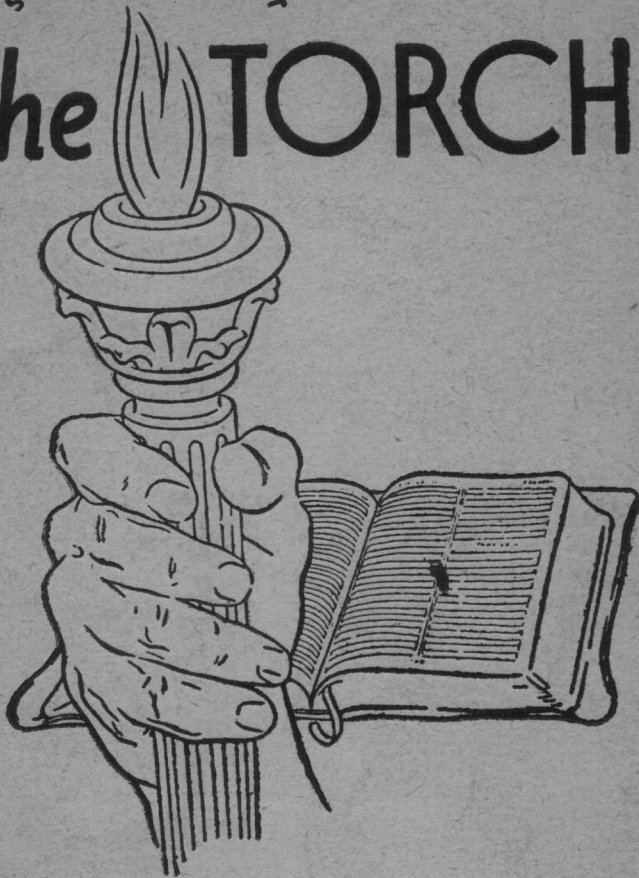


SPREADING THE LIGHT

# The TORCH



BY

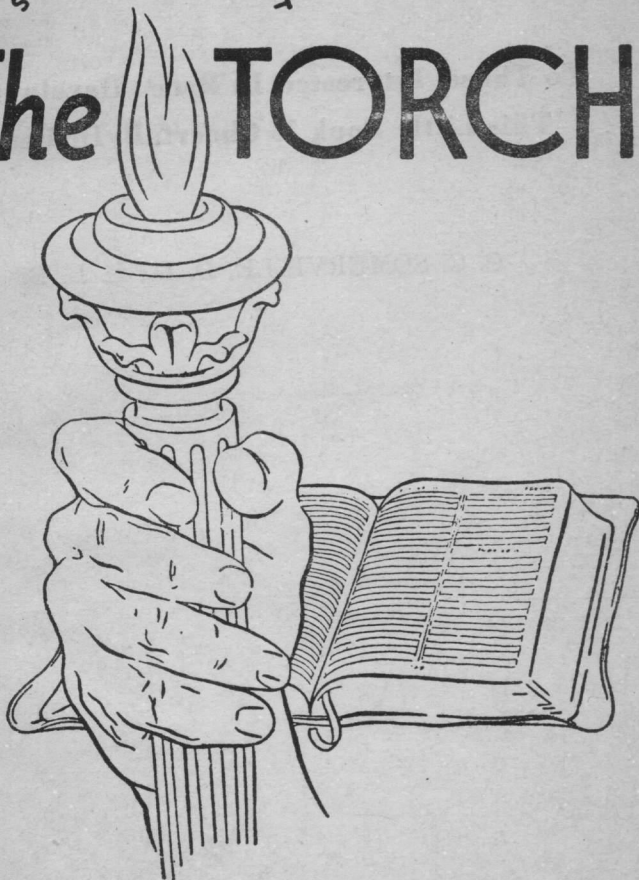
C. C. SOMERVILLE, D. D., L. L. B.

THE A. B. KOGER, COLLECTION



SPREADING THE LIGHT

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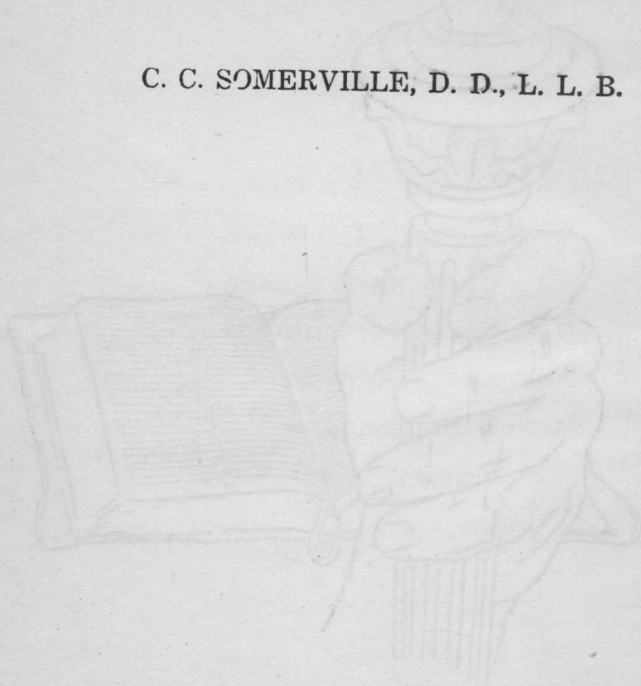


BY

C. C. SOMERVILLE, D. D., L. L. B.

**To Those Interested In Race Development  
This Little Book Is Cheerfully Dedicated**

C. C. SOMERVILLE, D. D., L. L. B.



C. C. SOMERVILLE, D. D., L. L. B.

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## THE BRIMFUL LIFE

### *For the Young Student*

Nothing deserves more thought and attention than a life that has been filled to the overflowing, whether it is filled with deeds of virtue or violence. Many lives seem flat and hardly deserving notice, because for action they are as a tale that is told. In the biography of many individuals you might find from the beginning to the end, each page bearing the notation of something done, with scarcely a blank page to be found. Appearing before this audience tonight and speaking to the young people who will go out from this school as graduates, I have thought to lay upon their minds the subject chosen, and let them wear it as a necklace to remind them from time to time how to make the best use of the thing God has given them—life.

There are three outstanding points in this topic I want you to remember: Childhood, Adolescence, Maturity. In childhood, a life to be brimful must be one during which period that the individual must be free, with capacity to do almost anything he has in mind to do. If it is to play, frolic and have fun it comes within the child and the sphere of that life, without a thought of the provisions of life, of food, shelter, raiment—or how they came about. Life at this stage is usually very full, especially if the child is healthy. And nobody complains about this because the child is acting according to natural laws and according to the order of his being. This brings us down to the next stage.

#### ADOLESCENCE

At this period the child has reached the stage where he can begin to think, to reflect, and to act upon his own initiative. When orders are given he is old enough to know how to obey, or disobey. And it is then that he begins to experiment, reaching out from the known to the unknown. Two forces act upon him at this period, the home, and the school. It is at this period begins the formation of character, and what the individual turns out to be in after life is traceable in a great measure to the impressions made upon him at this stage. Now the home does its best in this formation, for parents and guardians are looking for the best. But it is to the school-room we must go to find the elements that make for higher standards. Out of school, what? A glance at the brimful life in the school-room is what I want to consider for a moment. There is the study period, the recitation period, the recreation period. A brimful life in the classroom means fitting one for graduation and exit. I need not ask whether you have made marks that warrant your graduation, for it is presumed that he has reached the point to grant him the honor of graduation. Is it superfluous to dwell on the conditions here that make up a brimful life.

Let us take a look upon the field into which the graduate youth goes; look upon the ocean upon which his little bark is cast, and see

what the youth thinks of the future, and himself as an actor upon the stage. In the first place, let the youth realize that there is no well prepared, easy berth for him, only as an exception to the rule. Let him always remember that success comes with patient earnest action, and though everything seems to be against him at first, with a *brimful life*, he will find the way or make it. The first days out of school for the colored youth are truly trying days, but let him never despair. Be busy doing something, let something better hover in sight. When a job is found, the sensible youth will exhibit a brimful life. Don't wait to be told to do everything. Exercise a little common sense and go at the task with a meaning. Fill up every moment with something that is worthwhile. Many an eminent lawyer today picked up his knowledge of law while a mere office boy, adding to his understanding diligence and the bits of knowledge picked up here and there until he was able to pass the bar and become a practitioner. Abraham Lincoln was just such a boy and so was Frederick Douglas. During leisure moments, if leisure is to be found, use that time in the study of god books; for study and application help mightily in the upward climb. Life is made up of piecemeals and small parts. Don't be ashamed of small things if you have the spirit of the brimful life. Nature might give us a pretty good lesson along this very line of thought. There is not a minute in the 365 days of the year when nature is not bringing about some change by either sending the storm, softening the ground, or urging the sleeping bulb in the earth to wake up at the advance of spring.

