

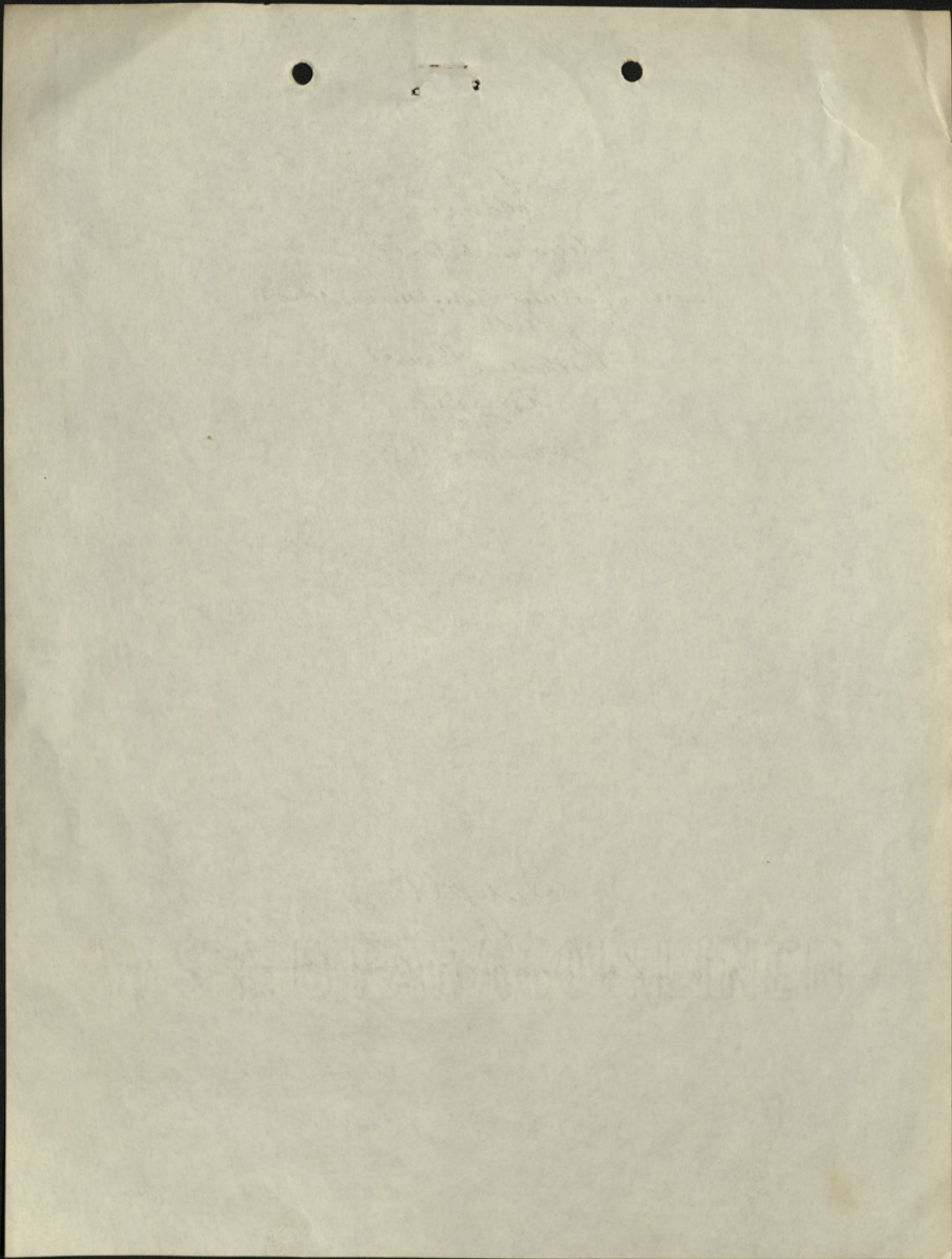
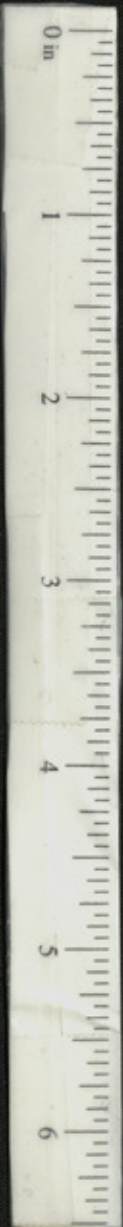
Address

delivered before the
Ladies of Kings daughters and others
at the
Methodist Church
Brooklyn
N.Y.
June 23^d 1889

