

## BRILLIANT SERMON ON CHRISTIANIZED MEMORIAL

Must Remember Christ's  
Words About Personal  
Worth.

FAITHFULNESS IS  
ONE REQUIREMENT

Supremely we Must Re-  
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about God—Our Lord Ex-  
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ter of His Teaching.

Brooklyn, July 26.—The Rev. Frederick F. Shannon, minister of the Reformed Church on the Heights, preached for the Rev. Dr. John F. Carson, in the Central Presbyterian Church, Marcy and Jefferson avenues, morning and evening, yesterday. His morning subject was: "Christianized Memory." The text was from St. Luke xlviii: "And they remembered his words." Mr. Shannon said:

Upon these first disciples the blinding rain of terrible gloom had fallen. The experiences through which they had passed first terrified, then turned and ultimately overwhelmed them. Their white ship of hope had gone to pieces on that hidden rock named a tomb. It was here that all the spiritual sailors on life's sea had met their doom, and were they alone to avoid it? Calvary answered in unmistakable negative, and Joseph's tomb prolonged the answer drawing out the tragic tones into full and dreadful speech. "Death is still king," they said, as they went to the sepulchre with their spices on that first Easter dawn. "We had indeed hoped that a new morning had broken over the hills of time, but alas, our hope is vain and our despair is well founded."

It is but the sober truth to say that the disciples were sad, disheartened, and in the darkest hues, for the ache of their sorrow still throbs through the written words describing it. Yet there is reason for their despair. It is the reason which invariably plunges men and women into spiritual gloom. That reason is this: The disciples sought a dead Christ. Going in quest of a dead Savior, we shall always come away disappointed. To find the God of a lonely task, and the shadow of its loneliness darkens the vision that pursues it. God is not the God of the dead, but of the living; and the divine life broke into clear, triumphant speech in Joseph's garden. Then did the thought of God become articulate in deep golden tones. "Why seek ye the living among the dead?" Not inappropriately did Mary suppose that Jesus to be the gardener. Ah, yes, the Gardener is ever working in His garden. He rests not neither does He weary. He comes to root out the dark past, and the Christ's garden is fenced with stars and vocal with angelic speech. All blossoming realities are the wise and fragrant with deathless perfume. Every inch of it, from the frailest weed to the remotest galaxy, is alive with life. There is room for everything else but the grave. This unnatural wound had no ultimate place in the economy of the universe. Therefore, it must be healed, once and for all. And had not all history, all prophecy, all events looked forward to this curative, healing hour? Abraham had visioned it; Moses had foretold it; Bethlehem had chanted it; Nazareth had dreamed it; temple, court, lake shore and graveyard had preached it. But now that the hour has struck, why have the disciples missed its message? Why, for the very reason that you and I are continually missing it. This is either disbelief or it forgotten it. "And they remembered his words." It is like a sunburst at midnight like June in December, like health after sickness. It is so to speak, the operation of the law of Christianized memory; it is the fulfillment of the words in the upper room when, speaking of the ministry of the Holy Spirit, the Master said: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The supreme worth of minds perpetually sunned in the illuminating splendor of the Holy Spirit, of memories quickened by the fertilizing, quickening power of Christ's words—this is our theme.

Christ's Words About God.

Supremely, we must remember Christ's words about God. Our Lord excels in the sacred matter of His teaching. Other teachers hold their position as expounders of essential, and yet, in a sense, secondary truths. So far as 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 released 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 jailer of the Middle Ages. 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 their speech into the Shakespearean tongue, which has a flavor all its own. Newton found a multi-universe—worlds on worlds running wild and stamped in space with their meaningless fury. Inventing a vast string called gravity, he gave one end of it an intellectual toss 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 in 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. This have told us something about the uni-

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 all these 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 eternally calling me? I want to know who I am, what besets me behind and before. Is He good? Is He wise? Is He loving? Is He willing to atone 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 pulpit 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, omniscient 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. We are 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 enters into the character of His creature? Or, going to the other extreme, is there not peculiar peril just now of denuding the Fatherhood of God of its reality? Is it not in danger of being sentimentalized into vacuity and robbed of its moral content? Let us not fall of our slumps and slumps. Let us remember that the Fatherhood of God is a living reality. It is the Father of the living, and the living are the Father's children. Remembering Christ's words about God as our Father, we are sure of passing into that spiritual verdancy which blossoms more and more into the eternal spring.

Christ's Words About Personal Worth.

Another application of our theme 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. They are intensely personal and intensely vital. The difference between Jesus and Plato is neither Jewish nor Gentile. The difference is that Jesus, 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 hast hid these things from the wise and prudent, and hast revealed them unto babes; yea, Father, for so it was well-pleasing in thy sight. All things have been revealed unto me of my Father; and no one knoweth the Son, save the Father; neither 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 his soul to God that God 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 personal growth. 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 own soul? or what shall a man give in exchange for his life?" When the supreme good has been betrayed away, what can redress 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-doing. The Son of God, who has lived, and who has died, and who has risen again, has simply missed his vocation, which was to be omnipotently alive, and, therefore, individually and socially serviceable.

We are 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 tyranny 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, nor 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 what the Kingdom of God. On the other hand, we are willing to have righteousness and joy and peace by proxy rather than in the Holy Ghost. 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 meet the future. 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. God does not tell 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.



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 Colquitt, 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 unctious 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 soul with all the power of the sinner's unctious. For saints begot saints with divine contagion when the value of saintliness is taken at its true worth, and 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. 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 its tragical behavior. And the tragedy is all the deeper when we reflect that this man has 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. 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. 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