"I am coming, little maiden,  
With the pleasant sunshine laden,  
With the honey for the bee,  
With the blossom for the tree."

Taking a glance at the pupil as he steps over the door sill, bidding the little "red school on the hill" goodbye, he has reached maturity, is fast becoming mature. As he looks out upon the world he sees men of business, men of the profession, men in ordinary affairs of life as farmers, laborers, etc. Whatever may appeal to him as a choice let him decide to attain the highest and the best in that line; let him decide that whatever may be his choice, his life shall be a brimful life. One of the most noted men of our race, one who came from the lowest strata of society, reared in poverty, with nameless progenitors, Booker T. Washington, rose to the highest ranks and was regarded as one of the greatest men of his age. A little study of his life will show that it was brimful, almost too brimful, for night and day he was constantly at his task, and the wonder is that he accomplished so much in the brief period in which he was permitted to live. I want to lay upon your hearts the ambition to succeed and don't be afraid of toil and labor, but let your motto be: *The Brimful Life.*

Long after this day is passed, long after these scenes have gone



into silence, long after the sound of the roll-call, if you have played your part well, and have not loafed on the job, you will have left a legacy for inspiration of the army of the coming youth that will follow on. The autumn leaves that fall into the gutter may enrich the deposits of old ocean, but can never help vegetation as those leaves that find mold in compost that natures and gives food to vegetation. Let yours be the brimful life and it will bless this old hill upon which you romped, the old building that gave you shelter during the days you were preparing for the race, and the teachers who gave so much energy, hope and labor trying to fill you for life's work. Ten thousand ants came out of one ant hill, and yet everyone at his individual task, by doing his duty, reflects the great spirit of his ancestors, and says to the slacker graduate: "Go to the ant, thou sluggard. Consider her ways and be wise."

And now let me close, by wishing you the blessings of a happy and useful future by demonstrating The Brimful Life.

The brimful life should manifest itself in the cause of religion and of youth: "Remember now the days of youth while the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them."

With all of your understanding, don't neglect to acquire wisdom. The graduate may come out of school with the highest honors and yet he stultifies himself if he neglects to take God in account. It is written in the Bible that: "The fool hath said in his heart there is no God." The brimful life of the one who will make the mark should be seen in religious activities, beginning with the Sunday School. Whenever convenient, wherever fortune may cast its lot, as young people, you should be found among the young people in the Sunday School and then branch out into other activities as they may develop from time to time.

The path along this line may not be the one most often trod, but it will prove in the end the safest, the best. It is a reflection upon education to see the young graduate turning his back upon the Sunday School and Church, preferring, it would seem, the association of those who are sowing "wild oats," forgetful, it appears, that reaping follows sowing—and they that sow to the flesh shall reap corruption.

My last word to you in the brimful life is what the Master said of Himself with the program of the world redemption before Him and the great responsibility with which it was charged: "I must work the works of Him that sent Me while it is day, for the night comes when no man can work."

His was a brimful life, and the world has grown richer, stronger and better because of a life thus spent. Every day of His life was spent in doing good. It was full to the overflowing. Thank God for this day and the opportunities it brings to you, and pray in the end that you are worthy of these benefits and that you did not neglect to stir up the "gifts" within you.

## PAYING THE PRICE

*Ye shall not see my face, except your brother be with you.—Gen. 43:3.*

This text grows out of that strange bit of history in Old Testament times, when the families of earth had just begun to spread out. Jacob's sons had taken up different habitation, and Joseph, the child of destiny, had gone through three years' prison experience, but by the grace of God had steadily risen in favor with the king until he was now the second man in the government, he had the keys to the government's granary, and his word law.

A mighty famine arose in Egypt, so that his brethren as well as others were compelled to come to him to buy food. He did not disclose his identity at first; but when his brethren petitioned him for the purchase of corn, he charged them with being spies and made some inquiries about the family history; he forced them to tell of a younger brother they had left at home by the name of Benjamin. He caused them to be arrested and held as prisoners for three days, and finally released them upon promise that they would go back home and upon their return they would bring Benjamin. When they returned home they told their father of their experience, and of how the man in charge demanded the younger brother to prove the truthfulness of their story. Jacob upon hearing this, remembered how he had lost Joseph, felt that this was only another step, paving the way to the loss of another son said: "*Me have ye bereaved of my children; Joseph is not, Simcon is not and ye will take Benjamin away, all of these things are against me.*" Reuben offers his life as a pawn for Benjamin. His father said if ye take Benjamin and he is lost, ye bring down my gray hairs with sorrow to the grave.

After using up the supply of corn they had brought from Egypt, they were forced to go for more, or starve. But just as they get in readiness to return Judah reminds them of the words of the officer, which are found in our text: "Ye shall not see my face except your brother be with you." It simply meant that if they did not take Benjamin along with them, it matters not in what distress or need they found themselves they would not be able to see the man, and the only man who could give relief. At this critical moment Judah offers to become security. "*I will be surety for him; of my bond shall thou require him; if I bring him not unto thee, and sit him before thee, then let me bear the blame forever.*" These were brave words from a brave heart. Ruben realized the crisis, the trial, the risk, and yet he was willing to do what he could in "*paying the price.*"

To be able to get food to sustain life, they must pay the price of putting themselves in pawn for a brother that will be held as a ransom. They must bring this brother *with* them, or else they can not see the face of Joseph. Many thoughts will crowd into their minds. There was no way to escape. Some years before, these same

boys had a hand in destroying a brother, that is, selling him into slavery. What had become of him they knew not; but they could not forget that they had a hand in selling a brother. Now the question of a brother comes up again. They must go down into Egypt to buy corn or perish; but the dictum is: "Ye shall not see my face, except your brother be with you." Previously they had shut one brother out of their lives, they had put him clean away, where he would not appear again to destroy their peace and satisfaction. As far as they knew Joseph was a slave in Egypt, and as far as his father was concerned, he was *dead*. For they had told him that they had found his bloody clothes and it seemed that some *wild beast* had torn him to pieces. But now another crisis comes up in *their* lives; it is the matter of taking a brother *with* them or starving to death. Are they willing to pay the price? Are they ready and willing to take young Benjamin with them as they go back into Egypt to buy bread? Are they ashamed of his company, or have they any misgivings, that upon their return to Egypt, carrying their brother, that it would reflect upon their dignity? And of these questions and many more might arise as we study the text and see what Joseph said to them. I want you to see with me that there was something in this whole matter, that pointed to the hand of God and that furnished food for thought. Joseph was a prototype of Christ. He was sold for thirty pieces of silver into Egyptian slavery; but in the course of time, he was promoted to sit upon the throne, and held the lives of the people in his hands so far as food was concerned. He could dictate terms and men must bow to them.

Now let us see how much Christ stands in the very place of Joseph; but on a world-wide throne, and exercising dominion over the human family from shore to shore; and let us this morning see what is that he holds that every man needs, and what he is saying to the petitioner right now. Christ went to the lowest depths of humility, and suffered the curse of the cross, before he rose to the dignity of Lord and Master. His body was laid in the cold damp earth, but it could not rest there, but had to rise according to the will of God. As to his conquest over the grave, see what Luke says in 2nd chapter of the Acts: "*Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell (inferno hades) neither wilt thou suffer thine Holy One to see corruption.*" Acts 2:26, 27. His conquest meant resurrection, and exaltation upon the throne. For God has highly exalted him, and placed him on the throne of his glory. There are two phases of man's need and his coming before Christ that I want you to consider with me at this hour. In the first place man needs to come face to face with Christ to receive pardon for his sins and to get the "bread of life." Without coming and meeting him for one's self all of our petitions are in vain. And

the Bible says, "Let us come boldly to a throne of grace, that we may find grace to help in a time of need. The brothers of Joseph in their direct need might have sent a delegation to Joseph with the plea of starvation upon their lips, but it would avail nothing as long as they themselves stayed away, for he had said, "Ye shall not see my face except your brother be with you." To obtain inheritance in the kingdom and a right to the "tree of life" one must meet the condition of *paying the price*. Christ said to Nicodemus, "Except a man be *born* of the water and of the spirit he can not enter into the kingdom. It is not mother or father by proxy or substitution; but each man must stand or fall for himself. A great deal is being said nowadays about men falling away from the gospel and its teaching; if that be so, the truth is they have come for "corn", but have never met the condition and consequently they have never seen the king's face. They may have seen a manicure upon the stage with a staff in his hands, and stepping around with measured tread; but they have not seen the "king of kings" and the Lord of lords, whom to look upon is *life, fire, passion, enthusiasm*.

Are there any among us who have not been quickened to action by a live coal from God's burning altar, if so, we lay it upon your heart at this hour, that God is thundering the "*except*" with tremendous emphasis to every one who is hungering for the bread of life.

