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William Coleman Bitting

February 5, 1857 – January 10, 1931

Died. Dr. William Coleman Bitting, 73, pastor of Second Baptist Church in St. Louis from 1905 to 1924; in St. Louis, Mo. Known as a liberal, his most famed statement was: "I am bound by no creed. Personally, I am a Metho-formed, Presby-gational, Bapto-palian. I am not trying to get men into Heaven; I am trying to get Heaven into men. Nor am I trying to keep men out of Hell, but keep Hell out of men."

Time Magazine, Jan 19, 1931. <http://tinyurl.com/dzl8xa>

A graduate of Richmond College with a MA in 1877 with degrees from each of its nine schools, he was awarded a gold Phi Beta Kappa key fifty-two years later in April 1929 when the PBK chapter at the then University of Richmond was newly formed. In 1880 he graduated from Crozer Theological Seminary with highest honors. His first pastorate was at the Main Street Baptist Church in Luray, Va., from Feb 1881 through Dec 1883. He was ordained there in a service preached by his father, Rev. C.C. Bitting, D.D., in May 1881. In 1881 and 1882 he also served as pastor of the Front Royal, Va., Baptist Church where he preached once a month. During that time he was instrumental in forming the Shenandoah Baptist Association. From Jan 1884 through Oct 1905, he was pastor of the Mount Morris Baptist Church, Harlem, NY., which he served with distinction. While serving as pastor of Second Baptist Church, St. Louis, MO., he was active in the formation of the Northern Baptist Convention in 1907, and then served it on a voluntary basis as corresponding secretary for the next 21 years, several years past his retirement from Second Baptist in 1924. He was active in forming the Metropolitan Church Federation of St. Louis, partly an outgrowth of his regular "Sandwich Club" gatherings of ministers, priests and rabbis of local churches and synagogues. His honorary degrees included D.D. and S.T.D.. His six lectures as The Samuel A. Crozer Lecturer of 1922-23 at Crozer Theological Seminary were combined in a book, The Teaching Pastor.

In a 1925 memorandum to his sons he wrote: "If I were a young man twenty years old and endowed with all that I have accumulated in experience and knowledge during the nearly half century it has been my blessed privilege to serve and work, which endowment of course would be an impossibility and could be obtained only by experience and personal work, I would again choose the ministry as my life work, only I would try to make it thoroughly adapted to the growing, unfolding, developing human life all around me and would not try to crush an evergrowing world with its ever increasing knowledge, with its changing viewpoint into any outgrown, obsolete or obsolescent moulds of the past. This would be as absurd as trying to crowd a soaring eagle back into the egg shell out of which it was hatched. Years ago I came to see that the processes of evolution are God's methods. I am thoroughly, unreservedly devoted to what this method reveals, and utterly believe that it is God's method with the human soul and with the knowledge of himself as it is in the physical universe. It was my belief in this method, which could not be withheld in the face of overwhelming evidence, that led me, after a great crisis in 1885, to give to it my thorough allegiance, and ever since then I have been regarded by my more conservative brethren as being off color. Their characterizations have varied according to their own degree of conservatism. ...To me God is revealing himself today through all processes of life, physical, intellectual, social, religious, moral, as truly as he ever revealed himself in any age of the history of the world: Revelation comes through life and not through literature. Literature is only the interpretation or the record of revelation and... becomes supremely precious because it enables [us] to trace the whole process and progress... The open mind is the greatest blessing, and the willingness to change one's views when forced to do so by facts which cannot be disputed... and the spirit of tolerance and free inquiry and unrestrained investigation are the assets on which the whole world will move forward to continuously larger and better things."

