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Dr. T. A. Slocum, Toronto.  
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Yours sincerely,  
J. C. BEACH

P.S.—You may publish this letter.—J.C.B.

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**THE OTHER FELLOWS**

APPEAL AGAINST THE EVILS OF RACE AND SOCIAL PREJUDICE.

WITH JESUS THRO' SAMARIA

Candid and Friendly Dealings With Each Other in All the Relations of Life Inculcated—Value of Travel in Broadening the Man's Horizon Beyond the Purely Personal Aspects of Things.

Entered according to Act of Parliament of Canada, in the year 1904, by William Baily, of Toronto, at the Dept. of Agriculture, Ottawa.

Los Angeles, Cal., Feb. 23.—In this sermon the preacher makes a strong appeal against the evils of race and social prejudice and in favor of candid and friendly dealings with each other in all the relations of life. The text is John iv. 4. "And he must needs go through Samaria."

No man's education is complete unless he has traveled. There is a higher diploma than that of Yale, Harvard, Princeton, Oxford, Cambridge, Heidelberg or the University of Paris. The rough diamond must be cut and polished before it can sparkle and glitter and flash. The scholar's ragged metal edges should be smoothed off by personal contact with those peoples whose histories he has been studying as a recluse and as a deliver in dusty tomes.

To fully realize this scene in which our Lord's interview with the woman took place one "must needs go through Samaria." I remember well that hill once crowned with the capital of Samaria at the foot of which still grow the descendants of those far famed olive groves, and whose pathways are still resonant with the personal histories of an Omar, an Ahab, a Haziah, a Jehu, a Jehozab, a Josiah, a Herod Antipas, a Herodias, a John the Baptist and the evangelist Philip. I cannot portray that scene so grand and majestic in its lonely beauty, but I would have you realize some of the circumstances which gave special significance to that momentous journey of our Lord and present some of the reasons why "He must needs go through Samaria."

One reason, I think, was that Jesus wished to reprove racial antipathy. The Samaritan colonists were interlopers. They were not indigenous to the soil. After the Shalmaneserian conquest the Assyrian king carried away ten out of the twelve Hebrew tribes into captivity. Then the eastern conqueror, having depopulated the best part of the land "flowing with milk and honey," he repopulated it with his own followers. In other words, the Assyrian king gave to his own followers a right to settle upon and cultivate and own that land, just as King James I. gave a charter to William Penn for the American tract of land now called Pennsylvania and Charles I. gave a charter to Lord Baltimore to take possession of the present state of Maryland, to be settled by him and his Catholic friends. After the Jews had returned from the Babylonian captivity and had rebuilt the Jerusalem temple they wanted to drive out these foreign colonists from the garden spot of Palestine. But they could not. Year after year, decade after decade and century after century the Samaritans held on to the region lying directly between Judaea or northern Galilee, and the Jerusalem capital. There they dwelt, ready to slay any Jew or collection of Jews who attempted to molest them. There they continued to dwell. Each year the hatred between the two races grew more bitter and mortal.

Though the Samaritan and the Jew for centuries had lived side by side, yet they hated each other only as a Carthaginian could hate a Roman, a Moor could hate a Castilian, a Turk could hate an Armenian, a Mexican Aztec could hate a Spaniard. These two peoples hated each other unto death, yet when Jesus, with the object of setting at rest the invidious comments of the Pharisees on his rivalry with John the Baptist, left Judaea for his home in Galilee he decided to pass through Samaria. He did so, though he was fully aware of the fact that every man, woman and child in Samaria hated the Jew as every Jew hated the Samaritan.

By that journey Jesus said to all mankind: "The man with the flattened nose and the thick lip of the negro and with the aquiline nose of the Hebrew and with the low forehead of the Australian aborigine and with the calveless limb of the Bengali and with the stunted stature of the Eskimo and with the herculean form of the Saxon and the gigantic Slav are all brothers. The Jew has no right to hate the Samaritan; neither has the Samaritan a right to hate the Jew."

But through the Samaritan should love the Jew and the Jew love the Samaritan, just study how the old racial prejudices against the Hebrew race, as a venomous serpent with its slimy coils, has come wriggling down through the ages. Why the greatest financiers and masters of barter and gain of the world? Because for centuries the Jew had no way of making a living except through barter and gain and as a money lender. He could not hold land, for the princes and the people would rob him of his land. He could not go into statecraft or into

the army, because there he was not allowed to go. Though social recognition in certain regions is now accorded to the Hebrew race, as the British House of Lords has been opened to them, yet even to-day a strong barrier to social preferment is the fact of a man belonging to that race, a representative of which Shakespeare immortalized in Shylock, the cruel and remorseless creditor.