And now he stands like Joseph in the second place, with full and abundant supplies on hand to serve his people everywhere, and for what they need. If the Christian needs more power, more fellowship, more grace; if in your home you need more peace and more joy; if you need more strength to bear your burden; if you need more faith to help you, do your duty by meeting your church obligations; if you find it hard to treat your neighbor right. You can find in God's storehouse enough to meet every need, if you will *pay the price*.

There are people in the church who will not speak to one another, who go around and say everything harmful about their neighbors that they know or hear; and yet they say they are living in the fear of God, and will go to heaven when they die. Mathew gives us safe rule for *paying the price*. It is like this "Moreover if thy brother shall trespass against thee go and tell him his fault between thee and him alone." And again he says in the 5th chapter, 24th verse, "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." This is a very safe rule, if you want to see the face of the king. We must take the brother with us, take him on our heart, take him in our care to become responsible for him. It is sometimes an unpleasant duty, and one that taxes all the grace that is in us, and yet it must be done, and there is no better time to begin than now. "Ye shall not see my face, except your brother be with you." How many of you this morning have left your brother at home?

How many have brought their gift to the altar and are still saying  
"I told you so."

I fear that when the religion of many of our white Christians is put to the test the question will be raised, "Where is thy brother?", the black man whom you have cheated, robbed and lynched; the black man whose wife and mother gave the milk that nursed your suckling baby; that black man that has suffered indignities and tortures indescribable from the laying of the foundation of our government to this very day. You have sat in your velvet pews with a sanctimonious face, and a hypocritical visage and yet the Master is saying New England all over the Southland. "Ye shall not see my face, except your brother be with you."

Take him in your journey, take him in your life, take him before the king. And may the Lord have mercy upon us all and help us to *pay the price*. I fear that many who say they are looking will never see the King's face in peace, because they are not willing to pay the price of the debt they owe to the black man. Roscoe Conklin of Chicago sums up the case nicely when speaking for the Republican Party last October 25th. He was telling of the birth of the Republican Party, and said:

"Though a voiceless slave a short way back this man called Negro occupied every platform and his silent eloquence filled the pulpits of church and cathedral. His language was the broken phrase of bondage. The rude hoe with which he traced his despair in the pitying soil was his only pencil.

"His only book was the impartial, unclosed volume of patient Nature.

"He wore rags. Faith that God would remember him was his lone altar. His thought died in the awesome whisperings of night. His sons were born to grief and his daughters knew a million sickening sorrows.

"Suddenly a mysterious power shook human hearts and from the outraged soul of American womanhood emerged resolute men. They called themselves Republicans.

"Then," said Wendell Phillips who spoke for freedom when freedom suffered most, 'then forth steps Abraham Lincoln. But John Brown was behind the curtain, and the cannon of March 4th echo the rifles of Harper's Ferry.'

Where is the conscience and the heart of the administrators of public funds when we consider what is being done for the education of the children of the two races? A sum of \$5.45 is provided for the colored child, and \$40.60 for the white child. There is such a disparity that it ought to put to shame every man, woman or child that was a party to this thing that is no less than a crime. The rights of these black children will appear before God and when these administrators appear before the judge of all the earth and they plead for utterance, plead for corn, he will ask where is thy brother who

## LESSONS FROM THE MOON

Of all the heavenly bodies we see in the sky, none attract greater attention than the moon. In the biblical account of the creation of these great bodies the moon ranks next to the sun "And God made two great lights; the greater light to rule the day and the lesser light to rule the night." It requires no argument to prove that the "greater light" meant the sun, while the "lesser" was the moon. Many poets have given us their sweetest verses, when writing about the moon, of whom many have called it the "silver queen". Science has discovered that of all the planets, that the moon is the smallest of the heavenly bodies. That in diameter it is about 2,163 miles, and that its distance is about 221,614 miles from the earth. In its orbit it gains something like 30 minutes on the sun, which causes it to appear thirty minutes late each night. It is a well known fact that "a full moon" never sees the sun.

The moon's light, we are told, is a reflection of the sun's light, and were there no sunlight, there would be no moon we could see. It would be clothed in a veil of blackness so dense that we could not discern it, certainly in the virgin beauty in which it now appears.

What is more thought provoking and suggesting than on some calm evening when the birds had gone to rest and the work for the day was over you place yourself in some quiet position where you can look at the moon when it seems to be rising into the heavens? Let it be an occasion when a hazy cloud is constantly floating over its disk and hiding its face. You will see the approaching cloud steadily dimming the light until the moon is entirely hidden. The situation remains for a little while and presently there are beams of light on the other side, showing that the moon will soon come out with a full power of shining, and apparently brighter than before. In that picture of the different phases of the moon there is the lesson (1) of health. There are times when it appears that the health is failing and it gradually grows worse even under the best medical treatment until health is almost despaired of, then almost without warning there are signs of recovery, and the light breaks in. The cloud disperses and the individual comes back to himself again. There is the lesson of business. In the morning of adventure, things look bright, and prosperity and success seem just "around the corner", but a little cloud of reverses is seen above the horizon; and it gathers in volume and density until hope of continuance appears to have taken its last flight. Against struggle and hope the business man holds on hoping against hope. Finally some unexpected turn of fortune makes its advent and business revives. The cloud of despondency that covered the face of the moon of business, and brightness beyond compare is the result.

The next lesson we may learn from the phases of the moon under cloud and shadow, may have to do with one's religion. It

would be a marvel to find one on the day of his profession of faith, who would not say it is the brightest of days. The little spark of faith and hope shines with the brightness of luna. But after days of trial, hardship and worry, the face of the moon is hidden by the attack of the adversary, and the individual is sometimes forced to cry "Why art thou cast down o my soul, and why art thou disgusted in me?" After a siege of waiting and struggling, hope springs up as the cloud begins to break, and there is the response within "hope thou in God for I shall yet praise him." The cloud that is seen to overshadow the moon is steadily moving, and does not remain in one position for any length of time, which causes the phases of the moon that are so constantly changing, to appear so much the changes that are daily coming into our life. Stop and think when you will and there is the health period. The days when the individual seems never to have known a pain, and following quickly comes the time when the person does not know a well day. But behind those periods when the sick one is found in the bloom of health and the last vestige of a cloud disappears.

As we look about us and take an observation of the business world: The new business started, the failure in business, the rapid changes from one ownership to another, and shortly the new name with the sign, "Under new management", tells that the cloud has come, if it did not stay long. Just a little study of the moon if you will stop to look at it, impresses very much this lesson and its analogy.

A study of the lives of men and women who have been professors of religion, and many of whom once were bright and shining lights, but are now in the "slough of despondency". And after a season of waywardness, a season of "wallowing in the mire," they come up again renewing their covenant and shine with renewed luster and splendor, they remind us of the moon that was held so long under the cloud, but afterward emerged with silvery brightness, saving in her return as the "lesser light" she was sent to rule the night.

Science proves that vernal and autumnal equinox are ascribed to the influence of the moon. Insanity or lunacy is held to be influenced by the moon's action. Paradoxical as it may seem decomposition of animal matter takes place more rapidly in moonshine than in darkness. The moon's day is equal to fifteen of ours. And as remarkable as the eclipse of the sun is, it can take place only at the time of the new moon. Consider for a moment some of the things for which the moon serves as a guide. The mariner on the briny deep, many leagues from the shore can look up into the heavens and without a compass or a chart can in a great measure map his course and tell whether he is going in the right direction or not. Many years before the invention of the wireless, the mariner had to depend almost entirely upon the moon. The runaway slave, making his sojourn to the land of freedom, when he could not afford to travel



by daylight, had to depend for direction where the moon appeared in the heavens.

The shepherds who kept watch over their flock by night depended for his light by that which come from the silver queen. Despite of what we may say of the moon in its beauty, in its gentleness, in its perpetuity, there is nothing in its charm that surpasses its grandeur as an emblem of the church of God.

The moon is a visible sign of the church of the living God, which is shown in many ways. The moon is held by gravitation so that it travels in its appointed course through the years without variation; and so the church moves on in its course from the time its movements were seen in the "wilderness" until this very day, held by the mysterious power of spiritual gravitation.

The moon as already observed received its light from a natural sun, the church of the living God receives its Spiritual light from the Sun of Righteousness, and therefore must shine on and forever, or as long as that spiritual luminary can endure.

The moon remains not stationary in the heavens over some favored spot, to cheer and enlighten every habitable region, neither is the church confined to any one spot, but it was organized to carry the light of the gospel in all the world whereon man is found. Traveling orders for those commissioned to carry the light of the church, "go ye into all the world and preach the gospel to every creature." Almost unnoticed the moon moves forward, and so the church while walking in light and love, hardly gets any notice of its work except where a cloud passes because of the misconduct of some of its members.

