

THE CHURCH, THE RACES
AND NATIONS
AT THE CROSS ROAD

—DELIVERED BY—
Dr. Willis J. Winston

—BEFORE THE—
Baptist Ministers' Conference of Baltimore
And Vicinity

Monday, January 15, 1945

AT ENON BAPTIST CHURCH
(His Inaugural Address)

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HIS INAUGURAL ADDRESS**

THE A. B. KOGER, COLLECTION

THE CHURCH OF THE SOUTH AND NATIONS

DEDICATED TO HIS BELOVED WIFE

MRS. BERTHA C. WINSTON

WHOSE WILLINGNESS, AID, ADVICE, SERVICE AND CONSECRATION

MADE IT POSSIBLE FOR THE WRITER TO GIVE UNSTINTED

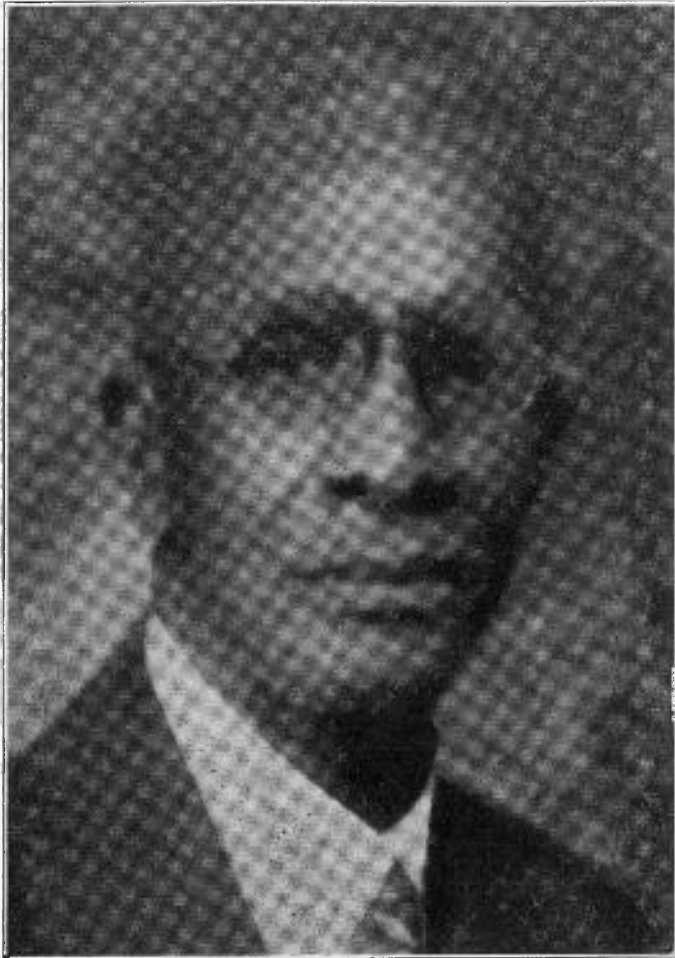
SERVICE TO THE DENOMINATION AND RACE

And Victory

March 12, 1942

AT BROWN BAPTIST CHURCH

THE HAMBURG ADDRESS



REV. DR. WILLIS J. WINSTON

**PASTOR OF THE NEW METROPOLITAN BAPTIST CHURCH AND
PRESIDENT OF THE BAPTIST MINISTERS CONFERENCE OF
BALTIMORE AND VICINITY**



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THE CHURCH, THE RACES AND NATIONS AT THE CROSS-ROADS

"The street shall be built again, and the wall, even in troublous times."—Daniel 9:25.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes."—Isaiah 52:2.-

THIRTY-SEVEN YEARS have rolled into eternity, and now sleep upon the altar of the dim, distant and deathless past, since I was first elected president of a Baptist Ministers' Conference of Baltimore and Vicinity, and yet it is to me as a sweet reminiscence of yesterday. Things are so fluctuating at this time for me to write, for in the midst of this darkness, gloom and devastation, and with destruction on every hand, men must become more serious minded and express deeper reverence in their lives. As the writer has so amply said, "Be still, and know that I am God," "Let all the earth keep silence before me," "Thy way is the sea, and thy paths in the great waters, and thy footsteps are not known."