I contend that racial prejudice is opposed to the spirit of Christ and Christianity, and I base my belief, first, on this journey that our Lord took through Samaria; secondly, on account of the lesson which Christ taught in the parable of the "good Samaritan," which he spoke into the stupid lawyer who was trying to entrap him by a series of catch questions. Thirdly, I plead for this obliteration of social prejudice because the Jew is not only as honest as the gentile, but mentally, morally and physically is in every way his equal, if not his superior.

Equal is the Jew to the gentile in the sweetness and purity of his domestic life. Not only are they faithful as a race as husbands and wives, but they are also irreproachable in their relations as parents and children. You never hear a Hebrew girl insulting her mother. You never see a Hebrew son sitting in the presence of an old father when that father has to stand. Filial duty is always practiced in the Hebrew home. The Hebrew fireside is as pure and noble as any gentile fireside.

A second reason, I think, why Christ must needs go through Samaria was that he wished to reprove a social prejudice. He held converse on that journey with a notorious female outcast. She was not a "respectable" sinner. She was not a mean soul, was not one of those able to travel forbidden paths and yet cover up her sinful tracks so that the world's prying eyes did not see them. She was not a hypocrite, living two separate lives—one life which made her outward reputation good and another life which showed her inner character to be bad. She did not sin in secret. She sinned openly: She was one who not only openly sinned, but boasted of it and defiantly seemed to glory in her sin. To show her that he knew how stained was her life Christ said unto her: "Thou hast well said, I have no husband. For thou hast had five husbands, and he whom thou now hast is not thy husband." She was a woman at that time living in open adultery. Yet it was to such a social outcast as this that Christ offered the "water of life." It was to such a human being as this that Jesus revealed himself and permitted her to become a gospel messenger to summon her people to hear his discourses.

O ye evangelists and gospel preachers, why do we spend most of our time trying to offer the "bread of life" only to the "respectable" sinners of society, who will not receive it? Why do we not do as Christ did—go into the enemy's country and talk with the outcasts by the "Samaritan well," who are willing—oh, so willing, to receive the gospel if we only go to them in Christ's name? Like the Samaritan women have not the greatest sinners believed in Christ and sometimes become the greatest of his disciples and martyrs? Have not the Peters who denied him thrice and the Pauls who were once the greatest persecutors of his followers been willing to seal their testimony for Christ with their lifeblood? Who was Richard Baxter, who wrote "Saint's Test"? Once a notorious sinner. Who was John Bunyan, the dreamer of immortal dreams? Once a notorious sinner. Who was Father Taylor, the great sailor preacher of Boston? Once a notorious sinner. Who were Harry Munroe and Jerry McAuley and Peter Cartwright and John Somerville and John B. Gough? All once notorious sinners. Ah, it is worth while for us to take a long journey if we can only send forth a "woman of Samaria" as a messenger of Jesus Christ. It is worth while to go long distances—aye, a very long distance—if, like the good Ananias, we can only say to the chief of sinners, "Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost." It is far easier for Jesus Christ to save a seventy deviled sinner who knows that he is all wrong than to save a so-called "respectable" sinner who thinks that he is all right.

Christ was the Saviour of the social outcast at the Samaritan well. Yet the strange fact remains that most Christian evangelists seem to act upon the supposition that it is easier to save the so-called "little" sinner than the big. We seem to be unwilling to reach out after the outcasts.

Another reason why Christ "must needs go through Samaria" was that he wanted to reprove ecclesiastical and religious prejudice. The disciples of John the Baptist and of Jesus were antagonistic and jealous of each other, just as the Episcopalians and the Puritans were bitter during the third year of the Plymouth settlement. The disciples of John the Baptist angrily declared that John had baptized more followers than Jesus Christ, while the followers of Jesus angrily replied that Christ had baptized more disciples than John. It was in order to stop this bitterness that Jesus left Judaea and started north toward Lake Galilee and went by the way of Samaria. Christ was ready to do almost anything to stop the internal dissensions among those who would ultimately accept him as their Saviour and their Christ. Cannot we all realize that no church can rightly accomplish a sanctified glorious work for the Master unless that church has complete gospel harmony within its own ranks?

Absolutely necessary is it for Christian people to love one another before they can as a church welcome the man of the world into their midst with the "everlasting peace of the gospel." And yet, my brother, there are scores and hundreds of

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