This copy of Opportune Man was made by typing into a word document the 1907 printed sermon. The goal was to recreate the visual aspects of the 1907 printed sermon whose pages were roughly 6 3/8 inches wide and 9 1/2 inches high. Line lengths were 4 inches, and a full page of 30 lines covered 6 inches. Page margins in the printed sermon were approximately 1 3/16 inches from the top and 1 3/4 inches for the outer, or wide, margin. Because the word document was made to be printed, double-sided, on 8 1/2 by 11 inch paper, the top margin and outer margins were set to 2 inches and 2 1/2 inches. Times New Roman, 10 pt, closely matched the printed sermon. Character spacing was used to achieve each line ending on the same word as the printed copy. The 1907 printed sermon contained the following typos which were preserved in the manually typed word document: Pg 5 – affrms; Pg 16 – WASHINGTON'S; Pg 16 – Wash- igiton; Pg 17 – signifiante. While proof readings have caught a number of typos in the retyping that does not mean none remain. Those wishing to verify accuracy can email me, or better, call the St. Louis City Library to request a copy (about \$4): 314-539-0350 – <http://www.slpl.org>.
WC Bitting II – wbitting@yahoo.com – March 2009

THE OPPORTUNE MAN

SERMON *PREACHED BY* REV. WILLIAM C. BITTING, D.D.

AT A SERVICE HELD IN THE SECOND BAPTIST CHURCH,
ST. LOUIS, MO., FEBRUARY SEVENTEENTH, NINETEEN HUNDRED
SEVEN, BY THE MISSOURI SOCIETY SONS OF THE REVOLUTION,
COMMEMORATING THE ONE HUNDRED AND SEVENTY-FIFTH
ANNIVERSARY OF THE BIRTH OF GEORGE WASHINGTON

PUBLISHED BY THE SOCIETY

Before the sermon, the preacher spoke as follows:

Sons of the Revolution, their guests and ours, and friends, I would be untrue to the glad feelings of those who are your hosts today did I not bid you welcome to this house of God, and to our worship of our heavenly Father. What you represent, and what you are, well deserve our hospitality.

Especially do I greet your honored president*, whose participation in our service of worship has been no less delightful to this Church and its pastor than to yourselves. Not only as the chief officer of your Society, but also as a minister of God well beloved in our City and Country, and a man whose character and usefulness command the reverence of all, does he receive these words of sincere appreciation.

May the God of nations accept our homage already given, and guide our thoughts and desires while we listen to his message.

*Rt. Rev. Daniel S. Tuttle, S.T.D., LL.D., Bishop of Missouri.

“For David, after he had served his own generation by the counsel of God, fell asleep”.—*St. Paul*, in Acts 13:36. (Am. Rev. Ver. Marg.)



GUIZOT, the great French historian, says¹: “Why a great man comes at a particular epoch, and what force of his own he puts into the development of the world, no one can say. This is a secret of Providence; but, nevertheless, the fact is sure.” Very closely parallel are these quotations from the noble Apostle, and the famous student of the history of civilization. The first-century preacher says that a great man “serves his own generation”; the modern savant declares that he “comes at a particular epoch”. The religious student of his nation’s history affrms that this service of a great man is “by the counsel of God”; the scientific student of human progress says that it “is a secret of Providence”. Both recognize a unique relation of great men to their own times, and both declare that this relation is due to God’s interest in human affairs. The religious and the scientific interpretations of history agree. *The true life is an opportune life; and the opportune life is providential.* These are the two thoughts that are to sink into our souls on this occasion. The men who truly serve their own times are God’s gifts to their epochs.

Sometimes men know and say this while they are in the very thick of their services. When Lafayette was ordered by his sovereign to abandon his expedition to America, he calmly ignored the prohibition, and sailed away on his good ship “Victory”, from which he wrote to his young wife,² “From love to me become a good American; the welfare of America is closely bound up with the welfare of all mankind; it is about to become the

safe asylum of virtue, tolerance, equality, and peaceful liberty.” Some such idea John Adams also had when he said,³ “I always consider the settlement of America with reverence and wonder, as the opening of a grand scene and design in Providence, for the illumination of ignorance, and the emancipation of the slavish part of mankind all over the earth.” These two men, one a foreigner, the other a participant in the formative history of our country, reproduce on a national scale the same two thoughts uttered by St. Paul, and Guizot. Countries, like individual men, serve their centuries, and in that service are God’s great gifts to world progress. A national ministry to human welfare is possible only because persons shape the careers of nations. Thus, through their influence on peoples, men become genuine world powers. A noble timeliness in what is done for the welfare of others, is, in all realms, the witness to the interest of the heavenly Father’s heart in his creatures. There is no need to add to the number of such testimonies. Every interpretation of discoveries of new continents, of inventions, of events in history, and of individual lives of any significance, has reached the same conclusions unless the interpreter began in hopeless bondage to pure materialism.