Yet at such a time as this the true attitude of the Church is, I suppose, that of Habakkuk, "I will stand upon my watch, and set me upon the tower, and will look forth to see what He will speak to me." Nor can that expectancy be wholly silent. There may rightly be some attempt to discern the signs of the times. Least of all can this be wrong if in straining to see new indications of God's purposes we guide ourselves by remembrance of His works and wonders in old times and by the knowledge which He has given us of His abiding purposes.

These are indeed troublous times. We must not deny it, nor ignore it, nor miss it as the world so strangely does, the signs of God's chastening. Missionaries in places are interned or impeded; communications are poorer and more perilous; reinforcements must needs be smaller, and many who would have been our volunteers have heard the sterner call of war. Some will never return to take up their purposed work, while others we hope, will gain help from the experience of earthly chivalry. Many of our women have heard the call of suffering, too loud to be ignored.

We cannot forget that Europe, the great and age-long trustee of the Gospel, has become also Europe the great stumbling-block or scandal of it. What must the nations say and think of Christendom—Christian people tearing out each other's vitals, the Christian spirit and the Church which embodies it wholly unable to forbid, or to say, or even to mitigate the strife, force worship and triumphant? And, above all, a spirit of hatred and even a glorification of that spirit is almost the new commandment of the latest age, Christian ministers uttering words of deadly rancour. These things must tell for evil, and must perplex and baffle the friendly, must give great occasion to the hostile. The name of Christ is blasphemed through them. Heathenism may well reply to our missionary call, "Physician, heal thyself."

Yet I know that I speak true when I say that to the question, "Are you discouraged?" there comes up from your hearts the genuine and un-

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affected answer, "No." If that reply was prompted only by instincts of faith and duty, it would be worth much, breathing as it does the spirit of witnessing to the power of the kingdom—if I may borrow a word—"whose banner, torn yet flowing, streams like the thunderstorms against the wind." We see now evil: we can detect its roots, self and selfishness, individual and corporate, the envy of hatred, the trust in visible things, the greed of possession, the contempt of the invisible. For the leaders of the Church are talking more about material gains than they are about spiritual values. But the matter goes much deeper than this. The world is challenged by this awful catastrophe to decide and declare by what principle it means to live, to discover what forces it can rally against all the visible bulks and masses of material power and corporate selfishness. It has become fatally, but gloriously plain that principles matter, that civilization cannot morally move by its own impetus or stand by its own stability.

The finest, the less easy to define, is that of influence—Christian influence—upon the life of the nations, upon that which we call their civilization, upon their historical growth, upon their national and international polity, upon the behavior of the stronger of them to the weaker, and so forth. We believe with a belief that is stronger than ever now that Christ is the Fountain-Head from which justice draws its strength, and loyalty its self-sacrifice, and patriotism its responsibility and self-restraint, and even war, while war lasts, its chivalry and honour.

THE CHURCH MUST DEAL IN MAXIMUMS INSTEAD OF MINIMUMS

We are suffering in the Church of Christ today from the fatal habit of the minimum. We are fearful of our task. We have forever looked at our commission with the fearful eyes of the disciples when the multitude followed them away from the ordinary sources of supply, they begged the Master to send the crowd away. It has been often the experience of Christ with his church that he has been compelled to force the use of his own availability upon us, by feeding the impossible crowd with a boy's lunch. The habit of the minimum has cramped us. Individuals suffer under it. The Church has allowed its story to be written in its smalling influence, if I may be allowed a word of my own make, to express it. The thralldom of this tendency to minimize our expressions in the world as Christians, stands today a serious affliction. I chafe under it; and some of you chafe under it. We would snatch from the world one of its objections to our whole today, if we would but cut our patterns larger. Abraham went out not knowing whither he went, and one of the very great goers of the human story answered him with a long, long echo across the ages when he declared a man never went so far nor so nobly as he did when he went not knowing whither he went.

God's Church must deal in maximums. When I set my face honestly to look at the great program that is drawn before us, I know it cannot be done without faith in God. There are some words written in the Bible which tell of noble souls who wrought with undeniable strength for the cause, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." That sounds like a Church at maximum. That is what belief in God means. Faith, conviction, enthusiasm, sacrifice, heroism—the victory that overcometh self, sin and the world. We are calling for a profound faith. We need now a belief that will force its undisputed way into our thought, ex-

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perience, and conduct; a belief that will command our understandings, and kindle all our powers to help realize its ideals. We must believe God, and have the courage to recognize that we cannot carry the word "minimum" and stay with Him. There is no place for minimums in belief of an omnipotent God. If we believe at all, we believe. We cannot forever trim such a belief to little ideals.

