the fruit of heart-breaking years of struggle for the country's

Another sure haven to which our humorists steer when destitute of inspiration is the theme of the so-called "blue laws." Here is material for endless columns of funny stuff, caricaturing the saner Sabbath that sensible people advocate. The humor takes some such subtle form as this, clipped from a late paper: "No home brewing shall be planned, etc., on Sunday. But all persons having any on hand should call up the Blue Laws enforcement committee; the members carry their own cups and are good fellows when they have it."

When both blue laws and "dry laws" fail, there are still other sources. Did any one ever go to a certain highly patronized type of show without hearing some jest concerning the minister, Sunday school scholar, etc.? In the fact that this brand of humor is so very elementary lies its chief danger. It appeals most strongly to those in formative years. We of maturer judgment can detect the spurious from the false in current notions that have crept into our "Time to Laugh" columns, comic supplements and movies.

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 hoodwink their wives as far as possible, and vice versa; that there is nothing especially amusing in smart youngsters playing pranks on their elders.

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 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 a great degree responsible if we see the bootlegger continue to prosper, the red Sunday growing in favor, and marital unfaithfulness on the increase.

The state of the s

THE ADVOCATE PULPIT—XII

INTRODUCING THE PREACHER

The twelfth in the series of sermons which The Christian Advocate will print this year is by Bishop Mouzon of the Methodist Episcopal Church, South

NOTE-THE CHRISTIAN ADVOCATE prints this sermon both on account of its intrinsic interest and value, and because it is an expression of opinion from one whose position, character and attainments give him a place of leadership in his section. The wide circle reached by this paper will be enlightened by this view from a representative Southern Christian. It is scarcely necessary to say that Bishop Mouzon's opinions are not at every point those of the editor of this paper .- EDITOR THE CHRISTIAN ADVOCATE.



BISHOP MOUZON

BISHOP MOUZON was born in Spartanburg, S. C., and educated at Wofford College. He entered the ministry in 1889 and has been a preacher in his native State and in the Southwest for thirty years. He was teaching theology in Southwestern University in 1910 when he was elected bishop. He resides at Dallas, Texas, and is dean of the theological department of the Southern Methodist University there. He has taken a prominent part in the work of the Joint Commission on Methodist Unification.

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: he that followeth me shall not walk in darkess, but shall have the light of life."—John 8. 12.

ULSA'S Race Riot and the Teachings of Jesus"-this is a startling association of phrases. And yet if we are Christians, we must dare to put these phrases down side by side, and look at the riot which has disgraced our city in the light of the teachings of Him who is the Master of our thinking and the Lord of our lives. If the Christian preacher has any message at all, he must not hesitate now to speak out his deepest convictions touching the application of the ethics of Jesus to such conditions as these in the midst of which we find ourselves. For the teachings of Jesus are of supreme authority. "Never man

spake 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 must stand, not in the last great day only, but now and always. This very day we stand before the judgment bar of Christ. Standing, then, before the judgment 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. Vigorous, 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 will 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. 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. pened here has happened elsewhere-in Chicago, in Springfield, in East Saint Louis, in Washington. If this thing had happened in Savannah, Ga., or in Houston, Tex., it might be charged up to Southern prejudice against the Negro. But happening in Tulsa, it calls 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 anything 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 wisest statesmen have confessed that they see no possible solution. But I believe there is a solution. 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 wisest. Therefore, I 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 ored 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. 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 reorganization 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. Civilization had broken down in the South. The bottom rail had been put on top. The right to vote had been taken away from those qualified to vote and given to those who had no qualifications whatso-ever. Civilization had to rise and save itself. But no such conditions exist today. Civilization has not broken down. The bottom rail is not on top. The right to vote has not been taken from the white man and given to the colored man. The Ku-Klux-Klan are stirrers-up of trouble. They are themselves lawbreakers when they attempt to take the law in their own hands. The motives of some of these men may be the best in the world, but they are blind leaders of the blind. The best possible way to plunge our civilization into the ditch, is to follow these men. There is no hope whatsoever in the negative, destructive and hateful program of agitation—whether these ditch, is to follow these men. There is no hope whatsoever in the negative, destructive and hateful program of agitation—whether these agitators be white or black.