no 48

Subject

Sacrifice essential to bring humanity

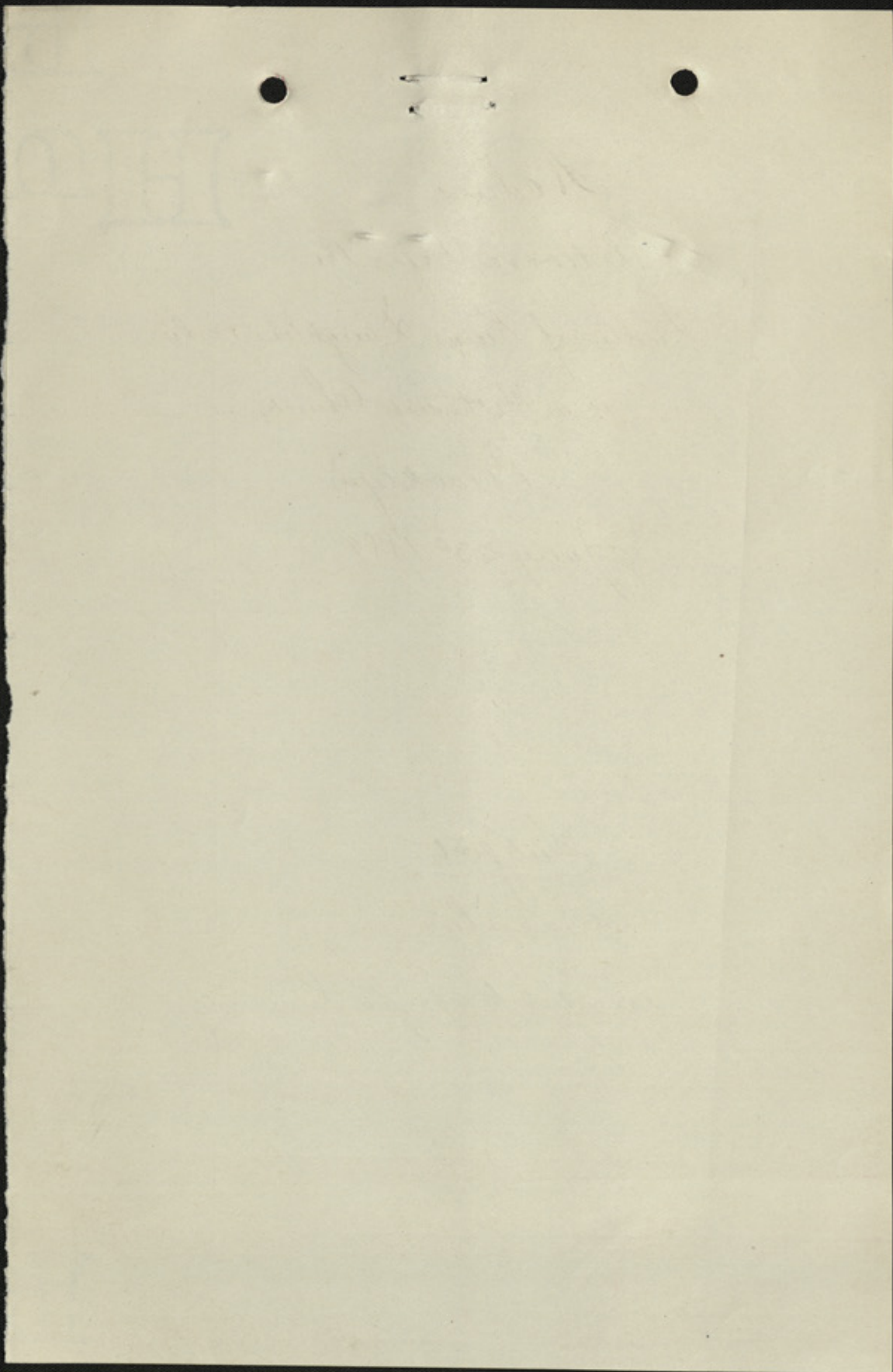


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Subject
Sacrifice

essential to upright humanity



to uplift humanity.