Let me note one more thing of the present day ministry. We are suffering from the minimum of trust. There seems to be a strange feeling about, among men, that we are actually afraid to match our religion against the most difficult task and things of today. There may be here and there a hard case to whom the ministry of Christ of Christianity is effectual, but somehow we do not carry a positive expectation that the hardest cases are just as easy to our professed allegiance with the omnipotence as are the easier cases. It is time the world was given a full experience of contact with the church that actually brings trust to an omnipotent God to the task at hand.

Minimums cannot be tolerated in the church today. The beckon of this difficult hour is for strong men and women. It is the sublime challenge of a great opportunity. We must not, we dare not fail. No business this world ever offered to any man can compare in return to the dividends offered by the Church of God. I challenge your already well-formed convictions with the appeal of the hour. I call to a big privilege, for big souls, to do big things. My soul leaps at the idea. We must not represent a great God on a diminishing basis in such a day as this. May God help us to drive all our minimums from the task. We must have maximums of belief, of experience, service, and trust, and maximums will warrant maximums, and God with us, will save this old sin-cursed world.

This is no time to overlook little things and big things, but we must take little things, and make them big things. This is no time for elbowing one another. You can not be clannish and be a successful leader. Christ is a universal Christ. He came the universal man.

The Jew could not be universal. He was the outstanding type of the clannish idea. He liked it too. He was a Jew first, he was also intentioned of being a Jew last. He was a Jew. His whole nations' history had been written in exclusive terms of separation. He was like some of you today. He believed that he was chosen to serve; he thought he was chosen to receive. He was chosen to become chief minister to the world; he mistook his choosing as favoritism. The hardest thing Jesus Christ had to do in the training of his disciples, and indeed, a thing he never did succeed during his human life in doing for them, was to remove their narrow conceptions of God's kingdom and bring them to see that in God's sight mankind is the aim and goal, rather than any one lesser race among the great whole. Judaism completely missed the mission of our Lord as expression of God's love, and when they found that He had not come to restore their distinct nationality, and plant their racial banner on a new exalted place, and erect a high throne on which a Jew would sit consummate among all the sons of men, then they were disappointed in him, and cried out crucify him. Christians must stop fighting Christians, and recognize the fact, that God has not made any race, or class of people a privileged class. But that His appeal has always been, and is now to the whosoever wills. God's kingdom was not established just for one race but for the world to be saved if it could get enough faith in His plan and purpose.

God has always been against class appeal, boasters, privileged classes, and usurpers. The fishermen who were called from a tiny inland lake

guarding and defending of a people. They must be walled around. They must know the security of the fold. They wanted to remain comfortably and sent out to catch men for God were given a line to fling as deep as humanity could be found. The Old Testament is largely concerned with the and securely in the fold. Safety was their great ideal. There was no great burning sense of a mission to the world. Their idea was to make sure their own safety. The Jew was no missionary. He is no missionary. His hope was the fold. But Christ is interested in the flock as well as the fold. His aim is to make one flock and one fold.

THE CHURCH FOR TODAY

Some preachers are sticklers for old ideas and old forms. You can hardly set up a correct standary anywhere in any Baptist conference, association or convention. The first thing, the riders will honk back "of what we used todo, and did not do." Just like the old Pharisees and Scribes and pretended saintly priests who lived on the sins of the people. But Jesus ceased and refused to conform to all their rites and ceremonies that they had received across sacred centuries, and they at once went to Jesus with keen inquiry as to the reason. The Master received them, and answered them with two very keen and significant parables, that carried the argument. He well knew which would be treasured down long centuries yet to be, as the ever-changing forms of a continuous and growing truth should find the attendant difficulties of an advancing civilization, unable to be met by the methods of a lesser yesterday.

