We know that every married man is not open to be "vamped" by the first pretty girl he meets; that it is not considered the usual thing for husbands to houndwire their wives as far as possible, and vice versa; that there is nothing especially amusing in smart young men playing pranks on each other.

Are we willing to let our young people get such distorted ideas of life? And as people of the church are we successfully prepared to counteract that influence?

It is surely wrong to suppose the newspaper to be, in general, pitted against the religious press, or the preacher against the humorous lecturer. But could we suggest that if there were a little less space given to "chasing the blues out of the news," and more to chasing some sound common sense in, it might be of some benefit in solving some of our social problems.

If Christian leaders indirectly countenance this exaggerated misrepresentation of our highest principles and institutions, we may consider ourselves in great danger if we see the bootlegger continue to prosper, the race growing in favor, and marital unfaithfulness on the increase.

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**Tulsa's Race Riot and the Teachings of Jesus**

A Sermon by BISHOP EDWIN D. MOUZON, of the Methodist Episcopal Church, South, preached in Tulsa, Oklahoma, on the Sunday following the race riot.

"I am the light of the world, a light that followeth us not walk in darkness, but shall have the light of life."—John 8. 12.

"Tulsa's Race Riot and the Teachings of Jesus"—this is a startling association of phrases. And yet if we are Christians and the Lord of our lives, we must dare to put these phrases down side by side, and look at the riot which has disgraced our city in the midst of our light of the teachings of Him who is the Master of our lives. If the Christian preacher has any thinking to do, he must not hesitate now to speak out his deep message at for some explanation of the teaching of Jesus to such conditions as those in the midst of which we find ourselves.

For the teachings of Jesus are of supreme authority. "Never man spoke like this man." Concerning God and man's duty to man, Jesus speaks the final word. He is the supreme Judge of men. He is the moral ideal incarnate. Before His bar we all stand, not only on the last great day only, but now and always. This very day we stand before the judgment bar of Christ. Standing there, in the midst of the bar of Christ, what have we to say about the things which have happened here in Tulsa, and which have been written about in every newspaper in the civilized world?

It should be known that the relation between white people and colored people in Tulsa has not been different from what one will find in other towns and cities where there are large numbers of colored people. The majority of colored people in Tulsa are just like colored people elsewhere—neither better nor worse.

The majority of white people living here are just as fine people as can be found anywhere in America. Tulsa is a typical American city. There are very few foreigners here. One seldom, if ever, hears any language other than English spoken here. Tulsa is neither a Northern city nor a Southern city. Viscours, enterprising men are here from Pennsylvania, Ohio, and Kansas, as well as from Missouri and Texas and the Old South. This is not a city where one would expect to find prejudice against the colored man as such. And there has been as little race prejudice here as one would find almost anywhere in America.

Just this it is that makes the situation all the more serious. For if this thing happened in Tulsa, it may happen anywhere else. The Tulsa riot is a tragedy of more than local concern. It is an affair of national interest. It is indicative of a condition which calls for careful study by all patriotic and Christ-loving people. What happened here has happened elsewhere—in Chicago, in Springfield, in East Saint Louis, in Washington. If this thing has happened in Savannah, Ga., or in Houston, Tex., it might be charged up to Southern prejudice against the Negro. But happens it is not. It has been an argument for some other explanation. And it will happen in other cities, and again and again, unless we get at the root of the matter and cure this social disorder at its very source. This is the most serious problem which confronts our American civilization—more serious to us than the Irish problem is to England. There has never been an argument like it in history—two vigorous races, as unlike as white people and colored people, living side by side. There are no precedents to guide us. Many of our wise statesmen have confessed that they see no possible solution. But I believe there is a solution. I will not despair since Christ has died. I will not lose hope while Almighty Love sits on the throne. The religion of Jesus Christ is the solution, and the only solution, of this as of other serious social and economic problems which baffle the wisdom of the wise. Therefore am calling you to look this race riot squarely in the face in the light of the teachings of Jesus.

No Place for Agitators—Black or White

It should be said before we go further that agitators, whether white or black, do not help the situation. They only make it worse and continually worse. And there are many agitators abroad today, who have no constructive program to propose and who only add fuel to a flame which is already burning too hot.

There are many colored agitators at work. One must read the colored magazines and newspapers to see what colored people think and what they propose. Some of these periodicals burn with hate against the white man. There are Negro leaders who hold steadfastly to the principles of Jesus, and are laying a foundation upon which our colored people may build for all time—men like Booker T. Washington, and his worthy successor, Robert R. Moton. There are others who have no constructive program.