Sacrifice mutual

Address,

There is a ^{text} The first Scripture that comes to my mind when I think of
is one interested in all that concerns man; it is,
meeting an assembly like this ~~is~~: "What would'st thou have

me to do"? What seed-thought can I utter that ^{may} ~~will~~ make
a lodgement in other minds. It need not be a new thought

but it should be a right thought, one that can remain in ~~the~~
good soil, quicken, spring up and bear fruit. ^{the} The idea ^{which} ~~that~~

suggested on hearing one of the King's daughters
~~came to me when I heard your Secretary describe the great~~
in a neighboring city
pains taken to visit the lowly, to relieve the needy and

to carry words of cheer to the desolate, ^{which} ~~is~~ embraced in the
word "sacrifice". And what a word it is! It ^{occurs} ~~is~~ at the

beginning of the Bible and all ^{in fact} ~~through~~ ^{the way from} ~~the~~ ^{ever} ~~to the end~~. Cain and Abel

sacrificed unto the Lord God, God who looketh straight into
the heart accepted Abel's sacrifice but rejected Cains.

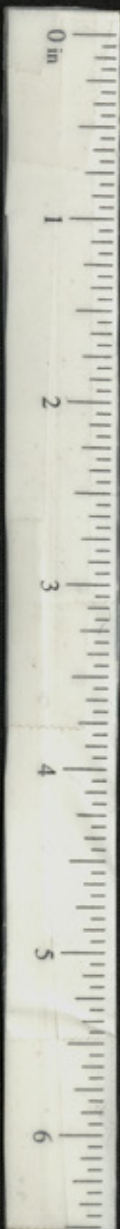
The ^T story is an object lesson for all time. It introduced
and taught the truth that a man is his brother's keeper.

To lift up our heads & keep them up
True, God demands our thought, our hearts; but he calls to us ^{also}

continually for our brother man, and requires an account at

*when this cause is being
brought before the eyes of
the world, it is the duty of
every one to lift up their
heads & keep them up*

hms



Survey for water of ...

2.
our hands of the pain, the sorrow, the wasting poverty, and
the illness that comes ~~from want~~ ^{from our neighbors' misdeeds} in our neighborhood.
^{inner voice} He says to each of us; "Where is thy brother?"

~~Where is thy sister?~~

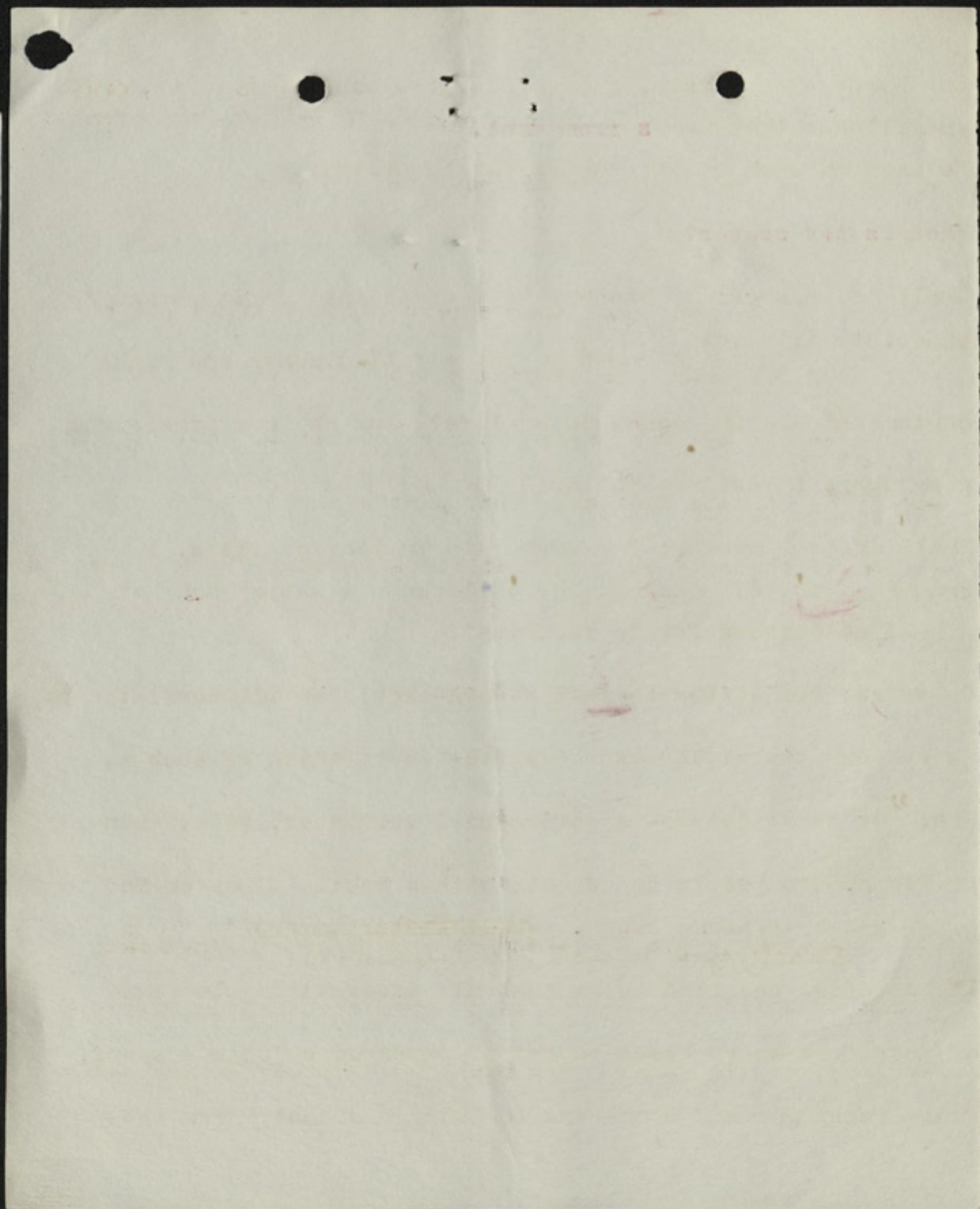
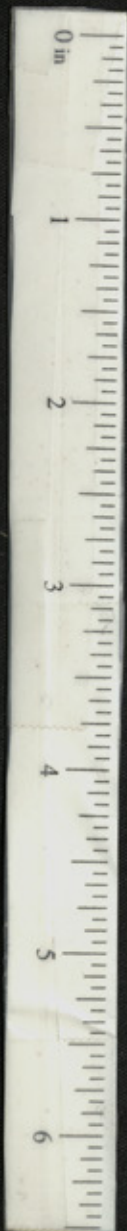
" Shall one answer: "my brother is poor and not a fit person to
associate with me?