THE TRUE LIFE IS THE OPPORTUNE LIFE.

David “served his own generation”. All really useful men have done that. History has always swung on biographical pivots. Tear out from any story of human advance the record of the lives of the men and women who made the story possible, and we have destroyed the narrative itself. In illustration of this relation of biography to history glance at the story of the most remarkable nation the world has ever known. Historically, re-

ligion swung out of polytheism towards the belief in one God, righteous and loving, in the personality of Abraham,⁴ who hearing the great voice within his soul emigrated from idolatrous environment to begin in a new land the historical movement from which three great religions have come, Judaism, Christianity, and Mohammedanism. In Moses⁵ the people entrusted with development into ethical monotheism swung from Egyptian serfdom into nomad life, where his law and leadership gave them social order and moral impulse. In Joshua,⁶ the chivalrous soldier, these wandering shepherds swung again into a higher stage, that of settled agricultural life in Canaan. In David⁷ they moved yet upward into a richer civilization. Under him the scattered tribes melted their clannish spirit into national enthusiasm, and their fragmentary and selfish feelings were unified into patriotism and a national consciousness. Intelligent study of their subsequent history will show that the Hebrew prophets⁸ arose at crises, and were grouped about transitions. They were the great politicians of the theocracy, no less statesmen because they were the religious leaders of the nation. Revolving on their personalities the kings and armies of Israel veered more and more towards high destinies. They were all opportune men. Each took his generation where he found it, served it faithfully, and lifted it nearer to God's ideals. At last Jesus came in "the fulness of time",⁹ the greatest Opportunist of all history. Hebrew religion had so far developed as to make possible the fullest moral revelation of God. Greek culture had produced the most beautiful, flexible, and delicate language the world had known, and the finest mental concepts, as linguistic and intellectual vehicles for the supreme revelation about to be made. Roman arms had unified the world, Roman law had given stability to the empire,

and thus made opportunity for the spread of the consummate revelation in the noblest of vehicles. And how it spread! No man in all Jewry was so well prepared as Paul to burst out of provincialism with the universal religion. So consciously an opportunist was he, that his certainty of his mission to his generation was affirmed in the declaration¹⁰ that from his birth he had been selected for his task, and had been trained for it by his entire educational career. All subsequent ages have confirmed his estimate of his life. Bible history is the classic illustration of God's historical achievement of his redemptive purposes through the energies of opportune men.

We cannot spare time to indicate even a few of the men through whom God has carried forward his beneficent plans outside of Bible history. Charlemagne, who drove back the barbarian forces that were pressing forward against the establishment of European civilization, who reduced the scattered elements of his times to system, who gave the grape of the South to the Rhine, extended the domain of fertility, and made permanent the fruits of his conquests;¹¹ the intrepid Columbus who in the very nick of time opened up a new world, whose discovery was so vitally related to conditions in the old world that historians such as John Fiske never weary of telling of the continental romance;¹² Luther, who not only in religion, but also in literature aerated a stagnant period to such an extent that the sparkle of his contribution yet commands the gratitude of all religion and scholarship;¹³ Jefferson, who in addition to his work on the immortal Declaration of Independence, and our noble Constitution, two documents forever the delight of all patriots, added yet another star to his crown by the Louisiana Purchase for \$15,000,000, a sum, Mr. Blaine declares,¹⁴ less than the

revenue collected from the same territory in a single month of the most perilous times; Lincoln,¹⁵ whose life was largely shaped by reading Ramsey's and Weems' Lives of Washington, born to write, as sequel to the Declaration of Independence, the Emancipation Proclamation,—all these and hundreds of others of every land jut out from the plains of commonplace mankind as the lofty peaks on which Destiny swung its purposes for the good of all.

