams, and all noble idealists have camped in Plato's land. Aristotle was an encyclopedia of the ancient world, and his big mental fingers have relaxed their mistaken grasp of things but slowly. Homer was a blind nightingale, and he still sings the heroism of the antique and far-away. Dante was the solemn faller of the Middle Age. He carried a key to the bottomless pit as well as a key to the golden doors of heaven. When he blew his trumpet of melody, both demons and angels answered his call. Shakespeare was humanity's fully accredited detective. His unerring imagination carried him into the haunted rooms of human life. After communing with ghosts, he translated the mad speech into the Shakespearean tongue, which has a flavor all its own. Newton found a multi-universe—wonderland on worlds running, wild and stampeding space with their meaningless fury. Inventing a vast string called gravity, he gave one end of it an intellectual tone into infinity, linked all systems together, and then, bringing end to end, he tied a knot in his invisible string relating the whole. All these august servants of the race have made mankind their debtors. We may count it a privilege to have been born into the same world with them. Important as their service unquestionably is, yet in the ultimate we know that it is not of the very first importance. They have told us something about the un-

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