" or " he has a fell-disease and might
contaminate me and endanger my life? - or he is a sinner and
goes where I must not follow! ^{Such answers suggest no remedy. They certainly are not Christian.}

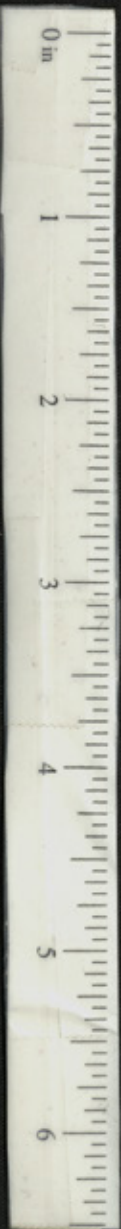
^{introduced by (a)} ¶ But where is my sister?
Shall another answer: "my sister is in poor quarters, I
cannot go there? She and her children are untidy and not
proper companions for me and mine?"

Or worse: "My sister is in the work-shop; her ill condition ^{is}
is her own fault? You cannot expect me to think of such as
she!" Or this picture- ^{She is} a sewing girl very poor, pale, thin
of flesh, cramped in the chest, with a hectic flush on her
cheek and a worrisome cough. ^{Whose sister is she? all of us must aid}
¶ Surely ^{we must} befriend her & all such.
It has often occurred to me that all those strong lessons

of sacrifice which Moses taught by repeated objects lessons,
where every man and woman was to bring his best, from the



handsome bullock to, the tender pigeon- from the full sheaves
of wheat to the little unleavened loaf of bread, and to lay
them before the alter of the Lord, meant more than mere obe-
dience to God; more even than a mere portent of Christ's com-
ing. Yes, it meant the keeping up the cultivation of the
Spirit ^{of} sacrifice. The Jewish people understand ^{this matter} ~~it~~ still; they
^{ever} sacrifice for one another. They always care for their poor;
and ^{does not the} ~~A~~ Jew, who puts on Christ, enlarges his sacrifices to em-
brace all the children of men: ^{for the Gentiles - equally} ~~Yes, then the Gentiles - equally~~
^{binding upon his soul.}
Time, thought, money, ease and comfort, strength, bodily vig-
or, nay even life itself are required- have always been re-
quired of all Godly men from Abel to John the Baptist, -
from Jesus, our Lord, to the men and women of to-day who take
their lives in their hands and ^{go forth to work for their fellows, for example the} ~~as~~ nurses or helpers ^{visit} the
places of contagion, and lift up the weariest heads and com-
fort the sorest hearts, in a happy cheerful selfsacrificing
effort.