Not least, either among the galaxy of his own time, or in the milky way of history's numerous stars, was the career of GEORGE WASHINGTON. How like David he was! Both were country boys. Both sprang into notice in times of emergency. Both lived in the early plastic years of national history. David unified the tribes;¹⁶ Washington the Colonies. David emancipated Israel from Philistine oppression;¹⁷ Washington the States from the tyranny of Toryism. David extended the boundaries of his people;¹⁸ Washington laid the foundation for an expansion that has legitimately made us a world power. Whether we like it or not, God has taken us from the selfish isolation of our intra-oceanic solitude and made us a factor in the well-being of mankind. America is destined to stand over the fulcrum on which is balanced the see-saw of the nations. David became King;¹⁹ Washington twice became President, declining a third term. David's valedictory exalted the Jehovah who had given him success; Washington's farewell glorified the same God. David's parting admonitions enjoined fidelity to the God of the Ark in which were the tablets, the witness of the covenant;²⁰ Washington's wisdom counselled unswerving loyalty to our covenants of freedom, and our institutions of fraternity.

It is no sacrilege to say that if God brought into being the

men whom we named Abraham to Lincoln, each for his own generation, he also as directly and immediately made Washington a priest to serve his own times. To remind you again of Guizot's words, "A great man came at a particular epoch. . . . This is a secret of Providence." When Esther was in a position of power in the Persian court, Mordecai sent a message to her saying, "Who knoweth whether thou art not come into the kingdom for such a time as this?"²¹ Her rescue of her people from the bloody plans of Haman was the proof that she was the opportune queen of providence. Not less surely was Washington born into the world for such a time as his. Surrounded by brilliant men, his lustre did not lose in comparison with theirs. They were men of thought, he to thought added action. They were men of vision, he translated vision into reality. They were seers who discerned principles, he energized principles, and made the new Republic the political expression of human birthrights. Conspicuous among his contemporaries, as the incarnation of what his compatriots stood for, was this man whom all at last delighted to honor, to whom even jealousies had to bow, and envies had to kneel. Pompeius Silo sent a message to Marius, "If you are a great general, Marius, come down and fight us". To which Marius replied, "If you are a great general, Silo, make me come down and fight".²² The man of aggression proves more greatness than the simple defender when the rights of men are at stake. The world will never tire of honoring this widow's son, through whose self-reliant orphanage no institution of learning sent its helpful training, whose terror for the rigors of the dictionary were small, whose literary culture was far less than that of Jefferson or Hamilton, but whose call from God made his genius, courage, devotion to high

ideals, and self-consecration to his divine task blaze out in a sunburst whose sheen is now, and shall be forever, the halo of our national pride.

THE OPPORTUNE LIFE IS PROVIDENTIAL.

Opportunism means Providence. It is “grace to help in time of need”²³ that God sends. His vehicles are men. The heavenly treasures are always in earthen vessels.²⁴ The great men whose lives are such pivots of human destiny are not creatures of chance. Vague caprice has no such steady ambitions for mankind’s development as history shows. They serve “by the counsel of God”. They are the unveilings of the “secret of Providence”. Three factors appear in every opportune man. There is first, his relation to his times. He sums up his age, incarnates it. We cannot say the name of Washington without at the same time forming a picture of the period in which he lived. The great man, secondly, contributes his own personality to performing the task presented to him by the conditions that face him. He is not satisfied to be an idle drifter with the currents he finds. He will do more than express his age, he will also mould it. And third, he is the embodiment of the providential purposes that are to change the situation for the better. He is God’s type to stamp God’s thought upon his times. He has a right to say, “Become like me, as I am like God”.²⁵ So these opportune men, God’s pivots, God’s ministers, sum up the history of the race by converging in themselves the hopes of their fellows, the specific contribution of their own energy, and the divine ideals and power that are to realize these hopes of the age. “All institutions are the projected shadows of some great men”.²⁶ The ideals that such men had were heavenly visions to which they were not disobedient.²⁷

If America has had a providential place in the world's history that function has been achieved by the many men who have steered her career increasingly into the realms of idealism. Let us be piously impatient with the pessimists who think that God has retired from interest in our land, and delegated providential functions to the special political party to which the pessimist belongs. The Almighty has not abdicated his throne in favor of modern demagogues of any stripe.

We have no way whatsoever of knowing that God is in human affairs except by the human factors he sends to do his will, and to shape our course. The entire story of Providence is the story of human history, that is, all that God has done for men in the spheres of social development has been done through men. How evident this is will appear, not only from the study of the Holy Scriptures, but also from the world's entire literature. Men have been God's priests to serve, his prophets to teach, his kings to govern.²⁸ Our poets, leaders, seers, inspirers have been God's noblest gifts to us. The recently opened history of mankind before that of the Bible begins, the contemporary extra-biblical history, to which the Hebrew prophets often allude,²⁹ and post-biblical history, all witness to Providence. We can come to no other conclusion unless we believe the incredible and impossible creed that God deliberately ignored all his creatures except that small fraction of them whose career he was shaping to the coming of the Christ.