The religion that is to reach this advancing world of ours must not be stationary in forms and expressions. Jesus answered these inquiring Jews quickly with two statements framed in the form of stories, saying, "We do not use new cloth to patch an old garment, nor do we put new wine in old bottles." Both parables carried in their real meaning far more than they merely said, and Jesus was content to set them down the centuries to interpret anew to every age the same truth which has always seemed a difficult truth through which to see the application of religion. He meant to say to those inquiring Jews then that the old garment of Judaism was worn past mending, and must therefore be replaced; and the old bottles of Judaism were empty, and being so, carried no promise in such emptiness to a thirsty world, for old bottles could not be filled again, being exhausted in their strength. Christianity was a new principle for life and needed a new form for men to behold. Jesus was making clear, with these homely figures, the fact that religion to continue effective must be adapted to the day in which it is to work.

Dr. E. W. White, one of the finest news commentators in this whole country, a man versified, profound, versatile, sublime, resolute and exact in his weekly news, one who has brought the weekly information, as no other conference reporter that I know in this country, a man congenial and useful in any position that he is placed, and one who has raised the dignity of this conference, and there are men who consider themselves too busy and too important to get here in time to hear what he has to say. Some of this action on the part of some of the members, is simuly green-eyed jealousy and iron-clad selfishness, and yet if they were delegated to do the work, they could and would not do it half so well. Brethren, we must cease from putting new patches in old garments, and new wine in old worn out and out-lived bottles.

Take Rev. Dr. I. C. Reddie, our Sunday School Expositor: Some of you make it late to come in so that he might be through when you reach the conference. Now, Rev. Reddie has done and is doing a fine job, and

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needs the commendation and consideration of every member. He gives time and talent with appreciation, and he is bringing to us information that all men have neither the time nor skill to work out. Some say that what he is doing is useless, just what the Pharisees said about the work of Jesus. But the ages have shown that the work of Christ is the world's salvation, while the Jews are still shut up in their narrow and clanish work of doing almost nothing for the salvation of the world from a spiritual point of view. We are living in a growing age, an age that men must learn how to arrange their mind with skill and perspicuity, as Dr. Reddie is doing for our conference.

Brethren, put this down and for all times think of it. The importance of any church is its relationship to the people. There is no hope, nor is here any reason to desire that the city church should hope merely to continue to exist because it existed in a less strenuous yesterday. There is no acceptable plea to make for any type of church to continue to exist because it did one day an effectual service. The business of the church of Jesus Christ can never be done on this earth by a merely existing church, nor by a church to which the matter of its existing is in any matter a concern. We were not established to exist. The church in itself is not an end; it is distinct, *v* a means. Its profession as being the divine institution of our Lord justifies the uncompromising expectation of the world in which it has been established that it shall actually succeed, not merely in keeping alive, but in making regnant its religious ideals everywhere. There is no alternative before Christianity other than universal triumph or universal collapse, and surely it never will be the latter.

THE CHURCH AND THE STATE

The church must not become the tool of the State nor outside influences. This conference has become, in many instances, the dumping ground of everything that comes up. The church must give information to the State and the world, and not wait to receive orders on what it should do. The church must stand uncompromisingly and unqualifiedly for self determination of all races and nations, and against any barrier being placed in its way of progress and advancement along all safe and helpful lines. The church must not, and should not, align itself as a Christian organization with a propaganda for any certain economic system as against another. It must not as a religious body involve itself in economic dogmatism, but must take the high ground of right and fair dealing. For the church must not be so much concerned with systems, but with the safeguarding of principles which each age must be challenged to work into such a system as will best meet its economic needs. The church must contend for a fair and impartial distribution of public funds for public education, recreation and a participation of its members in the affairs of the city, State and country, and keep in mind that there are basic principles of human rights and essential ideals at stake in each, and the church must under all conditions and circumstances remain free and unfettered to defend these ideals for which no system is adequate guarantee.

That the highest conception that should ever enter the mind of man is that God as the Father of all men—made us, yes, of one blood—the universal brotherhood. It was not evolved, but revealed. The Roman government at a time had formed opinion of the Jews. They were regarded as factious, turbulent, disgruntled and dangerous. The Apostle is delighted with the opportunity to speak for his people and sect. He enunciated the

doctrine of the Fatherhood of God and the brotherhood of mankind on Mars Hill, facing the Acropolis at Athens, Greece. He was an exponent of the principles of the Christian religion, which religion recognized God as the Father of all, and mankind as brothers. Paul was thus given an opportunity to explain the belief or beliefs of this sect everywhere spoken against this sect so greatly oppressed. He was permitted to tell of their opinions, their sentiments. So they gave him a day to expound to them his doctrine concerning the much hated and greatly oppressed sect which he represented.