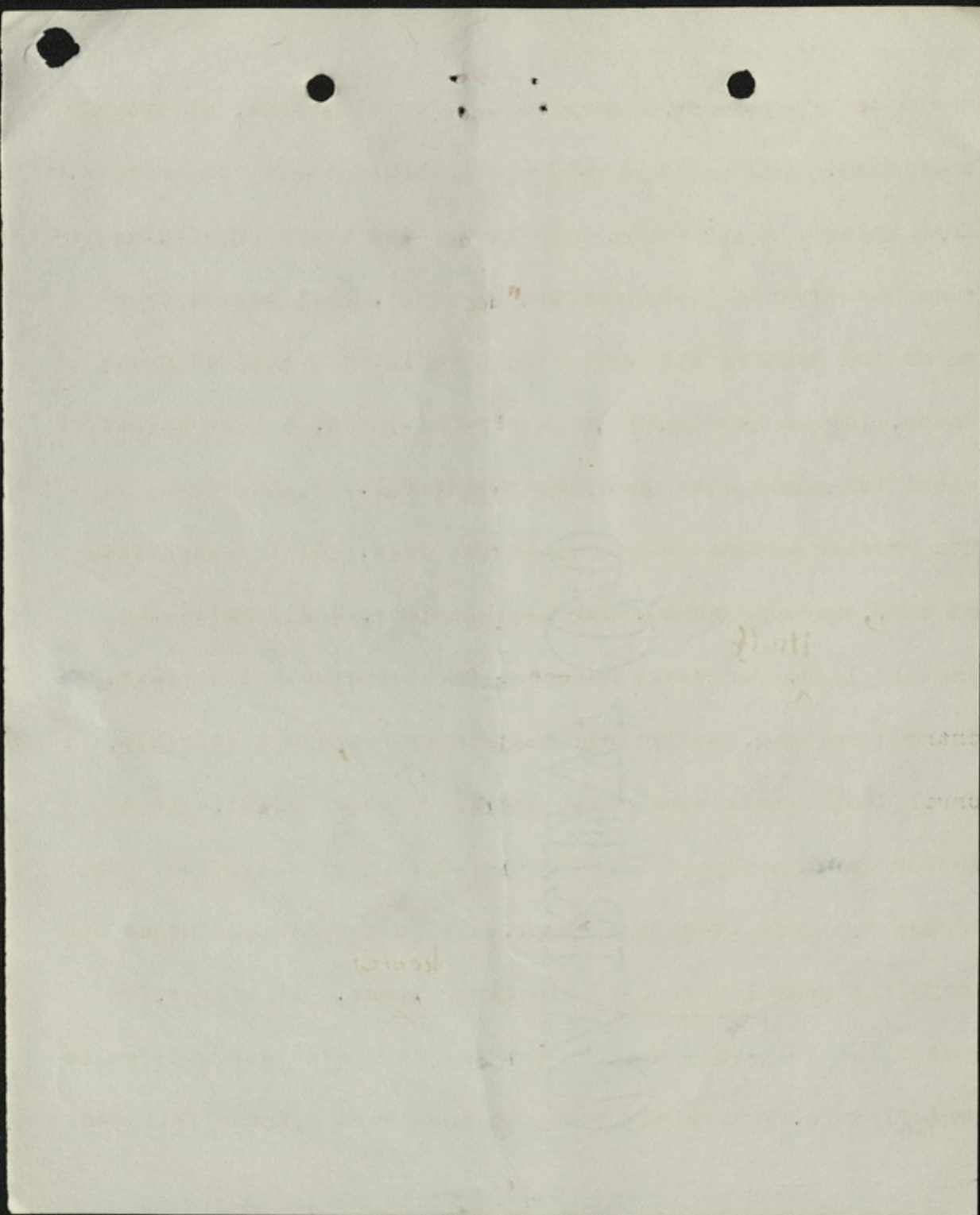
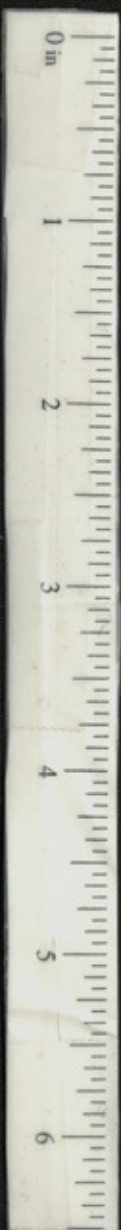
Porti

Penner

\$ ~~magnum~~ ^{is not} ~~is not~~
There ~~is~~ probably ~~no~~ present need, for all of us, of extreme sacrifice, though the Spirit of it should be in our breasts.