"Queen of the silver bow! by thy pale beam

Alone and pensive, I delight to stray

And watch thy shadow, trembling in the stream,

Or mark the floating clouds that cross thy way;

And while I gaze, thy mild and placid light

Sheds a soft calm upon my troubled breast."

"And the sad children of despair and woe

Forget, in thee, their cup of sorrow here."

\* \* \* \* \*

## **THE UNCROWNED QUEEN**

From this title I shall try to prove that she is the chief of her kind. The reference is directed to the worthy colored woman, it matters not what may be the appraisal of polite society. It is admitted that if the colored woman is to be considered she has a great many odds against her; but it matters not from how low the scab from which may start or "the pit from which she is dug", which I speak of "The uncrowned queen" I mean the colored woman and no other.

There must be a starting point for this subject, and I begin at

the place of the humble birth. In "Scene from the Lady of Lyons", Melnote in telling of his love for Pauline said he did seek "to rise out of the prison of his mean estate" and with such jewels as the exploring blind bring from the caves of knowledge buy my ransom from those twin jailers of the daring heart—"Low Birth and Iron Fortune." There are none of the human race whose birth is more humble than our subject. Born sometimes in a home that would be an apology for the cattle—a poor excuse for the windows with unmatched boards for the flooring and as to roof, it barely shuts out the falling rain, and through the openings in many places one can count the stars by night. This the place where many a queen is born. Her poverty evokes no comment. Almost entirely void of those little things in life that make it necessary, this child of fate has scarcely known any. When she is old enough to look around and begin to think and compare, she sees poverty of raiment, poverty of food and poverty of comforts, and must begin to wonder if she was not "born out of due season".

Environments. There is a very little she sees in life to start all, it is only under force of circumstances, and is remembered with the smallest pittance. If that child with such discrimination and such environment ever rises to be anything worth while, it is because as with. Where the cities in many places make suitable playgrounds and recreational centers for its children, the colored child is very often the "forgotten child". And if she appears in the equation at Melnote says: he had with a daring heart a purpose to bring from the caves of knowledge, and buy his ransom from the jailers of "Low Birth and Iron Fortune." It is almost a miracle that one thus situated should ever rise to a station of importance and worth to society. And yet that is what has happened in divers instances to members of our race. As to education, the colored race in the South constitute 60%, yet for education they get 5%.

Time comes this child of low birth, enters the public schools. By diligent study and perseverance she makes her grades, although she often feels humiliated because of her shabby clothing, yet she is determined by the grace of God to make it. Often the brightest students in school are those of the poorest opportunity, and those less highly favored. The girl of whom I speak may be one of this class, and yet she is marching on toward the goal. One of the most prominent educators of the race in the State was born in a log cabin near the town of Henderson, N. C., and is now the president of the Sedalia Institute near Greensboro. Take for example another distinguished citizen who was born under the humble circumstances I have just mentioned, but by dint of perseverance and hard work has risen to become Director, Division of Race Affairs, National Youth Administration. Mrs. Mary McLeod Bethune, President of Bethune-Cookman College at Daytona, Florida. What would prevent her from wearing a crown?

In most cases this young woman must seek a position in the school room as a teacher, it matters not how meager the salary or how poorly the situation is for board nor how unfit the environment for one of her qualification, because there is no clerkship offered to her in any office, store or business that is commensurate with her fitness. In this station she toils on till the time comes when some one offers his hand and heart in marriage. Some have experienced the life of maidenhood until the "shadows between to lengthen on the wall," and yet during this period they have been bringing forth the fruit that ripens into the glory of the crown. After the wedding too often, if not too soon, she discovers that she is unequally yoked. The man of her choice may have the qualities of gentility; may be an honest, hard working man; may desire to come up to the full measure of a husband and a man, but when it comes to the question of society, the company his wife is used to and that which would be most congenial, he can take no part; he is simply a misfit. He fits admirably the story of Dora Thomas in the novel. When this state of affairs is brought into the picture it will not be long before he will be late coming home at night, and there may be times when he does not come at all—other pleasures and other society have gripped him. The breach in the conugal relation widens until there is such a rift that the "divorce mill" begins to grin, and the consequence is hard to determine. Many a young woman has been caught in this trap with no fault of hers, or nor real fault of her husband, but there is the cold bold fact. Can this woman under such circumstances rise to the stature of a queen? She has passed through the slum and the grim; she may have passed through the "furnace of affliction", but when the heat has died down, when the smoke has cleared away she will come forth without the smell of fire on her garments—the worthy uncrowned queen.

Marriage points to procreation and very often this woman of whom we speak becomes the mother of one or many children. These must be nursed, nurtured and reared. And upon no one does this responsibility fall heavier than mother. The nurse may do her duty, she may be attentive and faithful; she may be alert and watchful, but she can never be moved with the bowels of compassion like a mother. "In Roma there was a voice heard, it was Rachel weeping for her children and refuse to be comforted because they were not". Great tribute should be placed at the feet of the father, but the highest honor should be given to mother, who sometimes goes into the valley of death that a child may be born. We take delight in speaking of great and famous men, but behind every one there was a mother; and when we sometimes feel prone to take the crown that we would place on some hero's brow and place it on the fountain of its origin—mother. It is too often we see the actor on the stage, forgetfull of the pulleys and rough ropes behind the screen. Stop and consider for a moment and you will decide upon whose brow the

crown may be placed. With wild acclaim three hundred thousand people stood in a downpour of rain to hear the oath of the 32nd President taken by Delano Franklin Roosevelt as he enters the second time upon his presidential office. But behind that shouting and ejaculation there stood one hardly seen in the picture, his mother. What she was to him, his veritable background, so is every colored woman anywhere whose sons or daughters have achieved anything that is worthwhile. Our minds carry us back to the great men in politics, religion, in the professions and what not, and we see standing behind them their mothers, with as much dignity as Rachel who stood behind little Samuel. Because attention is not centered upon her she is too often uncrowned even with the small tribute of beautiful and encouraging words. The thing that stood behind the immortal Booker T. Washington was a colored slave woman, and as long as we shall honor that great man let us never forget his mother; for she out of her poverty and ignorance was wearing a crown whose brilliant lustre will shine when the names of many illustrious composers be forgotten and buried in the sands of an eternal silona.

Her part in the affairs of the world for good often overlooked. The great temperance movement that brought about such a great reform as to the habit of drink was brought about by women with ceaseless agitation worked against whiskey and its adjuncts and never ceased in the warfare until the nation put an amendment to the national constitution calling it prohibition. Her name is Frances E. Willard. When that demon slavery had seized the nation by the throat both north and south and had choked it well nigh to asphyxiation it was a woman that come into the picture and said by her action, I shall raise my voice against the institution, and with the resolve of Esther who decided to go before the king when she was almost certain of her fate her plea did not find favor, she said: "I will go in unto the king which is not according to law; and if I perish, I perish." That was Mrs. Harriet Beecher Stowe. The papers have had no laurels to place on her brow, and yet we believe that on the pages of the book of life when the names of the heroes and heroines will be inscribed the name of this great woman will be written there. As this peerless woman wrote in quiet and often in secrecy the daughters of the colored race in many cases have been as equally deserving, but of whose merit has been mentioned, except as a slur or reflection in such terms as "negress mamma" and the like. From the paps of these unfortunate ones many of the most prominent statesmen, professional and business men of the other group got their infantile nourishment in fact and in deed.

The work of the domestic servant in the kitchen as well as in the laundry during ante-bellum days was done by members of this race all through the southland and in many homes in the north. For this service of a period of two hundred and fifty years not a crown has been made by an act of Congress nor by any local government.

When the owners of the slaves went to church on Sunday morning, going a distance sometimes of twenty miles or more, they left the children in the care of the nurse, never anticipating the slightest neglect or injury, and their faith was rewarded in the fidelity of the custodian. Where is *one* case on record that the children experienced mistreatment or neglect? Uncle Tom's solicitude for little "Miss Eva" was in no wise better or more sincere. Since no memorial has been erected to these daughters of grace, let us for love, for genuine gratitude weave a crown to be placed on their brow, to many who are sleeping and dedicate it to the Uncrowned Queen.

The worthy women of the other race are defended to the limit by their men, and to push the question of gallantry to the 9th degree, they many times have resorted to that hydra-hunted monster—lynching to cover up the venality and hideousness of their act when conscience and the truth in answer to the charge of rape say it is "a lie" out of the whole cloth. Shall we be less gallant? Every negro man with an ounce of virility coursing through his veins should resolve to stand by his sisters, cousins and aunts and give to them the praise they deserve whether others like it or not.

