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THE PLACING OF THE EMPHASIS

Sermon by Rev. G. R. White, Pastor of Baptist Church, Charlottetown.

Galatians 6:7 "For whatsoever a man soweth that shall he also reap."

Every age is characterized by those things on which it has placed the greatest emphasis. It should be a matter of profound interest, and I think, of some profit to us to know the things on which our age is placing the emphasis, both in the world and in the church. Sometimes the world and the church stand apart on this matter of emphasis; sometimes they stand side by side. And when they stand side by side, we say sentiment is rising on moral questions, or a wholesome sentiment is being created. But when the world and the church stand apart on moral questions, then we say the emphasis is wrongly placed, or a bad sentiment is being created. But in points of fact, there are only two things in all this world to be emphasized, namely, religion and money. For under these two grand divisions you can place all things for which men struggle and on which they place the emphasis. Now, I wish to name a few of the things secular, and a few of the things sacred, on which today the emphasis is placed.

There is a certain editorial on this utter wreck of moral character in these words: "This is the undisputed, notorious, and acknowledged record of the president of the largest of the industrial corporations in this country. The discussion of the record, relating to his intimate affairs, is no invasion of privacy. It is, on the contrary, entirely proper, bearing on matters of principle deeply concerning the lasting and essential interests of society in the United States, and throwing light on the standards of civilization which are observed by a man of prominence, wealth, power, and a certain kind of degree of social distinction. It is a shocking record. The deep and inextinguishable stain on it is made by the fact of Corey's confessed desertion of his wife and child. What his motives were and are do not appear in the testimony. He has acknowledged that they sprang from nothing in the character or moral conduct of his wife. Evidence on this point is but emphasized by the steadfast affection and fidelity of his sister to his wife and by the efforts of his old mother to prevent his desertion. "All business men should be scrupulous in the observance of contracts. He should be faithful in all trusts. He should set his honor above all selfish interests; and impudently above the gratification of his personal passions or desires. He should be sensitive to the nature of an obligation, clear in the understanding of it, firm in its discharge, ready to incur any necessary sacrifice rather than default in it. Corey does not meet these conditions. By his established record he not only fails to observe them but ignores, nay, scorns them. He has wantonly violated the most sacred and binding contract a man can make. He has betrayed the most sacred trust conceivable. He has wronged those to whom he has pledged his honor as of no worth and the most solemn contracts as 'dinner oaths'. If these things have nothing to do with him as a business man what are the qualifications required in 'business men'? They will be bankrupt in virtue, and decency, and self respect; they repudiate their promises, fall in their trusts, desert their wives and offspring, and still be trusted and respected in business. That, we are sure, is not the sentiment of the American people, or of any people of sound hearts and clean minds. It will be a sad and great mistake on the part of Corey, or of his associates to assume that it is.

(1) First, some things secular on which the emphasis is being placed. And that which stands out with greatest prominence is not hard to guess. Yes, Possession is the thing emphasized today. What a money age this is. Whereunto shall this thing grow? Who but an angel inspired of God can tell? President Schurman of Cornell University says: "A wanting of Christianity and a waxing of mammonism are the twin specters of our age." Money is king in all things secular and it threatens to rule all that is sacred. The danger is not in money, per se, but in the spirit that controls it; the evil lies not so much in the desire to get rich, but in the desire to "get rich quick." Worse still, in the desire to get something for nothing. To get wealth without toil is a dangerous thing. This age measures men by the size of their bank accounts or the value of their check; and men like to be measured by the popular standards. Hence, the desire to have is so great that if honest means will not compass it, men are tempted to try dishonest. The temptations of our age are tremendous.