This Spirit, if it could only rise above the worry that sometimes accompanies its presence, a worry, that causes cross words and unhappy speeches, if it could only produce sweet faces, ^{tender} joyous hearts and well ripened deeds, - this Spirit of sacrifice would make each home beautiful. ^{happy}

The greater measure may contain the less. As the sacrifice of time, ease, treasure, earthly kingdoms, and finally the earthly life, ^{itself} for weary ^{journings on foot} marches, for perpetual discomfort, extreme poverty, buffetings and scourgings and a horrible, cruel death, marks the great Exemplar, Jesus Christ, - so a soul prepared by the Spirit for the Spirit of sacrifice, which makes the home sweet and ^{happy} ^{homes}, will widen its influence and send its genial rays out into other ^{homes}. Of course, we must first cultivate our own gardens and raise our own fruits and flowers. Certainly each one must work his own farm and



of humanity

not his neighbors; but dear Friends, let us do these things, even these spadings and reapings in a neighborly way. Your good garden is the better for being near other good gardens. Selfish weeds and thistles are woefully contagious; while beautiful flowers and delicious neighborly fruits are full of hope, courage and inspiration. ¶ You ask.: What pray do you mean? I mean this: If Jesus Christ sacrificed all things, was the embodiment of all sacrifice, and taught the universal and all embracing lesson of neighborly love and fellowship, we his followers should first endeavor to catch and breathe his Spirit, and follow fearlessly where that Spirit leads.

first unto thine;

Have I two jewels worth many dollars which I myself purchased for my own adornment, could I not spare one of them to give food to a hungry child, or fuel to a freezing household?

next as to him;

If Christ gave all his life for me, could I not give one hour a day to work or plan for some one of "his little ones" of whom he said: "Inasmuch as ye have done it unto one of these, ye have done it unto me?"

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a few months ago
When in Philadelphia ~~the other day~~ *Victor* a gentleman of much ~~thought~~
prominence ~~and high standing~~ said: " I never saw such a City as this

is for doing good. They furnish in the summer two large
steamers daily to weary mothers and destitute children to
run to and from yonder 'Sanitarium'-park. The sick ones
stay in that large dormitory, and are cared for without price.

It is a benevolent society that does it, and Philadelphia is
full of them." We are hearing similar things of the Brooklyn *New York*

people. But, my dear friends, *the individual* you will lose *his* your real per-
sonal reward unless, giving *his* *loyalty* your whole heart to Christ, *you* *he*

bears *his* your own part in this, his ministry, *do* and it in *Christ's* his Spirit