And now I wish to make certain constructive suggestions, all in the light of the teachings of Jesus—praying, "Forgive me where they fail in truth, and in Thy wisdom make me wise."

Not Social Equality, But Race Equality

1. We must give our colored friends to understand that there will never be anything like social equality in America, and at the same time we must see to it that there is nothing resembling race hatred or race contempt in our hearts.

Many colored leaders tell us honestly that they care nothing for social equality, but that what they ask is that they may have a man's chance and a woman's chance in the world. On the other hand many colored leaders are agitating for this one thing. One needs only to read the colored newspapers and magazines to find this out. This lies at the root of the bitterest race hatred on their part. Well, we say to them plainly, It will never be. As I once heard that brilliant writer, Bishop E. E. Hoss, say: "God Almighty has drawn the color line in indelible ink." And the more that line is respected, the better it will be for both whites and blacks. We will see to it that here in America there are separate hotels, and separate schools, and separate churches. As is generally known, it is frequently said that while here in North America we are trying to solve our race problem by keeping the races separate, in Brazil they have solved it by the mingling of the two races. That is a mistake. The race problem is now beginning to emerge in South America. As the people of Brazil rise in intelligence, in morals and in religion, the more does the race problem come above equality, but that what they ask is that they may have a man's chance

in morals and in religion, the more does the race problem come above the surface. Brazil has not solved her problem. She has, by the mingling of the blood of the white and blacks, handed on down to the future a problem which has in it tragic consequence. The whiter the white race is, the better it is, and the blacker the black race is, The whiter the better it is; and it must be the settled policy and the determined program of both whites and blacks to keep the white race white and the black race black.

the black race black.

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 say, Thou fool, shall be in danger of the hell of fire." He traces murder back to anger; but he says that a settled contempt for one's fellow man is worse than anger and is worthy of the severest possible penalty. Racial contempt is not only hurtful to man; it also dishonors God. No man who worships the Father can have contempt for any man or any race that God has made. The universal fatherhood implies the universal brotherhood.

Moral Standards—How Improved

2. We must require a higher moral standard of these colored people

—and we must require a higher moral standard of these colored people
—and we must live up to that standard ourselves.

We Christian white people have not expected enough from the colored people who work for us. We have allowed all sorts of pilfering to go on in our kitchens; and we have winked at immorality in our servants' rooms. We would not have allowed white servants to do these things; but we put up with our colored people when they are openly guilty. And we have not expected the law to be enforced in such places as "Little Africa." "Little Africa" had become one of in such places as "Little Africa." "Little Africa" had become one of the blackest spots in Oklahoma—and we all knew it. Nobody dreamed of law being enforced there. All sorts of "joints" were in "Little Africa." The worst kind of liquor was made and sold in "Little Africa." In "Little Africa" were low dives where blacks and whites, men and women, mingled freely: Things were allowed to go on in "Little Africa" which were not allowed to go on in the rest of the city of Tulsa. I insist that we must have a higher standard of decency and morality for these colored morals who live in our midst. and morality for these colored people who live in our midst.

And we must live up to that standard curselves. This is what makes me ashamed. This is what stops my mouth as a preacher. We ourselves have too often set the fashion of low morality. The colored people have but copied after us when they have done the things that ought not to be done. A colored bishop once visited one of my Annual Conferences. When some one asked him what were the sins which he had most to contend against among his people, he made this reply: "Colored people are naturally imitative. What they see sins which he had most to contend against among his people, he made this reply: "Colored people are naturally imitative. What they see you do, that they learn to do. They dress the way they see you dress; they are guilty of the same sort of worldliness you are guilty of; they practice the same sins that you practice." We do well to listen to what this colored bishop had to say. If the colored people are not better, is it not because we ourselves have not been better? If they do not live according to the moral standards of the New Testament, may it not be because we ourselves fall so far short of those lofty standards?