Henry Clay on retiring from the chamber of the United States Senate said: "All that I am, all that I hope to be I attribute to my sainted mother." As much should be said by the men of our group, whether preacher, lawyer, doctor, professional or business man. Dr. Allen says: "Long before the white man or woman left the caves in northern Europe, Negro women were queens in Africa, ruling empires."

"Steadily, step by step,  
Up the venturios go builders go.  
Carefully placing stone on stone,  
Thus the loftiest temples grow."

\* \* \* \* \*

## SOME VITAL FACTS CONCERNING THE NEGRO

In the Universal Race Congress, London, 1911, Zamenhof, inventor of Esperanto, in his paper before the Congress said: "Give the Africans without any mingling of rancor or oppression a high and human civilization, and you will find their mental level will not differ from ours." Count M. C. deVolney, author of *The Ruins of Empire*, says: "The ancient Egyptians were real Negroes of the same species as the other present natives of Africa."

Palgrave, an English historian, says of the Anglo-Saxon period: "The Theowe (Anglo-Saxon slave) was entirely the property of his master, body as well as labor; like the Negro, he was a part of the livestock." Lincoln's ancestors were white slaves. According to Professor Cigrand, Grover Cleveland's great grandfather, Richard

Falley, was an Irish slave in Connecticut.

Negro authors: Dunbar, Casely, Hayford, Dubois, *Kelly Miller*, Braithwaite, James Weldon Johnson, George *Carver*, Benjamin Brawley, Carter G. Woodson, *William Ferris*, Hubert *Harrison*, Claude *McKay*, Monroe *Work*, H. O. Tanner, Roland *Hayes*, Granville Wood, *William Pickens*. These measure up to national standards; and those names in italics have no visible admixture of white strain.

### As To Carver

Born a slave, never knew his father or mother. From the present he has made nearly 300 useful products including cheese, candies, instant coffee, pickles, oils, shaving lotions, dyes, lard, linoleum, flour, breakfast foods, soap, face powder, shampoo, printer's ink, axle grease. From wood shavings he has made synthetic marble. From the lowly sweet potato he has made more than a hundred products—starch, library paste, vinegar, shoe blacking, ink, dyes, molasses. There is not another man in the known world who has done more with his inventive genius. Carver is a Negro.

Azulu T. Isake Seme once won a gold medal for oratory at Columbia University. In 1914 a pure Negro led all his classmates at Harvard. The founder of the greatest Negro newspaper in the world, Robert Abbot. Sir Harry Johnston, perhaps the greatest white authority on the Negro, says in *The New Statesman*: "There is literally nothing in the way of education that the Negro cannot master and master rapidly."

Comparison of pauperism of the two races in 1910, census shows one pauper for every 1,053 whites, one for every 1,505 Negroes.

One never hears white men like Edison, Hughes, Debs, Ford, Rockefeller bragging about their race. Dixon, a cultured and refined Negro, when asked about whom he should marry, gave this sensible reply: "I always want the option of choosing my own company."

### Information for the White Man

Let him read Terrence, Esop, Dumas, Rouskin; let him see the painting of Tanner, Scott or Harper; let him listen to the music of Coleridge Taylor, Rosemond Johnson, Dett, or Burleigh and he will begin to associate with Negro thought.

From the best authorities comes the fact that crossing of the most differentiated races, far from resulting in slitleity, adds to their fecundity.

Persons thought to be white often prove to be Negroes. A statute in Charleston, S. C. was in honor of Henry Timrod, an unknown Negro.

"He that hath truth on his side is a fool as well as a coward if he is afraid to own it because of the currency or multitude of men's opinion."—DeFoe. "The strongest is never strong enough to be always master, unless he transforms his strength into right and obedience to duty."—Rousseau.

was hungry, saw a fig tree in the distance, and made toward it as if happily he might find something to eat thereon. He found nothing but leaves. Because of the seeming disappointment, he uttered this curse: "No man eat fruit of thee hereafter forever. That barren fig tree is a type of men and women who appear to be righteous but they bear no fruit. It will be a sad day when the Master will say to that individual: "No man eat fruit of thee hereafter forever." I am afraid that is just what he is saying to many a man, many a woman.

Jesus comes back to Jerusalem and enters the temple and finds men busy buying and selling. He overthrew the tables of the money-changers and drove them out, saying as he did so: "My house shall be called a house of prayer, but ye have made it a den of thieves. That temple where the people were absorbed in buying and selling, in taking chances by exchange in a private way of gambling was a disgrace to the cause of religion, and it reflected upon the cause Christ come to represent. "*My house shall be a house of prayer*" comes down ringing to us this very hour. You must suppose that the traders and money-changers had lost sight of *faith in God* and man was trying to see just how much he could get out of the bargain.

All this brings us up to our text. In the morning as they were passing by they saw this fig tree, but all was changed. Instead of being a beautiful leafy tree, apparently in a healthy growth, they saw a withered fig tree dried up to the roots. Peter, the ready spokesman, said, Master behold the fig tree which thou cursed is withered away. Jesus answering saith unto them: *Have faith in God*. And further adds, "That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he sayeth shall come to pass." These are the words of Jesus telling us what kind of faith in God will enable us to do the seeming impossible.

Two things about this goose I want you always to remember. He was untrained but become a messenger for God from Canada to North Carolina. It matters not how little you may know about books, law or government, with a willing mind God can make you a messenger. The goose carried on his leg God's message to dying man.

Then this goose in the message it carried gave up its life in its journey. The life was taken but the message it bore lives on and will continue to live to the last trumpet sound shall awaken the sleeping dead. But that life and that sacrifice is a type of Jesus Christ. He came all the way from his Father's home in glory to bring a living message to a sin-cursed and a dying world, died on the tree of the cross for you and me. The cruel nails of the infuriated mob pierced his vitals and bitter was the sting that when dying he said: "My God, my God, why hast thou forsaken me?" and he expired, but he left a living, burning message to mankind, and said then as he is saying now, "Have faith in God."

Here is the Lesson. God can use small things to accomplish big things. He takes a little David with a sling slot to overthrow the Champion Goliath of Gath and he does it with a small pebble that he gathered out of a brook. He selected twelve humble men to begin a gospel crusade and their doctrine is "turning the world upside down." You can be used to the glory of God if you are willing. "The people had a mind to work."

God says his word shall not return to him "void", but shall accomplish that whereunto it is sent. The goose dies but the word lives. Its bones may bleach on the banks of Albermarle Sound, but the message, God's own word will go ringing down the corridors of time, till moons shall wax and wane no more. Glorious message! Not found on the neck or the body, but on the leg. Sometimes away up in the air too high to be seen with the mortal eye, and then so deep in the dark stream, but yet is the unchanging word: "Have faith in God." Still there, and still to be borne to living men. We know not how many birds were in the flock, but the one selected for the death wound was the one that had the word of the Lord on his leg. Of the seven first deacons chosen, the first martyr was the outspoken Stephen.

The story of the goose that died with the word of the Lord on its leg is a story that may go down with us henceforth.

Have faith in God for your provision of food and His provision of grace.

Have faith in God for your safe journey in life. Many are the by-paths and cesspools, but David said the Lord is my shepherd and he leadeth me beside the still waters.

Have faith in God and the chilly waters of Jordan and the swelling tide will recede and let you pass over dry shod.

God will enable us to do the seeming impossible.

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The goose carried on his leg God's message to dying man. Then this goose in the message it carried gave up its life in its journey. The life was taken but the message it bore lives on and will continue to live to the last trumpet sound shall awaken the sleeping dead. But that life and that sacrifice is a type of Jesus Christ. He came all the way from his Father's home in glory to bring a living message to a sin-cursed and a dying world, died on the tree of the cross for you and me. The cruel nails of the infuriated mob pierced his vital and bitter was the sting that when dying he said: "My God, my God, why hast thou forsaken me?" and he expired, but he left a living, burning message to mankind, and said then as he is saying now, "Have faith in God."





## GOD'S WORD ON A GOOSE'S LEG

Mark 11:22

### "HAVE FAITH IN GOD"

Last week when a hunter near one of the sounds of North Carolina shot down a wild goose, he found on the leg of the unfortunate fowl these words of Jesus: "*Have faith in God.*" This bird had been captured in Canada its native home, had a small steel band riveted to one of its legs, on which was the inscription of our text: "Have faith in God," and the captor's name and address given. When the time came for the annual migration it flew away and reached the coast of North Carolina, more than a thousand miles from its birthplace where it was killed, yet bearing on its leg that grim but living word of Jesus Christ: *Have faith in God.* Let us turn our attention for a few moments to think about the goose, its habits and its peculiar traits. The wild goose is web-footed, and was designed by its maker to be a swimmer as well as a flier. It feeds on grasses, and is more of a land bird than most aquatic fowls. We know of its migratory nature, and that when the time comes for it to change home whether in the fall or spring it is sure to obey nature's call, not being 24 hours too late or too early. In the fall in Canada at the psychological moment, the gander who is the leader raises his head, utters a honk, honk, honk, flaps his wing, rises in a circle, followed by the brood, and without chart or compass, starts on his tourage of a thousand or more miles, traveling by night as well as by day. The brood may tire on the flight and may come to rest on the coast of North Carolina as this bird did or may continue its flight until it reaches Mexico. In the spring when the returning season arrives this fowl starts back to its native feeding ground—Canada. It is remarkable also that God uses that bird to teach us some lessons on courtship and marriage. When the breeding season comes the male bird selects a mate, and they two stick together choosing no other mates until the eggs are laid, the goslings hatched, and they are prepared to shift for themselves. If one of these partners get killed the other is slow to get a companion. What a lesson to our people on the laws and sanctity of marriage. In that text of scripture God spoke to more than 100,000 people. Have faith in God.