of cheerful hopeful helpfulness. We read in the Scripture

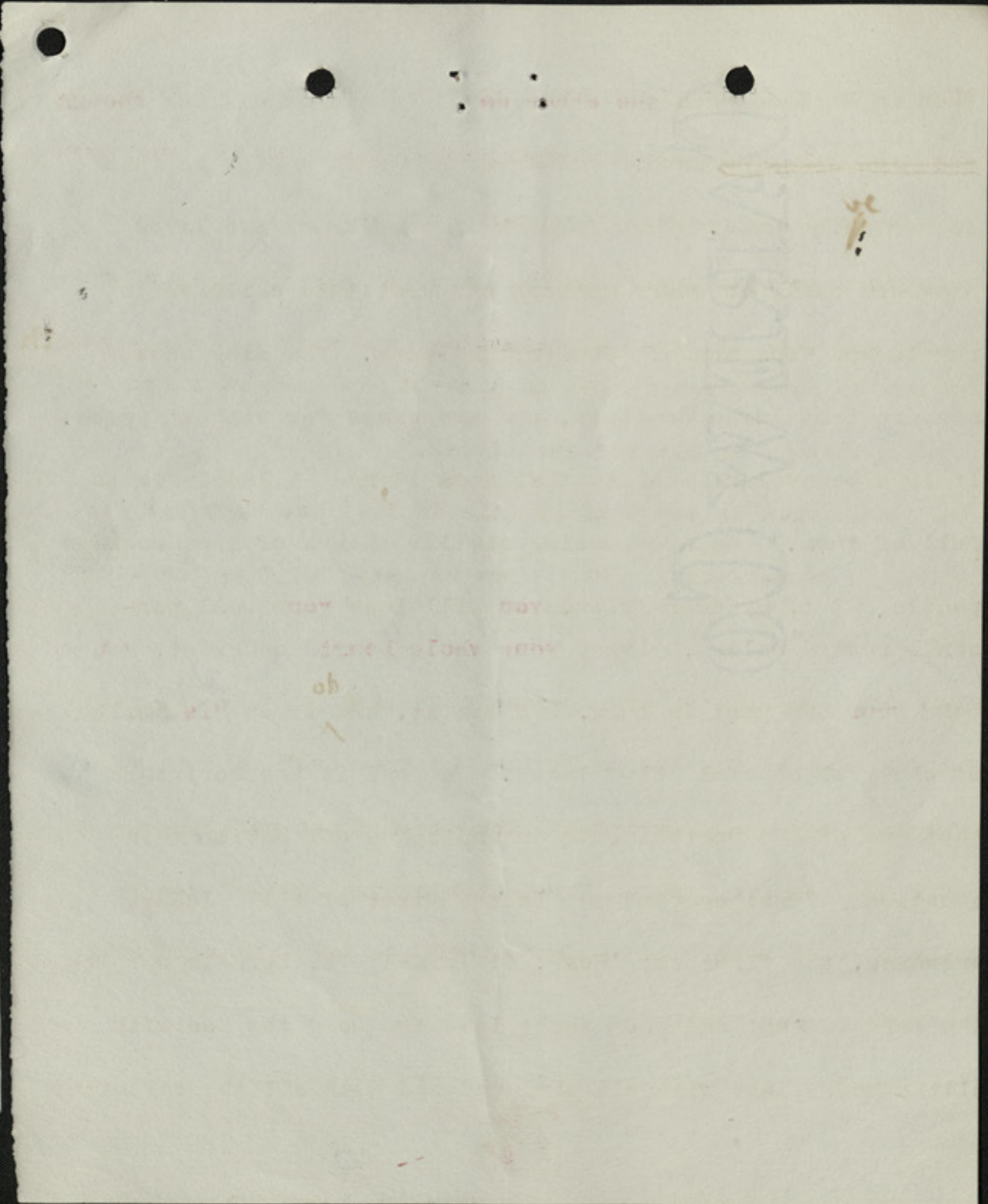
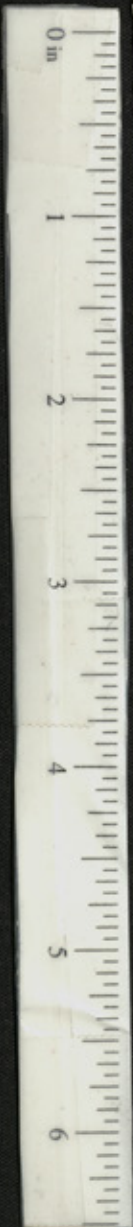
that one of the Scribes came up and asked our Savior ~~or~~ this

question. "What commandment is the first of all? Jesus

answered, the first is; 'Hear, O! Israel; The Lord is our God

the Lord is one: And thou shalt love the Lord thy God with

all thy heart, and with all thy mind and with all thy strength,



The second is this, Thou shalt love thy neighbor as thyself.

There is non other commandment greater than these". And the

Scribe ^{re}plied: 'Master thou hast well said that ~~He~~ is one;

and there is none other but ~~He~~: and to love him with all the

heart and with all the understanding, and with all the strength

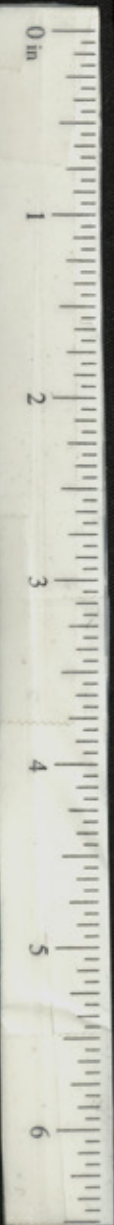
and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices.'

And Jesus when he saw that he (the Scribe) had answered discretely, he said unto him: 'Thou art not far from the kingdom of God'".

How extraordiniary is our present privilege, my friends, even before that of the Jewish Scribe, to draw near to this same kingdom; nay, to pass through its portals and participate in its blessedness; for we first obtain that love of God by Jesus' help; and then ^{can} ~~we~~ ^{fully} enter into the joy, the sweetness, of daily sacrifice.

Yes, we do ^{mean this} ~~it~~ for our neighbor who is Jesus' child; and ^{as we know} ~~even~~ the neighborhood is only limited by human needs & our ability to reach them. B

Delivered Jan 23. Before ladies
of King's Daughters & others in
a Methodist Church Brooklyn.