It has been my desire on this occasion to speak to you concerning a race of people greatly misrepresented, despised, oppressed and hated; a race peculiarly situated, and everywhere spoken against. I speak in behalf of a people born in tribulation, and disciplined in the school of hardship and ostracism; **oppressed and persecuted** by some of the brightest minds that ever spoke or wielded a pen; and yet defended by some of the ablest, purest and noblest men and women the earth has ever known; for while the colored man as a race man has had great opposition, he has had able champions and defenders of the cause like Charles Sumner, Garrison, Wendell Phillips, Henry Ward Beecher, Harriet Beecher Stowe and hundreds of others, shouting from their high citadel of triumph around the chancels of glory.

1. The colored man first is a part of this country. He is bone of her bone, flesh of her flesh, and member of the body politic; her near kinsman.

The colored man is an American of Americans; he has been in this country almost as long as anybody else.

Our emancipation did not make us men; the amendment to the Constitution gave our people constitutional liberty; God made us men long before men made us citizens. "His sovereign power without our aid made us of clay and formed us men." Servitude stifled and choked the principles of manhood, made the slave a chattel, a tool, a thing. Emancipation restored and recognized manhood. The Fifteenth Amendment is but a recognition and endorsement of God-given rights to the colored man.

There is far more race idolatry in the world today than ever before in the history of mankind. There was no color line in antiquity. The Greeks were conscious of their cultural superiority but they did not attribute it to biology. They claimed excellency on the basis of their civilization, not their blood. The Romans were splendid cosmopolites. The Jew was proud not of his race but of his religion, and the proselyte to the faith was welcomed into the life of the race. The heathen who was a scholar was held in far higher repute than an ignorant High Priest who could trace his descent from Aaron himself. "But God created by one Adam, in order that in future times no man shall be warranted in saying: I am from a better stock than you. For Paul says, "Out of one blood God created all nations of men to dwell upon the face of the earth, and their time before appointed, and their bounds of habitation."

2. The right of citizenship to the colored man is in harmony with the principles of science, theology and humanitarianism. The unity of the race is taught in the history of creation as found in the book of Genesis; human brotherhood is taught in Paul's sermon on Mars Hill; and the Fatherhood of God and the brotherhood of man is taught in the Lord's Prayer. Herodotus said that eighteen of the Egyptian kings were Ethiopians. Moses married a colored woman; she was referred to as a "Sable Princess." They

built Thebes, with her one hundred gates, wonderful temples and beautiful palaces. Karnac and the pyramids were erected by them.

Meroe, the queenly city on the Nile River in Egypt, is referred to as an Ethiopian city on the Nile River in Egypt, is referred to as an Ethiopian city of splendor and glory; it was noted for its inventive genius and varied scholarship; it was the cradle of civilization and the mother of art. She had her public and private buildings, her stupendous gates, and colossal walls. It is claimed by the best scholars and historians that Ethiopia gave learning to Egypt, Egypt to Greece; Greece to Rome, and Rome to Britain, and Britain to the world. So interracial meetings and a trying to get together is simply getting back four thousand years or more common sense.

THE CHURCH MUST CONTENT FOR EVEN HANDED JUSTICE ON ACCOUNT OF THE PATRIOTISM OF THE RACE

The birth of liberty, fair play and citizenship is due the colored man as a reward of meritorious service on the battlefield in defense of the American Republic which did not regard him as a citizen. As early as 1770 Crispus Attucks, during the Boston Massacre, became famous as a Negro Patriot, soldier and martyr. He led in that bloody drama which opened an eventful and thrilling chapter in American history. He attacked the main guard of the ministerial army and went down in his own blood before the terrible fire, and was the first to give his life for American independence. From Old Faneul Hall in Boston, "The Cradle of Liberty," four hearses bore to one grave the bodies of Attucks, Caldwell, Gray and Maverick.