Now let us go back to the text. Christ sends two of his disciples when he was nigh to Jerusalem to go and get a colt upon which no man ever rode, saying to them it will be given to them without protest. They did as they were bidden. Jesus mounted the colt and when he come down riding him the people cried out: "Blessed is he that cometh in the name of the Lord." It has always been something like a miracle, how Jesus knew so well where the colt was and what the owners would say when the men went to bring him. It shows this one thing that God knows everything and he sees all we do. We should have faith in one who sees and knows everything.

Leaving there on tomorrow when they come to Bethany Jesus

## TAKE MY HAND, PRECIOUS LORD

Last Words of Dr. G. S. Brown

Precious Lord, take my hand, Lead me on, let me stand.  
I am tired, I am weak, I am worn—Thru the storm  
Thru the night, Lead me on to the light.  
Take my hand, Precious Lord, Lead me home.

When my way grows drear, Precious Lord linger near,  
When my life is almost gone, Hear my cry, hear my call;  
Hold my hand lest I fall, Take my hand,  
Precious Lord, Lead me home.

When the darkness appears and the night draws near,  
And the day is past and gone, At the river I stand,  
Guide my feet, hold my hand, Take my hand,  
Precious Lord, Lead me home.

## NEW YEAR'S ADDRESS

MR. PRESIDENT AND BRETHREN:

I have been highly honored to be placed on your program to give the New Year's Address for 1937. There are so many things in the making—social, religious, and economic—that I hardly know where to begin, since the gravity of the situation rests so heavily upon each and every one of us. The issues of the future are an enigma, and none of us is endowed with the power to pierce the veil and to tell with certainty, when the morning cometh, "What of the night?"

And since your program committee so judiciously omitted the precise line I was to follow, I have decided to speak to you from a triple topic following the lead of my subject: MEMORANDUM: which I trust it will be worthwhile for you to remember, and, as Solomon says in Prov. 3:3—"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart." Your attention is called first to THE FATHER, GOD.

## The Great First Cause

Dr. Morris in his "Work Days of Creation", brings out this beautiful expression from the thought of the beginning. Gen. 1:1—"In the beginning God created the heaven and the earth". He says, "Nothing can exceed the grandeur of the thought, nothing surpass the appropriateness of the words. Looking back across the wide waste of all the ages past, this sentence of divine sublimity, like a majestic ARCHWAY, stands at the closing bounds of eternity of the past; beyond it are the silence and darkness of ancient night, and out of it issue the periods and scenes and events of time."

It would be vain with our philosophy to try to discover a better definition. In the labyrinth of eternity we discover an Intelligent Force working in perfect harmony and order, essaying to bring out everything we see in the vegetable and animal kingdoms. Take up the little pebble at your feet, and you will discover that order, design and adaptation of means to ends universally prove the Agency of Intelligence, which carry us back to THE FATHER, GOD.

The rolling clouds, the murmuring sea, the towering mountain peaks, the inhabitants of old ocean, and thousands of varied species of animal life found on all the face of the earth, tell us of The First Great Cause when there was nothing.

\* \* \* \* \*

In the next place, as we consider our subject, we pause to think of Him as the FATHER OF THE UNIVERSE.

There is not one thing in the whole realm of nature that does not come under His domination.

The winds are His chariots, "And He rode upon a cherub and did fly: yea He did fly upon the wings of the wind." The storms are subject to Him also. Job declares that when questions of God's mightiness were asked, he was silent: "Where was thou when I laid the foundations of the earth? Or when the morning stars sang together, and all the sons of God shouted for joy?" He must have discerned miraculous power possessed by no mortal, but by God Omnipotent. When God speaks to the frolicking sea and says, "Peace, be still" like a whipped dog, the sea lies down calm at His feet. As He holds control over inanimate nature, He holds sway over armies and nations.

The Assyrian army under the orders of King Sennacherib surrounded Hezekiah and his little group. But God in the middle of the night blew His breath upon the sleeping soldiers, and next morning "a hundred four score and five thousand", 185,000, lay stark dead.

God allows the nations to become embroiled and from the striking of a match comes the World War, from which conflict 13,000,000 men "bit the dust". Austria declared war on Serbia

because Archduke Francis of Austria and his wife had been assassinated June 28, 1914 in Serajevo, Bosnia—and the World War began!

It matters not where Neptune waves his wand: it matters not how many brave warriors will join the refrain, "The paths of glory lead but to the grave": THE FATHER GOD sits high upon His throne holding the reins that govern the universe. Let us see Him taking immediate watch over every one of His creatures:

I see the crawling insect, so tiny that we have to require the microscope to see if it has motion: to the giant Leviathan of many tons rolling in the deep—and yet not one motion or the movement of a muscle escapes Him. And as to man, there is no where he can go to escape God's presence: "If I make my bed in hell thou art there." Think again: every creature under His immediate care. The little gnat with a thousand gyrations while on the wing while the air is hot; while millions of others must hibernate till the breath of spring calls them into life again—all these are under His care.

The migratory goose that fed and raised his family in the north, hears the voice of Father Time which tells him to stretch his wings and seek habitation for a brief season the tepid air of the equator. He knows when and where to go, because he is under the care and direction of THE FATHER GOD.

And now let us think of Him as the Father of the human family. There are some passages of scripture that bear out this assertion, and permit me to quote a few so that he who reads may run. Of course, those who are fixed or set in their conclusions concerning the scripture I shall quote will be as water poured on a duck's back. When the first man and woman were created and the woman was brought face to face with Adam, he said, "This is now bone of my bone and flesh of my flesh"—Gen. 2:23. In no trace of history, even by Herodotus, do we find a hint of an anterior creation. If there had been some reference to it there would have been some mention of it. Clearly it is set forth that the human race with its various types and peculiarities sprang from the one common stock, a man and a woman, Adam and Eve.

Adam said she was the mother of all living. Many centuries afterwards, the Apostle Paul made the declaration that of one blood the human family came: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed."—Acts 17:26.

2218 B. C. when men undertook to build the Tower of Babel, and could not because there was a confusion of tongues, and the dispersion followed: "And the Lord said, Behold the people is one, and they have all one language." (Gen. 11:6) We take all this to mean that God recognized the human family, and Himself being the

Father God. There is not one human being so low and insignificant that he does not belong to the human family. Some types are so low and so near the bestial that we scarcely want to put them in the class of thinkers and those with divine personality. Yet, if there is the heart beat and a conscience capable of discerning between right and wrong, the individual belongs to the homo genus species.

What is man in the lower strata of life? Who cares for him? And to whither is he journeying? And will he when he "shakes off this mortal coil" answer back? "Once it is appointed to man to die, and after that the judgement. The little naked waif in the street, hungry and naked and no where to go, is as much under divine care as the child whose father is a millionaire and whose bounties lift him far above want.

Many a fellow minister is to be found in the **Lazarus** class; yet his name is on the Lamb's Book in Glory. We should strive with all the power that is within us to merit the goodwill and favor of The Father God, lest when we come to cross the bar we may have the wealth of Croesus, but on the funeral pyre we may have to cry out Solon! Solon!

Let us come to the next lesson in our Memorandum: I want you to remember

### **Abundant Life**

**Negatively:** Consists not in eating and drinking. There is an old proverb, "Many a man digs his grave with his teeth." It is too well known to require an argument to prove that many thousands succumb to a brief and sudden death from drink. The Bible warns against strong drink: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." One excerpt from Alexander's feast shows the depth into which men sink when they enter into such a bacchanalian feast:

Bacchus' blessings are a treasure;  
Drinking is the soldier's pleasure;  
Rich the treasure, sweet the pleasure;  
Sweet is pleasure after pain!"

He who sees no further than what he can eat or drink is just a little above the lower animals. Abundant life is not merely pleasure seeking. The papers are full of pleasure seekers and the inglorious end to which many of them come. In our great cities many are the votaries of pleasure seeking, costly in many ways to the seeker—the loss of time, of money, the waste of energy. For the sheer waste of things just mentioned, no sensible man would dare call it The Abundant Life.