Shame on us, that so many white men have helped to drag these

primitive people down. I have said that there can be no social equality for between the races. But there has been too much social equality for which white men have been responsible. Cheap politicians have which white men have been responsible sought it, saloon men have sought such social equality, gamblers have sought it, saloon men have created it. When I was a boy in South Carolina I used to hear the created it. When I was a boy in South Carolina is "low-down colored people speak of white people of a certain sort as "low-down white trash." Well, this "low-down white trash" has been responsible white trash." Well, this "low-down on the lowest possible levels, for a vast deal of social equality down on the lowest possible levels. The large number of mulattoes in this country is no credit to the white race. It is no wonder that the colored race has not risen to white race. It is no wonder that the colored race has not risen to white race. It is no wonder that the colored race has not risen to white race.

Racial Uplift

Racial Uplitt

3. 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 Abel, thy brother?" Cain When God asked of Cain, "Where is Abel, thy brother?" Cain answered, "Am I my brother's keeper?" Mrs. Browning says someanswered, "Am I my brother's keeper?" then are we where that when we disown being our brother's keeper, "then are we where that when we disown being our brother's keeper, "then are we his Cain." Paul, the greatest of all the interpreters of Christ, dehis Cain." Paul, the greatest of all the interpreters of Christ, dehis Cain." Paul, the greatest of all the interpreters of Christ, dehis Cain." Paul, the greatest of all the interpreters of Christian obligand to unwise." Christianity flies no racial flag. Christian obligation does not stop with the color line. But it has too often seemed to stop there.

stop there.

The fact is that living side by side, these two races have been living apart. What do you know about the colored people who work for you? Your cook's name is "Mary," and your chauffeur's name is "George," Your cook's name is "Mary," and your chauffeur's name is "George," Your cook's name is "Mary," and your chauffeur's name is "George," Your cook's name is "Mary," and your chauffeur's name is "George," Your cook's name is "Mary," and your chauffeur's name is "George," You what else do you know about them? Do not overlook the fact that they know a great deal about you. They have a very intimate back-door and back-yard acquaintance with you. They know things about you that you would not like to have generally known. They know your very best side—and sometimes, I am glad to add, they know your very best side. But we have lived too much apart. What do we know about the best colored people of the city, the people who are the real leaders of their race—the leading preachers, the leading lawyers, doctors and merchants? We know their most illiterate and their lowest in the scale of morals. They know us on our worst side. Is it not evident that we have not taken toward them an attitude that is fully Christian? Is it not clear that Christian white people must find a way to co-operate with Christian Negroes for the uplift of the colored race. And this plan of co-operation should be along the following lines: along the following lines:
(1) The leading white preachers of the city should meet from time

time with the leading colored preachers of the city, to the end that

they may co-operate in a common task.

(2) An inter-racial committee should be appointed to be composed of representative colored men and representative white men, to discuss problems of mutual interest so as to find out each other's point of view. Many difficulties would disappear just by talking about

of view. Many difficulties would disappear just by talking about them in a friendly manner.

(3) Our Christian women should meet from time to time with groups of Christian colored women to study with them the problems of home life among colored people, and see what Christianity can do to protect the moral character of young colored girls just growing into womanhood. There would be certain revelations here which would startle the good mothers of our churches and stir the Christian conscience of our people.

Along such lines as these we must were if the reas markles in the

science of our people.

Along such lines as these we must move if the race problem is to have any solution. The teachings of Jesus point this way. Why should we be interested in missions in Africa and forget all about "Little Africa" right at our doors? Why should we give liberally to support the work of the Church on the Congo, and forget the Negroes right here on the banks of the Arkansas? Why should we think it romantic to send our young men and women to Wembo-Nyama's Land, and yet be unwilling to do anything for these colored people who live among us, and who, in spite of all that foolish agitators may say, will among us, and who, in spite of all that foolish agitators may say, will continue to live among us? There is a solution to the Negro problem;

continue to live among us? There is a solution to the Negro problem; there is only one solution; that solution is Christianity as taught by Christ and Saint Paul.