The colored man responded to the call of arms from the Massachusetts Bay to Lake Champlain. Every Northern colony had its troops of colored men, and Rhode Island had its black regiment. At the battle of Monmouth and Bunker Hill the colored men fought nobly and bravely. In the battle of New Orleans and the battle of Lake Erie, in the war of 1812, the colored troops made history for their race and helped gain victory for the American continent. His part in the Civil War is too well known for any argument or rehearsal; you have but to name Port Harrison, Port Hudson, Port Royal, and Fort Wagner. Who can forget the Fifty-fourth Massachusetts, whose signal victory is commemorated in a volume entitled, "A Black Regiment?" During the Civil War more than 200,000 men enlisted in the service and took part in 249 battles. The first regiment to enter Petersburg, Va., was composed of black soldiers. The first troops to enter Richmond were two colored divisions of colored men. The last guns fired at Appomattox were fired by colored soldiers. The last volley of the war was fired by colored troops, May 15th, 1865, at Palmetto Ranch, Texas. A colored regiment guarded the remains of President Lincoln, and marched in the great funeral procession from the White House. So you cannot count them out on their patriotism.

The colored man is against crime as a race, and against lynching people, is against lawlessness and disorder of every form; and the best people of my race do not condone crime. His religious progress has been commensurate with his numerical strength. As to his dying out, there need not be any fear. If slavery with its cruelties and hardships could not kill him, freedom will not attempt it. Our people, if you do not tamper with them too much, are religiously inclined; they do not have many skeptics, and no infidels and atheists, nor agnostics to any extent.

They have very little trouble about higher criticism, and need no ecclesiastical courts to try men for heresy. The American people have no trouble with them about strikes. They are not anarchists, they are not nihilists, and not a large number of them real communists. The colored

people are not found among the bomb-throwers, and if you consult the history of this country, the colored man has made better showing religiously than his white brother. Colored people do not lynch and burn human beings. Colored people have never formed bands of Ku-Klux and White-Caps; they were not with the Haymarket rioters in Chicago, nor are they now leaders of strikes; in most cases they are peaceable, religious, loyal, Christians citizens. Why should men in Congress and the state legislatures single out the colored man when there are thousands of foreigners in this country whose ideas are antagonistic to the principles of American government? Walls of better understanding and better consideration should be built in this city. You cannot go and be served in some of our stores.

The colored man has been the Jews' best friend. When the Jews refuse to serve our people in their stores, let their mind run back and remember that one of their prophets in Jerusalem, under the reign of Zedekiah, was saved from an awful death by the intercession of a colored man, the colored man who interceded was Ebed Meleck, and the prophet was none other than Jeremiah. Let it be known that as far back as the days of David, when Israel was at war, and Joab led that part of Israel that was friendly to David; Cush, an Ethiopian, was entrusted with a message to King David concerning the death of his son Absalom; and he stated the case with so much intelligence, uniqueness and diplomacy, it stamped the brother in black as a patriot, a soldier, and a diplomat. Let the Jews remember also, that Moses, the Jewish leader, the Israelitish commander, the greatest human legislator the world has ever produced, greater than Lycurgus, the Spartan law-giver, married a colored woman, and we cannot even buy clothes at some of their stores.

Tell the nations to enlarge the place of their tent, and be quick in stretching forth the curtains of their habitations. Tell them that the auction block will never, never again be seen. That slavery and all of its horrors in tyranny and cruelty shall never again be revived, but that the religion of the lowly Nazarene shall have ascendancy over prejudice, caste, proscription, and discrimination, and that the God of nations will continue His universal reign. The white man better lengthen his cord, because God will ride in the Gospel that knows no man by his skin, that He recognizes the Jew from his wandering, the Arab from his tent. etc. God is not dead. He presides over the destinies of the nations. Jesus shall reign, etc.

Watchman, what of the night? The morning cometh. The morning of true liberty for the oppressed. The morn of the twentieth century with its blessings and struggles. The prophecies made by the immortal Abraham Lincoln in his speech at Gttsburg on the new birth of freedom will be fulfilled in this century. The nation or government cannot stand that will not give justice to its citizens; that will not obey God; and righteousness, and ignore the principles of justice and fair-play. Rome, Greece, Babylon, and Persia went down because they did not regard the mighty God.

God reigns, and happy is that nation whose God is the Lord. My people need never fear while they are true and loyal to God.