And this life should not be the mad search for riches. The young man who came to Jesus and asked Him to take a part of his brother's wealth and divide with him was told of this great truth which comes ringing down through the

Be not alarmed! Be not dismayed! For as sure as time rolls on, as sure as God lives, this part of God's prayer must prevail! When the tide begins to flow in answer to the beating heart of old ocean, and the call of the moon, there is no power on earth can keep it from rising, and the only breaker to that titanic movement is the great chain of sand that God made when the foundation of the earth was laid. And so, no more can the forces of the devil prevent the Coming Kingdom.

I must again refer to the prayer Christ taught His Disciples: "Thy kingdom come." Christ must have had in Hind mind when He made this utterance, the will of the Father, and it shows the splendid co-operation between Him and the Father. For more than once has He said, "Not my will, but my Father's which is in heaven". He felt that God willed the triumph of His kingdom, and that ultimately the human family would recognize its preeminence.

In the Apocalypse, John as a seer saw the world with its myriads of the human family standing before God in the judgement, and recognizing His sovereignty he says, "Every eye shall see Him and they that pierced Him shall look upon Him." This at a time when there shall be "no more sea", and all of the kingdoms of earth shall be demolished, and there shall be one universal king. "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains," and made a cry for refuge saying: "For the great day of wrath is come and who shall be able to stand?"

With the facts set before us that I have feebly tried to delineate: **THE FATHER GOD: THE ABUNDANT LIFE: THE COMING KINGDOM:** may we not conclude that we have a New Year's address that we can remember, and one that will encourage our hearts as we turn the pages in the book '37, and that whether we rise or fall, whether we go fast or slowly, whether we numbered among the vanquished or the conquerors . . .

having done our duty, we can bring to our bosom the glorious and cheering thought: **THE FATHER GOD: THE ABUNDANT LIFE: THE COMING KINGDOM.**

### **MAN WITH THE HOE**

However trite the phrase it is full of meaning. Nothing is more evident than there is a need of urban expansion. The territory of Japan is overcrowded and the authorities are seeking new fields in which the steadily increasing population may find some soil upon which they may plant their feet. A chorus of voices "back to the farm" has been raised in many places in the United States, and the voices have not grown less noisy or clamorous. The plea for in-

creased professionals, a greater number of college graduates, does not seem to answer the question, or suggest a remedy. The ten thousand jobless lettered men, many with degrees today is the argument for work of some kind and for bread to eat. It is a pity to see the hungry crowd waiting "for the ship to come in" bringing just a scanty dole; but they wait like the inhabitants in the siege at Leyden, yet while patiently waiting they are literally starving. The picture of an able-bodied man standing with a hoe in his hand offers a suggestion that the youth of the colored race would do well to consider. The following thoughts from the picture are offered for consideration.

### **Equipment**

A hardy body with strong muscles, and a mind to work are as fine equipment as we might wish. And since good health depends in a large measure upon the proper physical exercise, there is nothing in the line of claesthenics that can surpass the exercise that must come to the worthwhile farmer's boy. While chopping with the axe, digging with the spade, pulling with the rake, walking between the plow handles, or throwing mud with the shovel, none of these however can take the place of the hoe whose constant use is from January till August. Then after that period, the hoe-man can find abundant for his utensil by heaping up compost, and cleaning out the gullies and ditches. In this latter work, he would seem to be acting like the horse in the tread-mill, going uselessly around from time to time; but not so, for he is heaping up treasure against the day when fertilizer is so much needed on the farm.

### **Thing To Work Upon—Land**

Our subject may not have a foot of land of his own upon which to operate, he may be like Abraham when called to go out of Haran; and he went not knowing whether he went, but he found a place upon which he could place his feet. And so with the man with the hoe. With the millions of arable uncultivated acres in the Southland, upon which nothing now grows but weeds and grasses, it would be a miracle to find a man going around with a hoe and not being able to find employment, if he sought it. The bitterest enemy of the race when he found his field overgrown with wild vegetation that he could not keep down, would hardly turn down the hoe-man who was seeking a job. The government is making provision for the tenant farmer by building homes and under the plan of allocation, to provide a home and land upon which the tenant can farm. In making this arrangement there is no reason why the "white collar" gentry should cry out when asked why he does not go to work and say: "Because no man hath hired us." Let our subject think of the opportunity for labor for the man with the hoe, and decide if others who started from the lowest rungs in the ladder, kept upward climb.



centuries: "A man's life consisteth not in the abundance of the things he possesseth."

It is a sad commentary on the intelligence of the times to find how many intelligent persons are swallowed up with the idea of getting rich, as if they thought that was the goal of The Abundant Life. And if the roll was called of the millions in the mad race for gold, it would simply be astonishing. David said, in a man's departure, he shall carry nothing from this world. "For when he dieth he shall carry nothing away."—Psalms 49:17.

The Abundant Life is not a passion for worldliness; it is just the opposite, as I shall now try to show. I have presented the negative side of the great question. Let me for a moment call your attention to the positive side.

What is really Abundant Life? In the first place it is peace with your fellowman. He who is at peace with his fellowman can lie down to "pleasant dreams". Peace with self. Many a man by his own unrighteous conduct, from a sheer sense of guilt, is at war with himself. David in the 51st Psalm acknowledges his guilt and was at war with himself. "I acknowledge my transgressions; and my sins are ever before me". The thing which he stood so much in need of was PEACE with himself.

Then the greatest thing in the Abundant Life is peace with God. In that great final benediction of Christ to His Disciples, showing that He was in line of the doctrine of peace and wanted the same blessing to rest upon them, He said: "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you."

When there is that peace between God and His creatures there is the outflow of the Abundant Life. This feature we are discussing leads us into the next beautiful thought: Love for things beautiful, whether they be nature's creations—the rose, the tulip or the daisy. In God's own workmanship these things surpass man's scientific skill, for He said that Solomon in all his glory did not equal the wee little lily in the valley. Love for things beautiful in men, in their creation, and in their conduct if it is worthy of praise, ought to appeal to our sense of the beautiful, and we ought to love it. Burn's love for the little mountain daisy would not allow him to crush it: "We modest, modest crimson-tipped flower, Thou'st most meet in an evil hour; For I maun crush among the stoure Thy slender stem. To spare thee now is past my power, Thou bonnie gem."

With the Abundant Life you can love the birds, the animals, and certainly man, however low his station, in life. The last thing positive that Abundant Life suggests is,

### True Religion

James has a beautiful definition of Pure Religion: "Pure religion and undefiled before God and the Father is this: to visit the

fatherless and the widows in their affliction, and to keep himself unspotted from the world." That seemed to me summum bonum. To love your neighbor as yourself, to exercise implicit faith in Almighty God, and to keep one's self unspotted from the world seems to me the highest good, or the chief thing shown by the Abundant Life.

We come now to consider the last thing of this triplicate text:

### **The Coming Kingdom**

The heart wish of Jesus Christ, the thought bursting His heart and burning on His lips was in that memorable prayer: "Thy kingdom come." He knew there would be rise and fall of empires and kingdoms. He saw the rise and demolition of man-made kingdoms. His vision took Him to these days when false kings would be on the thrones. But in the phantasmagoria of many kingdom there would spring up one that would stand forever.

In Nebuchadnezzar's vision, after he had been driven from the presence of men and from their habitation and made to eat grass like an ox, and his judgement and his wisdom returned, he began to recognize God and saw the extent and perpetuity of God's Kingdom. Using the prophetic words of the following scripture: "He blessed the Most High, and praised and honored Him that liveth forever, whose dominion is an everlasting kingdom, and His kingdom is from generation to generation."—Dan. 4:34.

The forces of sin are continually at work. New schemes with diabolical aim are springing up daily: in devious ways and song and speech these devices would deceive the "very elect". And because of their influence and the myriads led captive by the devil at his will, the faint-hearted are about to declare that the Church has lost its power, and that the declaration of the Coming Kingdom is a misnomer, "a hissing and a by-word". But in favor of the Coming Kingdom, 200 religious denominations speak to the contrary, and are singing every day, "Thy kingdom come".

The enthusiasm that keeps the fires of revival burning with increased fervor and intensity: the Sunday Schools in which there are gathered every Sunday morning millions of children to study God's Word in the Old Book: the army of militant missionaries on the foreign field like a mighty phalanx battling against the powers of darkness and of hell: the unnumbered host of gospel ministers lifting up their voices daily in a challenge to Diabolos and his infernal host, are proclaiming to the world that "Thy kingdom spread from shore to shore, till moons shall wax and wane no more."