The very expression, "the fulness of time", indicating the providential opportuneness of the coming of our Lord, shows us that St. Paul at least had a philosophy of history large enough to make room for God in events outside those recorded in his Old Testament. The Greek, and the Roman, as well as the

Hebrew had a part in moving the hands of God's eternal clock to the hour for the Incarnation. God was cultivating the noble Attic dialect, its finished and marvelous powers of expression. God was in the speculations of Greek philosophy until they reached concepts that were useful as vehicles of the new thought of the Son of Man. Both language and mental moulds were thus divinely made earthen vessels for the heavenly treasure.³⁰ God was shaping the conquests of Roman legions, giving victories that bound the world into oneness. He was also in the jurisprudence that protected the citizens of the kingdom of God,³¹ as well as those of the empire. And he was in all these as well as in the building of the military roads that over these highways might go, even into the "Eternal City" itself, the feet of those who bore the good news of a new way to God by the open heart of faith, and a new humanity, and hence a new world to come because of this new way and new brotherhood. If God was in all this majestic and slow progress of Greek culture, and the brilliant victories of Roman arms, and high reverence for Roman law, and in the union of these Grecian and Roman factors at a given hour of the world's day, and furthermore, in the convergence of these united developments with the stage of evolution to which the Hebrew religion had come at that same hour, who shall say that St. Paul was mistaken when he called that hour "the fulness of time"? And who shall deny that the same God is now at work in human affairs? Providence is ceaseless.³² God is always busy.

If Joshua was called of God to be a soldier, why not Washington? If David was divinely called to be a king, why not Washington to be a President? If the Hebrew prophet was raised up by God in times of national crises to lead his people

into the way of Jehovah, why not Washington to guide our nation at its birth into the paths of the same God? The only theory of history that can deny the everlasting interest of God in men of all generations is the theory that denies that there is any God. The difference between the divine activity of God in so-called “sacred history,” and that in secular history, is one of realm and purpose only. *All history is sacred*, since God through all is educating humanity,

“That God, which ever lives and loves,
One God, one law, one element,
And one far off divine event,
To which the whole creation moves.”³³

And what a man God chose when he anointed George Washington! Col. Cropper’s only toast,³⁴ every day, and to all companies was, “God bless George Washington!” And he had good reason for it. Count de Broglie was eager to be our Prince of Orange for a few years, for fame, and for much money.³⁵ But, Washington laid his fortune upon the altar of service, and in poverty was willing to be our servant. Graft was the downfall of many a man in those days of mercenaries, and led to treachery in some, and disgraceful contentions in others. Yet think of the stainlessness of Washington! Recall that expense account of \$74,485, in his own hand-writing, rendered after war to the proper authorities in Philadelphia.³⁶ Small enough it was for what it had achieved, but the glory of it was that not a penny had stuck to his own pockets. How calm he was under suspicion!³⁷ Remember the dark days of Valley Forge.³⁸ John Adams after the defeat at Brandywine might pray, “O Heaven! grant us one great soul! One leading mind would extricate the best cause on earth from the ruin that seems to await it”,³⁹ but,

in the hardship of the winter quarters Washington was seen by the Quaker Potts, on his knees in a thicket.⁴⁰ How Adams' prayer shows impatience! What a confession it was that his mind was not a "leading" one! nor his soul a "great soul"! Which of the two prayers, which of the two men did God answer? Let us believe that later Adams found out more about prayer. Some men never know the wealth of manhood that is immediately about them, and set about a despairing cry for what God has already sent. So blind is self-conceit that it sees not the gift of God before its eyes. Think of that husband, no less a soldier because he was so true a lover, who for forty years, from marriage until he ceased to live, wore suspended from his neck by a gold chain the miniature portrait of Martha Custis Washington,⁴¹ his talisman in battle, his comforter in suspicion, his shrine in the temple of love, his secret treasure in the presidential office. Think of making a name so honored that flour-barrels stamped "George Washington, Mount Vernon" were exempted from the usual customs examination at West India ports.⁴² How glad we should be that he was such a man as God could use, and that in him God gave victory to, and enthroned the spirit of service, honesty, piety, pure affection, and integrity! How grateful we should be that it was he who not only won freedom for us, but during eight years as President guided the course of the ship of State that he had launched! How tremendous that influence was we know from Jefferson's letter to Monroe at Paris, when he says, "Congress has now adjourned. One man outweighs them all in influence over the people, who support his judgment against their own and that of their representatives. Republicanism resigns the vessel to its pilot".⁴³ If David served his generation "by the counsel of God", no less did Washington.