We must strengthen our stakes, brethren. The colored man's salvation in this country is becoming an important and intelligent part of the industrial world and his adherence to religious leaders. We ought to learn all we can of everything we can. Build character, cultivate our spiritual and intellectual possibilities, and remember that the colored man's salvation is in his own hand. He must rise by his own efforts. He must see no impossibilities, regard no obstacles, run away from no task, shirk no burdens; he must find a way or make a way. His salvation depends upon his ability

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to save and value, and to know how to invest his money. Let him learn the power of organization; the value of a dollar. Dollars not only count, but they rule. They cut their way; they open barred dorrs; they build railroads, split the air in chariots of fire, ride the high seas, and circumnavigate the globe. And the colored man's future depends on his ability to contend, to agitate in a manly way for justice, not as a colored man, but as a man. His future salvation will depend upon his loyalty to his God.

Let the colored man lengthen his cord and build his wall with prayer. The colored people are a praying people. Prayer has fought more battles and won more victories than all the armies. Gideon fought and conquered without a gun being fired; Hezekiah at Jerusalem fought with prayer and never unsheathed a sword, and 185,000 were dead the next morning on the battlefield. Martin Luther prayed, then nailed his 95 theses so high, so that they that ran could read, and declared that the just should live by faith, and Moses praying for his people are samples of the power of prayer. Our people must find their way back to the prayer meetings.

THE SPIRITUAL WALLS MUST BE BUILT IN THE CHURCH

The real investment and the lasting investment will be found with the Church. Men invest in property, stocks and bonds, and think that they are doing God's service, and leave undone their duties to the Church. They say that property is an investment against old age and security for happiness and comfort. After all, their mere investment of property, no matter how well it is done, does not carry complete satisfaction. We want the opportunity of life that offers the investment of ourselves in things that lie beyond the realm of money. Religion has always had to suffer at the hands of men who exploit it. Men have sought from it that which they could get out of it. We are now at the cross-roads. We must stand squarely before every such interpretation of the Church, and present it to your attention not as a reward, but as an opportunity.

Give a little money to the church is not half of a well done job; many a business man in some appeal has thus performed a response, a feeble "ought" for the church. All that is a fatal avenue for loss of power. A man never goes very far, nor very nobly, religiously, as an obligation, and what little going he does do thus is tired and unhappy. Enthusiasm in service never found birth in such condition.

I propose the Church of Jesus Christ to be the best investment, and make bold to say that it offers the one really great opportunity for the safe placing of your life, which, after all, is the only really great invest-

ment any of us ever have to make, and is still the one about which we figure the least. Our cities are full of business men who pride themselves in their keen sens of values, and think in wonderful accuracy along the lines of dividends upon invested capital, and yet they are not giving any thought to the serious fact that the most precious possession is not bringing them a single per cent of interest. Their lives are not invested. What a man does with his life is far more important than what he does with his money. And yet we who can sense five or six per cent afar off, are utterly indifferent to the cessation of dividends in life investment.

MAN GETTING THE RIGHT MEASUREMENT

We must measure ourselves beside a world where genuine woe has been spilled to a very flood of suffering; a world where actual hunger stalks abroad; a world where actual nakedness shrinks before winter. These are

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not days to tolerate the complaint of loss of ease. You must enlarge the place of your tent, and stretch forth your curtains. We must catch the real balance of life, which is found by making life's best offering rather than demanding its greedy desires. The prodigal son with selfish desires cried out to his father, "Give me my portion," and again, when at the far end of his folly, in the hog-lot of his losses, he resolved, I will arise and go to my father and say, "Make me one of thy hired servants." Give me, and make me, were the two extremes. A man never writes a very great program for himself around the general theme of "give me." He starts no high career with such slogan. He sets no pace for heroism there. Yet I am sure the word strikes close to the distinguishing motive of much life today.

IN THIS UTILITARIAN AGE EVERY PREACHER NEEDS TO STRENGTHEN HIS STAKE

This age calls for mental heroes, apostles, restless kings of thought, fearless and uncompromising preachers, and may I say that this kind, is the only useful and only truly great. Show me a man who is satisfied with his father's manners, way and means altogether, and I will show you a man looking towards the dungeon of savagery, not a blessing but a burden to the human race. In the grand review of progress, the watch-word is advance. Show me a man who has the moral courage to attack the great political, and religious monsters of his time, and I will show you a scientist, philosopher, and intellectual athlete wandering through the night of ignorance and feeling for the pillars of authority. He is more than ordinary man who rises above the ignorance and superstition of his age and comprehends the sublimest of truths that the universe is governed by law; and that human progress moves by natural law.