And it should never be overlooked that the Negro is not naturally vicious. If the Negro has developed vices and displayed a character that our fathers did not see in him fifty years ago, this is to be attributed not to some fatal defect in his blood, but to the circumstances in which he has found himself. The Negro is by nature patient and cheerful, kind and loval and teachable. patient and cheerful, kind and loyal and teachable. One can never patient and cheerful, kind and loyal and teachable. One can never forget the loyalty of those native Africans who, because of the love they had for him, bore the dead body of Livingstone on their shoulders 1,000 miles to the sea, that thence it might be sent back to his native land. And no man can ever forget how our fathers, during the terrible war between the States, left our mothers in the keeping of colored men, war between the States, left our mothers in the keeping of colored men, and how these same colored men would have died rather than harm or see harmed one of these white women entrusted to their care. There was never anything like that in human history. No, the fault is not o much in the Negro as in the unfortunate circumstances in which he has been placed.

The Negro and ourselves have the same Creator; we have been redeemed by the same Christ. The Negro is capable of salvation. As a child of God, he is heir of immortality. He is our brother in Christ. a child of God, he is heir of immortality. He is our brother in Christ. And he must be given a man's full opportunity to be all that God intends a man to be and do all that God intends a man to do. All wisdom and in the spirit of Jesus—although it must be confessed the mere doctrinaire.

Respect for Law

4. Let us settle it forever that lawlessness gets us nowhere, except

to ruin.
"They that take the sword shall perish by the sword," "Thou shalt love the Lord," and, "Thou shalt love thy neighbor as thyself." These

two commandments sum up all the law and the prophets and the teachings of Jesus.

The mob is wrong. The mob is always wrong. The mob is a wild beast. In the midst of the mob, the individual is no longer a man; he is just the horns or the hooks, the teeth or the claws of a senseless wild animal. The civilized man disappears in the mob, and the primitive savage asserts himself. The intelligence of the mob is the intelligence of the lowest member of the mob; the passions of the mob are the passions of the most vicious member of the mob multiplied by a hundred; the morals of the mob are the morals of the jungle. The mob is never to be defended; it is always to be condemned. Never excuse the mob; never apologize for the mob. The mob must disappear from the life of America. If lawlessness on the part of Negroes is bad, lawlessness on the part of white men is much worse. For more is to be expected from white men—standing as they do with long centuries of civilization and of Christian education behind them.

The situation was unusual here in Tulsa. White men did not start the riot. Negroes started it. A rumor became current that a young Negro was to be taken from jail and lynched. Numbers of white men heard the rumor and gathered about the jail to see what might happen; they were without arms. At no time was there any evidence that a mob of white men intended to break into the jail and kill the accused Negro. The rumor that a lynching was planned reached the Negroes in "Little Africa" also. According to the testimony of Negroes, the office of "The Star," a Negro newspaper, was made their rallying point. Here they assembled their arms and ammunition. Then they began to come in crowds, armed, some of them with high-powered rifles, into the city. They were in a bad mood. They refused to go home. Somehow a shot was fired. Then the white men broke into stores and armed themselves. The city and county officials were incompetent, or cowardly, or both. For a time a thousand armed Negroes had the city at their mercy. Under such circumstances there was nothing left for white men to do but to stand for the defense of their homes and the protection of their lives until help arrived.

Toward morning somebody applied the torch. That was not necessary; that ought never to be done. After that, the mob had its way. It was no longer a matter of white men protecting themselves from angry Negroes. It was a case where the lowest element in Tulsa's population broke loose and burned and robbed and killed. Then civilization broke down in Tulsa. For the time being what had happened in Belgium and Armenia took place right here in our midst, and our city and our State were disgraced. Let us not blink that fact. Let us confess it and be ashamed of it.

Tulsa's Disgrace

5. And this leads to my last suggestion: Let us, who are citizens of Tulsa, take each his full measure of blame for this disgrace.