And there are white agitators at work also—and possibly never more than today. One views with deep concern the attacks of the Ku-Klux-Klan. There is no excuse for this secret and masked
organization in America today. In the days immediately following the war between the States there was reason for the Ku-Klux Klan enthusiasm. Civil War veterans had been on the warpath. The bottom rail had been put on top. The right to vote had been taken away from those quarters which white men had been repeopling. Cheaper politicians had been taken over by the white money gabbler. The right he had sought to fight for. It was a fight for the white man. When I was a boy in South Carolina there was a certain sort of "lowdown colored people" speaking a certain sort of "lowdown white trash." Well, this "lowdown white trash" has dropped to the lowest possible level, for a vast deal of social equality. But the large number of the colored in this country is no credit to the white race. It is no wonder that the colored race, in the higher moral levels. Pearl Harbor taught the lessons of Jesus, let us look at all these things in the face.

Racial Uplift

5. Christian white people must find a way to co-operate with Christian Negroes for the uplift of the race.

When God asked of Cain, "Where is thy brother?" Cain answered, "I know not; am I my brother's keeper?" Mrs. Brownsville says some- where, "I'm her brother's keeper." "I am Thy brother's keeper," said she, when we learn that when we divorse being our brothers and sisters, and when we are not brothers and sisters, both to win and to lose." Christianity finds no turning point on the color line. It has been a tradition to ignore the fact that they know a great deal about you. They have a very intimate back-door and back-alley acquaintance with you. They are the old masters of the town that have known the longest—so they have known how to make it;

But there must be no race hatred and no race contempt. Race is of God. God is the Creator and Father of all. God has a program and a future for every race. We do well to read again the words of Jesus: 'Ye have heard that it was said, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall call any man a fool, shall be in danger of the hell of fire.' "

Moral Standards—How Improved

2. We must require a higher moral standard of these colored people—and we must treat them much as we treat our own family. We must require a high moral standard of these colored people. We must demand that they not be done. We must demand that they be done. We must demand that they not be done.

We have no right to say that a colored man is not a colored man. We have no right to say that a colored man is not a colored man. We have no right to say that a colored man is not a colored man. We have no right to say that a colored man is not a colored man.
The Christian Advocate

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concern ourselves about the morals of the city in which we live, just
or do we fail to be what the Bible directs us to be? Let us remember
that we are the city government. If our officials have winked at
crime, it is because we ourselves have winked at it. If we have
not gone out into the streets and arrested those who have
perpetrated crimes, it is because we ourselves have
allowed them. These officials are our servants; we set them up,
and we can put them down. The people have every right to make
this fair city a place where both men and women may live in
peace.

Once more, I remind you of the words of Jesus—"I am the light of
the world; he that followeth me shall not walk in darkness, but
shall have the light of life."

The Beatitudes

By David Keppel

VI

We are still following the progress of repentance.

The "blessed" man has grown strong by the "filling" of his hunger
and thirst after righteousness, and now rises up to fulfill right-
ousness among his fellow men.

But he soon finds that all men will not return, nor even ap-
preciate his righteousness. Jesus himself forewarns us that this
will be so. He says, "Blessed are the merciful, for they shall enter
the kingdom of heaven."

How shall the righteous man react to such treatment? Shall
he, in strict justice, repay the injury which he receives? Some-
times he may find himself in position to resent and retaliate.
Shall he do so?

Not so. In this very Sermon on the Mount Jesus says, "Love your
enemies; bless them that curse you; do good to them that hate
you; pray for them that despitefully use you and persecute you."

"Blessed are the merciful," for they alone can enter the king-
dom of heaven.

When the merciful man enters the kingdom he finds himself in
the atmosphere of mercy. He is merciful, and obtains mercy.
He forgives his offending brother not seven times but seventy
seven, and God forgives him just as often as he repents.

"Blessed are the merciful in the possession of this sweet, strong
grace!"

But there is a further reward; the merciful shall obtain mercy.
This is true even in this world; and it shall be true when we all
stand before the judgment-seat of Christ.

Our Lord Jesus foretells one scene there. A group find them-
selves, evidently unexpectedly, on the right hand of the King.
They are doubtless astonished to be addressed by him thus:
"Come, ye blessed of my Father, inherit the kingdom prepared
for you from the foundation of the world; for I was hungry,
and ye gave me to eat; I was thirsty, and ye gave me drink; I
was a stranger, and ye took me in; naked, and ye clothed me;
I was sick, and ye visited me; I was in prison, and ye came unto
me."

"When," they ask, "did we do all this?"

May we imagine one of that group, dazed with happy surprise
to find himself, a stranger and Samaritan, welcomed into the
kingdom of the Messiah: he asks the fact in his mind thus:
"The King, one day when we were coming up from Jericho to
Jerusalem with a load of wine and oil; how you stumped upon
a poor Jew, a stranger to you, who had fallen among robbers,
who stripped him of his clothing, and thought to hide him
from his friends, and do you remember how with him, and bound up his
wounds, pouring in oil and wine; and put him upon your own
beast and took him to the inn, and nursed him there all night,
and provided for him? Well," said the King, "inasmuch as you
did it to one of the least of my brethren, you did it unto me."

He had not been merciful, now he obtains mercy.

Eaton, N. Y.