This is no age for cowards. Every man, every minister, must, right now, lengthen his cord and strengthen his stakes. No more Uncle Toms can run this race. We are at the Cross-Roads as a race, and we need brave and fearless men to break down oppositions and move obstructions out of the way, that our race can pass unhampered. Children of men are divided any way into two classes, two kinds; the many who are contented to follow the majority, and the few who think and act for themselves, the leaders of the forward movement of the human race; the many with their backs towards the dawn, looking into the dead night of ignorance and superstition; the few who hold high in their hands the holy torch light of reason, while on their shining foreheads falls the golden dawning of a grander way, the many ignorant, coward and unclean saints and cynics, beckoning back the human race to the chains and fires of savagery; the fearless few who are breaking chains from captive hosts and trampling down the walls of ignorance and cowardice, the greatest obstructions across the path of progress.

For my part, give me the tide and tempest out on the shoreless sea of thought, where the storm of life is fierce and dark and the scene grows more and more intense—give me these in preference to the dead calm of passive indifference, where the ship of reason rots and ruins along the sunny shore. I want you to remember that activity and industry of body and brain, will clothe the present with the beautiful robes of happiness and peace will crown the future with the royal light of a grand and glorious civilization and the triumphant ascendancy of the church of Christ.

WE MUST BUILD THE WALLS EVEN IN THIS TROUBLOUS TIME—THE WALLS OF RIGHTEOUSNESS AND ACTIVITY

Our denomination has not been as active and alert in many things as it should have been. By this, we have lost much. But let us now redeem

THE CHURCH, THE RACES AND NATIONS AT THE CROSSROADS

the time, and awake to "righteousness and sin not." You must remember too, that inactivity and indolence will defeat the greatest warrior and will doom the proudest empire to decay, and scatter along the gloomy path or religious and intellectual retreat all the grand accomplishments and achievements of the children of men. In short, where growth is obstructed and power is lost; where motion is dead and lifeless ruin reigns supreme, the wheels of progress will rust on the rail and bleach in the sun and storm. Music would go back to common air, and all the sublime and subtle forms of inspiring and enchanting art, would lose proportion and become expressionless. The universe would become the unmeaning waste and want of time, the wreck and shattered spoil of thoughtless and aimless chance.

If destruction and death are the bitter fruit of inactivity, then what are the rich rewards of growth and motion? Let us see. Action rules the universe and beautifies the world. Action has led the human race from the starless night of ignorance to the cloudless day of thought. Action has purified the brain and civilized the heart.

Action has cleared and tilled the farms, built and beautified homes. Action weaves the cloth we wear—prepares and digests the food that gives us life. Action has enriched the world with liberty, intelligence and love. Action is now liberating the oppressed in Europe, and will soon unchain their body and brain.

Action has blessed the world with all the great discoveries and inventions, with all the triumphs and achievements that have added to the sum of human knowledge. Action has filled the world with all there is of beauty, wealth and use, all there is of reason, science, art and song. So you can see that the world has never made any progress with lazy and inactive men. Never move with shirkers and gurkers, but always with workers.

Let us march on and build for the Lord. Onward these brave and courageous leaders of the Cross with their faces smitten by the sunlight of righteousness and intelligence, leading the gallant and blood-washed soldiers of the Cross on to triumphant victory, imperishable renown and stupendous success, while the spirit of religious freedom, Christian manhood and the nobility of womanhood is marching on.

Since you have faith in God, there is no room for fear, for He is everlasting life. Everything that worth having you carry with you, the purest love, the highest hopes, and the loftiest purposes; and these are the true treasures.

There is every reason for hope. Hope for an ever-brightening, ever-advancing future. It is a glorious mode. The greatest, and the men of all ages died in this way, the patriarchs, the prophets, Christ, the Apostles and a noble army of martyrs.

—REV. WILLIS J. WINSTON,
1500 Madison Avenue,
Baltimore, Md.



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