But to reach my goal I must pass on to show you, in the second place, where the emphasis is being put today on things sacred or religious. It is not on the "old theology" so-called, but on the "old heology." Human philosophies will have their little day, but they soon run their race. The far-spun theories of Socrates, Plato and Aristotle, while they gain the world's admiration cannot save it. Men grew worse and worse under their treatment, and like Job's friends, they prove themselves indeed miserable comforters. First, emphasis is today placed on the deity of Jesus Christ. I say 'deity' in distinction from divinity, for 'divinity' is much abused word today. We read of the Divine Shakespeare, and the divine Socrates, so I say the "deity" of Jesus Christ, is today in the foreground. The conviction is deeply placed here. The pendulum is swinging back to the old and even new grand central truth, "Thou art the Christ, the son of the living God" and that Christ died for our sins according to the Scripture, and He rose again for our justification. Only a divine Christ can meet the great needs of the human race. Again, forgiveness of sins is being emphasized anew today. The need is apparent. The consciousness of sin in the life helps to place the emphasis on forgiveness. Just as men are made to see and feel the heinousness of their sins will they cry out for forgiveness. When Nathan spoke his parable in the presence of King David, revealing to the king his great sin, he cried: "Have mercy upon me O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgression."

Possession is the motto of the age; and the over-reachin' spirit has grown bold and daring, the unholiness that men employ are startling. But a change, we firmly believe, will soon take place when the emphasis will be changed from the mere desire to possess to the desire to do the most good for the race. It is a change of emphasis that is needed. This age is not beyond the Divine ken nor outside of God's purpose to save the race. To this end will the money be used, and millionaires will yet vie with each other as to who will do the most good with his possessions. The money in all right, it is only the love, "possession," which prompts men to have and to hold; to have honestly it is possible, but to have the greed of possession lies back all the business scandals of this age; back of all the wicked things that men do in order to possess. It lies back of all the insurance scandals, back of all the railroad rebates, back of all the unclean tenements, back of all the rotten slaughter houses, back of all the license saloons, and back of all the gambling dens. And the emphasis is placed today and only more so, as expressed by Milton:

"Mammon the least erected spirit that fell From heaven; for even in heaven his looks and thoughts Were always downward bent, admiring the riches of heaven's pavement, trodden gold. Than aught, divine or holy, else enjoyed in vision beatific." Dr. Gifford of Buffalo, N. Y., says: "Few landlords live in their own tenements. Few manufacturers work in their own mills. Few meat packers eat their own canned goods. Few patent medicine vendors take their own drugs." Again, the emphasis is being placed today on character. Character is the need of the hour in all the walks of life. Men of character are more and more in demand, the world calls for them as never before. The solidarity of the race is seen to good advantage here. Society is saying that men of rotten morals cannot rule on thrones national, nor on thrones commercial; as they did in the days of the Herods. That is a placing of the emphasis on things pure and of good report. To illustrate the fact that the world of industry is demanding men of character: William E. Corey, President of the steel corporation of New York, which is perhaps the largest commercial organization on this continent, and who has wrecked his manhood by yielding to evil, is a case in hand. He has divorced his wife, and his own sister testified in the courts against him, saying he was unfit to rule a home. His own mother admonished him regarding his evil course; his own son testified in the courts that his father said he had made up his mind to separate from his mother, but that his mother was a good woman and his place, that is, the son's, was by her side. Corey abandoned his wife, a good woman, as he says in order to be a "free man." The "free man" is largely the product of the club. The club of today is the young man's open door to ruin. The name, club, has an unenviable smell about it. This man Corey abandons a good wife; tramples beneath his feet the laws of God and man; ruins a home and deserts a child—for what?—to satisfy his unbridled lust and uncheckered appetite. The New York Times speaks out on this detesting spectacle in clear tones and

"How can a man be trusted commercially who is socially rotten? Public sentiment should demand clean men in all the relations of life. The impression must not be made upon the minds and hearts of the growing generation that money alone can make a man respectable and can secure for him equal membership with moral character in the social club or on a business board." The power of the press is one of the great staying moral forces of our time. What would men do if they had no fear of the publicity of their deeds? We owe much to the daily press of this age in restraining and checking the titles of v. l. It is a moral force with which every man in public sins must reckon. Thank God for a free press and the many strong, pur-suined, editors, who send out daily a wheel-some sheet, and educating force among men, and a terror to evil doers.