T H E O P P O R T U N E M A N

He knew that he did. What a happy statement of this consciousness he made when he said, "It would be peculiarly improper to omit in this first official act my fervent supplications to that Almighty Being who rules over the universe. . . . No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency".⁴⁴ Providence is not dead. He will never die. We may be sure that in this land so full of Christian faith God will ever have his opportune men.

WASHINGTON'S MESSAGE TO US.

Honored guests, and friends, there is a lesson for us in this story. You who bear in your veins the blood of the men who followed the opportune and providential man of whom we have been speaking, cannot be false to your ancestors, nor untrue to the Washington they followed. But, the way of fidelity to him, and to your forbears, is not merely by such celebrations as this, glorious and expedient as they are; nor by mere loyalty to the institutions they established, superb, necessary and beneficent as they are, and well worth our allegiance even unto death. We must look higher. We must be true to the God who used Washington as his opportune man. We must have the spirit of the men of 1776, who served their day and generation. That is loyalty to our ancestors, and it forbids us to be content with happy memories of their valor. It demands that we quit the easy shame of idly resting on their laurels, and win some of our own. We most honor them when we serve our own generation by the counsel of God, when we become unveiled secrets of providence.

The generations change, and each shift brings new problems. With every altered situation there is need for a fresh application of the eternal ideals our fathers so fearlessly sought to realize. Not in their acts do we follow them, but in their spirit, in their vision of God as every man's real Sovereign. The truth that made them cast aside the myth of the "divine right of kings", and enthrone citizens as their own rulers, will stir us to free our times from tyrants of every sort. It is only in the fresh dedication of our land to democracy, which means real political brotherhood, that we imitate them. Human freedom, because God is our only Sovereign, and human brotherhood, because God is our Father—these were the twin thoughts that begot our country, and gave existence to our institutions.

All about us are conditions that call for our utmost valor in applying these conceptions. To make these real is the high destiny of America. The eyes of the world are upon us. Washington knew this. Hear him: "The propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained; and the preservation of the sacred fire of liberty, and the destiny of the republican model of government, are justly considered, perhaps as *deeply* and *finally*, staked on the experiment intrusted to the hands of the American people".⁴⁵ In reality it is a *spiritual* experiment we are making. Does God so rule the lives of our citizens that they can be trusted to rule themselves? Is every man so much a son of the heavenly Father that he is in practice the brother to all other men? We should be the most cultured and the most religious people on the earth. We should be the most cultured since only through universal education can we be brought to know the significance of both the principles on which

our republic rests and the conditions that call for the application of those principles. Palsied be any hand that is lifted against our public-school system! Cursed be any commercialism that so enslaves our boys and girls or adults that they cannot have the blessings of education! Thanks be to God for every effort of State or person to make us better and wiser! And more, RELIGION is the only safeguard of our liberties. The questions asked above are religious as well as political. Only the Christ has the answer to them. To be personally irreligious is to be unpatriotic. To oppose, or to neglect, or to fail to sustain the moral welfare of our land is to undo the achievements we are here celebrating, and to live a new treachery, no less real because it is so insidious. To become, each one of us, in his own way and realm, God's opportune man for our own day and generation is to follow Washington. Hear him tell the secret of his life: "All I dare aver is that it has been my faithful study to collect my duty from a just appreciation of every circumstance by which it might be affected".⁴⁶ Were he here now he would not rest on past victories, but still find his duties in the study of our circumstances. Let us indeed be true Sons of the Revolution, whose lineage from worthy ancestors is proved by inheriting their sense of timeliness, and showing their confidence in God that we can in our homes, our cities, our State, our industrial relations, and all other spheres, translate our patriotism and religion into action, and our visions into realities. We are only mechanical followers of our forefathers, or of the Christ, when we are content to adorn their memories, or to halo their names, or to perpetuate mere forms which soon become anachronisms in our swiftly changing civilization. The truths they found out are eternal, their spirit can persist through all mutations of ex-

ternals. Their deeds are best eulogized by our efforts to make our conditions better, as they made theirs.