The disgrace came in where the lawless element in Tulsa broke loose. Long ago we should have rid our city of these lawless people,

"Little Africa" was almost without law. No effort had been made to enforce the law in "Little Africa." Everything that ought not to be, black and white. was there. Lawless colored men were there, and lawless white men also. Here was a powder magazine waiting to blow up when some sparks might fall into it. And there were lawless white men a-plenty in Tulsa. In old Indian Territory days lawlessness was to be ex-In the wild, mad days when the oil fields near Tulsa were first opened up, the crowds of bad men and women flocked to Tulsa. That was to be expected. But those days are behind us. is no longer a wild oil town. Tulsa is one of the finest cities of its size in America—a city of churches and schools equal to the best—a city of great business establishments and handsome homesas fine a class of citizens as can be found anywhere. But we had permitted men and women of the worst sort—left over from the wild and lawless days—to remain in Tulsa. Tulsa had become a haven of rest for crooks and criminals. And beyond doubt, this is what has disgraced us. These are the people who are responsible for the burning and looting and killing.

Who is responsible? What did I say? We ourselves are responsible. We must take our own full share of responsibility in this matter. For we permitted such people to go on with their lawless practices in Tulsa, and we have not demanded that the law be enforced in this city.

The only foundation for prosperity anywhere is in morality. It is the moral character of a people that gives value to property and makes life safe. We have overlooked that. We have been very busy about other things. Some of us have been busy making money—we have made thousands and millions. We have been too busy with important business interests to pay attention to the election of the right kind of men as city and county officials. We had no time for politics; we had more important things to attend to—this is the way we were living. And now we have awakened to the fact that our failure to concern ourselves about the moral welfare of the city has cost us millions of dollars, and will hurt us in a business way for many years to come. When will our business men wake up to the fact that it is the moral character of a people that gives value to the dollar?

And we, the Christian people of Tulsa, must bear our part of this burden of guilt. Some of us have not made any proper connection between our religion and the affairs of everyday life. Our religion has been a thing apart from life. We have thought of it as having has been a thing apart from life. We have thought of it as having has been a thing apart from life. We have thought of it as having has been a thing apart from life. We have come to church; we have Bibles, we have said our prayers, we have come to church; we have paid our part of the expenses of keeping the Church going. But we have failed to make any connection with life. Our religion has been a form of selfishness. We have sunk into miserable individualism. Let this tragedy shake us out of our heresy of thought and of life. We are bound up in the one bundle of life. We are members one of another. Religion has to do with life. It must be carried into business; it must be carried into civic life. Our patriotic duty is our Christian duty. Just so far as we fail to

concern ourselves about the morals of the city in which we live, just so far do we fail to be what Christians ought 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 our officials have tolerated criminals in our midst, it is because we ourselves have tolerated them. These officials are our servants; we set them up, and we can put them down. They are very sensitive to public opinion. Public opinion is almighty. We ourselves have failed to create public opinion sufficient to give us a clean city government. Let us repent of our sins and resolve to make this fair city a safe place for men and women to live in.

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." Here only, in obedience to the teachings of Jesus, is the path of light. In disobedience to Him, there is darkness, confusion, ruin. Let us dare to follow Jesus. If we build on His teachings we build on the rock, a house which rain and floods and wind cannot destroy. "And every one that heareth these words, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof."

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 righteousness among his fellow men.

But he soon finds that all men will not return, nor even appreciate his righteousness. Jesus himself forewarns us that this will be so. He says, "Men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake."

How shall the righteous man react to such treatment? Shall he, in strict justice, repay the injury which he receives? Sometimes 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." That is to say, Be merciful.

"Blessed are the merciful," for they alone can enter the kingdom of heaven. Jesus himself tells us that the most well-chosen prayer will be of no avail to the unmerciful. "For," he says, "if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses."

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 times seven, and God forgives him just as often as he repents. He forgives his fellow servant a "hundred pence;" the king forgives him "ten thousand talents."

Blessed are the merciful in the possession of this sweet, strong

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 themselves, 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 of the Jews. "Do you remember," asks the King, "one day when you were coming up from Jericho to Jerusalem with a load of wine and oil; how you stumbled upon a poor Jew, a stranger to you, who had fallen among robbers, who stripped him of his clothing, and left him half dead? And do you remember how you went to 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 been merciful, now he obtains mercy.

Eaton, N. Y.