To show you that society, as well as trade and commerce, is placing the emphasis on moral character, there is a crusade going on in London today against what is called the "smart set" whose morals have been questioned much. To checkmate this evil there has been organized an "anti-smart set." Among the leaders in the anti-smart set is the "nobles of Norfolk." The "anti-smart set" purposes to purge society of men and women, no matter what their title and wealth, whose loose living is a scandal. All this in commercial and social life, shows a moral uplift in society. There is very much that is still wrong in this world, but the world is growing better. A century ago those things were winked at in all social circles, which today are frowned down. There is a hopeful ring in all this work of moral reform.

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But once more, the feeling after and the need of a personal faith in, and a personal attachment to Jesus Christ is emphasized today. This has been characterized as "the new feeling after Christ." Jesus is more real to his followers today than any time since Bethlehem. The present, daily upholding of the Master is more and more of a reality. That Christ walks with us in the round of daily life, is a tower of strength, so what we were wont to call the sacred and secular are more closely joined. That puts the emphasis on the daily conduct and links the acts of this day to the day of judgment. Our religious literature speak of this fact in our new Hymnology, whose cry is:

Master let me walk with Thee In lowly paths of service free.

This feeling after the person of Christ is a partial return to the feeling that gave peace and victory to the early Christians and shows itself in this expression of personal nearness, such as: "Thou hast the words of eternal life"; "My Lord" and "My God." See this also in Matthew's response to the simple words of Christ: "Follow me." Or Peter's words, "I am ready to go to prison or to death." In the words of Martha: "If thou hadst been here my brother had not died." Or the saying of the unnamed centurion: "Truly this was the Son of God." Or in that question of Paul: "What wilt thou have me to do?" Or in Stephen's words: "Lord Jesus receive my spirit." These early disciples referred all questions of daily life to Him. "Who is my neighbor?" "How oft shall I forgive my brother?" After Christ's death and resurrection, all this personal attachment was only increased. This personal devotion of His followers was a strong bond of union in those early days between the disciple and his Master. I believe that today this personal attachment to Jesus Christ is more and more emphasized in the lives of the best and the most effective Christian liver. The Lordship of Jesus Christ in the daily life is after all the one great unifying force among men. What then should we seek to put the emphasis upon in the days that remain to us on earth? Let it be an abiding faith in God; a close personal fellowship with His Son, Jesus Christ; and a doing of all possible good among men. For, as Dr. McLaren says of our eternal destiny: "We shall go where we have fitted ourselves by God's grace to go; get what we have fitted ourselves to possess; and let us put the emphasis daily on where we want to go; on what we would possess, and be here, what we desire to be there. "For whatsoever a man soweth that shall he also reap." As Whittier has sung:

The tissue of the life to be We weave with colors all our own; And in the field of Destiny, We reap as we have sown.



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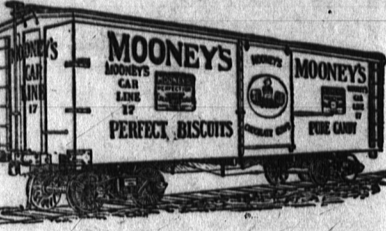
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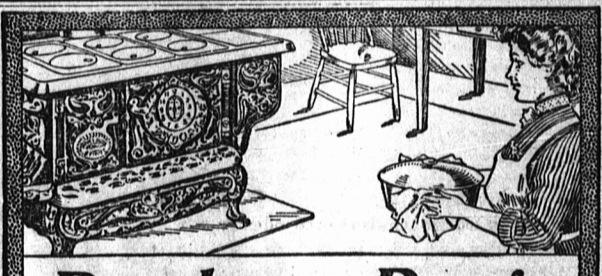
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