Sir Walter Scott⁴⁷ pictures Old Mortality going to the cemetery annually and freshly chiseling the fast fading inscriptions on the tomb stones, that time's tooth might not eat out of memory the names of the dear dead. Let us be found doing that, not on marble, or brass, but first of all on our hearts, then on the present day conditions of our land. Every time our pulses beat with admiration of their service to God and our land, we cut their spirit deeper on our own souls. Every time we vote for righteousness, or serve our country in the duties of citizenship, or work for the triumph of truth and kindness we engrave their names on our institutions. Whenever we have the delicate glow of gratitude, or the powerful passion of unflinching fidelity to purity everywhere, and fraternity as well, we carve their names upon our generation. May God give us in every age the spirit of these men, and of our Christ, that America may be forever, as Lafayette declared, "the safe asylum of virtue, toleration, equality and peaceful liberty".

WHAT CONSTITUTES A STATE?

Not high-raised battlement, or labored mound,
 Thick wall, or moated gate;
 Not cities fair, with spires and turrets crowned;
 Not wide-armed ports, where dancing navies ride;
 Not low-browed courtiers, wafting sweet incense to pride;
 No:—MEN, high-minded men,
 With powers as far above dull brutes endued
 In forest, brake or den,
 As beasts excel cold rocks and brambles rude:—
 Men who their duties know,
 But know their rights, and knowing dare maintain;
 Prevent the long aimed blow,
 And crush the tyrant, while they rend the chain.
 —Alcaeus. Translation of Sir William Jones.

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Vol. 1, ch. 6, p. 75.</p> <p>12 The Discovery of America,
John Fiske.</p> <p>13 Bunsen's Life of Luther.</p> <p>14 Twenty Years of Congress,
J. G. Blaine, p. 8</p> <p>15 Raymond's Linclon, ch. 1,
p. 22.</p> <p>16 2 Sam. 5:1-5.</p> <p>17 2 Sam. 5:25, 8:1.</p> <p>18 2 Sam. 8:2-19.</p> <p>19 2 Sam. 2:4; 5:5.</p> <p>20 2 Sam. chs. 22, 23.</p> <p>21 Esther 4:14.</p> <p>22 Plutarch's Marius.</p> <p>23 Heb. 4:16.</p> | <p>24 2 Cor. 4:7.</p> <p>25 1 Cor. 4:16; 11:1.</p> <p>26 Hood's Life of Cromwell,
ch. 1, p. 20.</p> <p>27 Acts 26:19.</p> <p>28 Ro. 13:1-7.</p> <p>29 Isa. 7:17; 10:5; 45:1.</p> <p>30 Acts 17:28.</p> <p>31 Acts 16:37; 22:25-29.</p> <p>32 John 5:17.</p> <p>33 Tennyson's "In Memoriam."</p> <p>34 Custis' Washington,
Vol. 1, ch. 2.</p> <p>35 Bancrofts's U.S., Vol. 9, ch. 16.</p> <p>36 Ridpath's U.S., ch. 44. p 355.</p> <p>37 Woodrow Wilson's Washing-
ton, pp. 197-198.</p> <p>38 Idem. ch. 40. p, 327.</p> <p>39 Bancrofts's U.S., Vol. 7, ch. 23.</p> <p>40 Custis' Washington, Vol. 1,
ch. 6, B. J. Lossing's Notes.</p> <p>41 Idem, Vol. 1, ch. 2.</p> <p>42 Idem, Vol. 1, ch. 2.</p> <p>43 Ridpath's U.S., ch. 46, p. 371.</p> <p>44 First Inaugural Address.</p> <p>45 First Inaugural Address.</p> <p>46 First Inaugural Address.</p> <p>47 Old Morality, ch. 1.</p> |
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