These forces are saying to the alarmist and the weak-hearted:

ing till they reached the top he should aim to do so too. And without loss of dignity because he was handling the hoe. Booker T. Washington, a pioneer of the colored race made industrialism his slogan—"back to the farm", but many of our educated men and women cursed him for his clanishness and back wood theology that he was preaching to the people; but time the great fortune teller has shown us that Washington was not an idle dreamer or a soothsayer, but was one whose pronostics have outlived the time in which they were uttered, outlived those who spoke against his theories and who knew just a little more than to criticise. The prophecy was that the time will come when those standing in the breadline with outstretched hands will hear the voice from the field and from the works of the hoe saying: "Come unto me and I will feed you."

### Use of the Hoe

The use of the hoe on the farm will be directed to the destruction of weeds and grass. We get a beautiful lesson from the Bible as to what the weeds and briers will do if not subdued "And some fell among thorns, and the thorns sprung up and choked them" and it yielded no fruit because they had been robbed of life. One of the best utensils to destroy thorns and weeds, is the hoe. Let the hoe be constantly in action and the weeds and thorns can not destroy the plant. Plants must be stimulated and helped in the growth and development by cultivation. Two farms lying side by side, with an equal amount of fertility, sunshine and rain. The one has the attention of the hoe-man, the other has not. It will be only a short time before we can discover the difference in the color, development, and growth of the plants in the two farms. But the greatest difference will be seen in harvest time. The neglected field will show nothing but "leaves" while the other one under cultivation will bring forth grain thirty, sixty and a hundredfold. The man with the hoe can proudly ruminare upon the possibilities of life, with the hoe in his hand. With it he can burn away the barriers, can bridge the tunnels, and draw water out of a "dry well". It is not hard to believe that proper exercise with the hoe is a sort of antidote for health. In the days of American slavery when mother and father followed the plow from morning till night; when hoe was a side partner, eating the most common food, fat meat, collards and corn pone, while sleeping at night on a bed of straw the diseases such as tuberculosis, high blood pressure, sciatica, neuritis and the like, were almost entirely unknown. Now we have the highest development in medical science, and the mortality and death rate are seemingly alarming. It may be that much of this high death rate may be traced to other causes—poison liquor, undue nightly revel, and undernourishment.

## Result of Labor

After toil, rest. After the man with the hoe has done his work, then must come the fruitage from toil. Full ears of ripen corn, waving heads of golden grain, red and white tubers in great plenty will be the response to the tireless worker. Marketable products will smile upon the worker. Nature will assist him in providing a means of keeping the "wolf from the door". The innocent babe around the mother's knee crying for bread, cares not one whit who is in the White House; but when the cries for food meet no response, there is something serious to be considered and to be done. A father coming home to his famished family, with not a dime in his pocket, although he has gone from pillar to post in search of work, is almost driven to despair; and there should be no surprise if he should act the part of a mad man and commit what we sometimes call a crime. There is a greater cry in America today for work than for dole. The people of the other group are rapidly crowding the members of my group out of everything of which they make a living—the barber business, bootblack, bell hops, cooks and even the garbage wagon. Society and custom do not seem to take into consideration, is almost due those who made it possible for our civilization by canalizing the streams, felling the trees, and preparing the soil in the wilderness, especially when it comes to giving out jobs. If members of the other group are in competition. An Italian, a Greek, a Frenchman, and Irishman or what not, if he can be classed with the nordics must have the preference whether he can speak a word of English when he lands upon our shores. And yet there is not one case to be found where the colored man has been guilty of espionage, or made an attempt upon the life of the President. Three presidents, Lincoln, Garfield and McKinley, have fallen by the murderous hands of the assassins—foreigners. When it comes to jobs the colored man is the last to be hired and the first to be fired. The only hope of changing this condition is for the man with the hoe to bestir himself, and make some things grow on his own farm, and in his own garden. The question of "back to the farm" is still growing and getting momentum as it grows. The latest census made by the department of agriculture shows fifteen counties in Kentucky that now have 3,500 more farmers than in 1930. Seventy-five miles north of Manhattan Island is the Roosevelt estate, the 1200 acres of farm land to which his son James Roosevelt has recently gone to supervise, as a new farm manager. What does it suggest? It suggests the fact that the nation's chief is interested in agriculture, and the going of his son to supervise a farm, tells the young people that, there is dignity in labor, even in handling the hoe. Harvests follow sowing. The farmer looks forward to his remarkable products, corn, wheat, potatoes, peas and the like and such things for which he can find no market, can be used to maintain his own family. If the average poor family that stands in the breadline had a supply of the products just mentioned,

when his name would be called among others to come and get his dole, he would say: "Uncle Ned done been left here tree weeks ago."

### **Protection Against Depression**

The present stroke of depression has been more universal and of greater length, than anything hitherto known. History records the "western blizzard 1857", "Tweed failure 1872", panic 1873 when Northern Pacific R.R. went, and the panic of 1884; but none of these were as heavy or as painful as the depression that we have just experienced. In speaking of depression Cardinal Hayes in his address at Coral Gables said: "The present depression has been a very chastening influence and a chastening influence is good for the soul and good for the body. This applies both to the individuals and nations." Under the scourge of depression our race has been quite hard hit, because there was but little oil in the cruse and meal in the larder". A diligent use of the hoe, and economy in the use of farm products, will give protection against depression and will enable one to look the wolf in the face and dare him to enter. The effect of the right use of the hoe will be a blessing to the community as well. Since no man liveth to himself, we should see to it that we live to make the world better and men happier because of our having lived in it. In Paley's natural theology and Horae Paulinae he treats wisely the goodness of the deity, and shows that the works of God were aimed at goodness and the happiness of the creatures he made. Let the man with the hoe have in mind the aim of happiness for all who may come under the influence of his activities he owes it to the generation that is to follow. Apples were growing in the orchard, planted by hands long before he saw the light and long after he has shaken off this "mortal coil" they will still be growing. Everything he has fallen heir for his physical well being was in the making long before his arrival. Now unless he is swine like trying to consume everything around him, and leaving nothing for anybody else, he would be willing to plant and cultivate more things needful than for his own consumption.

### **A Symbol of Nobleness**

Carlyle says: "There is a perennial nobleness and even sacredness in work. Blessed is he who has found his work; let him ask no other blessedness. Labor is life; from the inmost heart of the worker, rises his God given force, the sacred celestial life essence breathed into him by Almighty God. Thou too if ever man should work while it is called today; for the night cometh wherein no man can work. Labor wide as the earth hath its summit in heaven. Work is the noblest thing, yet discovered unto God's sky". The man with the hoe is as noble as the judge with his silk robe. He stands erect, and with a stern look on his face which says "I am not ashamed". My work will make the wheels of industry hum, will strengthen the arm of the stoker though his face be covered with grime, will pay the doctor for his visits, and will help the preacher to feel that the

text was not wasted which said: "Thou shall not muzzle the ox when he treadeth out the corn". The noble son of toil when his day's work is done can lie down to rest and feel that he has played a man's part, in trying to add to the happiness of the human family. And then when Sunday comes a twofold blessing heaves in sight, for this nobleman; he can feel while he sits in the pew in the tabernacle listening to the minister, that he can be numbered with benefactors; and yet while worshipping he can have the consciousness of knowing that He who sends the rain on the just and the unjust, will cause his grain to grow and fructify while he is worshipping. May the number of the hoe-man in our group increase to such numbers that all our friends, white and colored, will declare that we are an asset rather than a liability.

"For gold the merchant plows the main,

The farmer plows the manor,

But the glory is the sodger's prize

The sodger's wealth is honor

The brave poor sodger ne'er despise

Nor count him as a stranger

Remember he is his country's stay

In day and hour of danger".

Let our man with the hoe feel proud, for Goldsmith has said:  
"But bold peasantry their country's pride, when once destroyed can never be supplied".

## THE INQUIRY

Tell me, ye winged winds, that round my pathway roar,  
Do ye not know some spot where mortals weep no more?

Some lone and pleasant dell, some valley in the west

Where free from toil and pain the weary soul may rest?

The loud wind dwindled to a whisper low

And sighed for pity as it answered: "No."

Tell me, thou mighty deep, whose billows round me play,

Knowest thou some favored spot, some island far away,

Where weary man may find the bliss for which he sighs—

Where sorrow never lives, and friendship never dies?

The loud waves rolling in perpetual flow

Stopped for a while, and sighed to answer: "No."

Tell me, my secret soul; tell me, Hope and Faith,

Is there no resting place from sorrow, sin and death?

Is there no happy spot, where mortals may be blessed;

Where grief may find a balm, and weariness a rest?

Faith, Hope, and Love, best boons to mortals given,

Waved their bright wings, and whispered: "Yes, in  
Heaven."

—McKay.



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Somerville, e. c.

Somerville, e. c.

The Torch by e. c. Somerville,

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Miscellaneous pieces

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