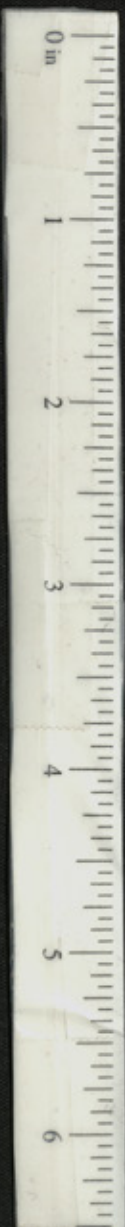
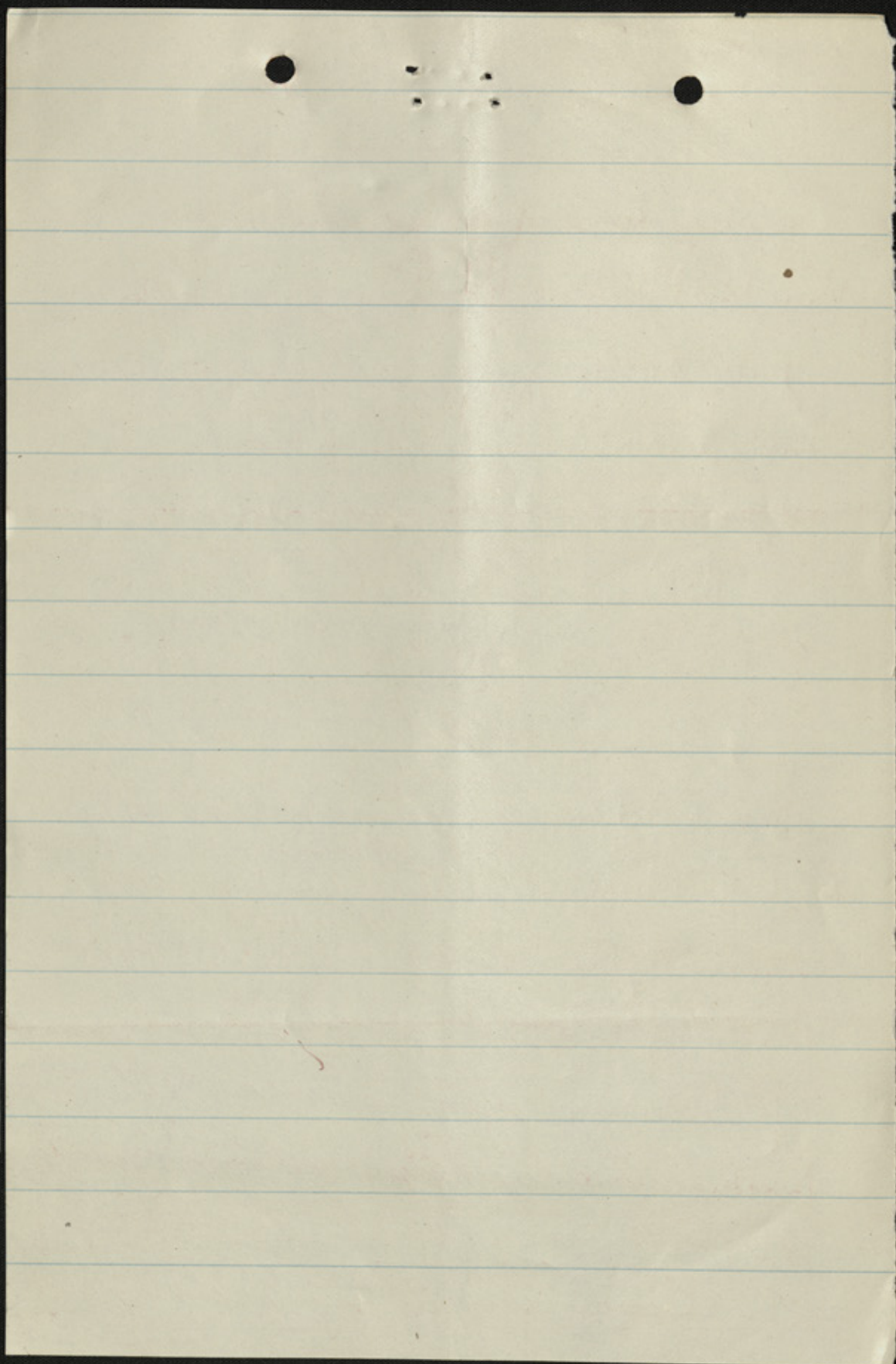


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(a)

A Christian man, who was the
Secretary of a ~~beautifull~~ Christian
institution was passing a drinking
Saloon one evening, when he
saw the keeper of the establishment
~~pick~~^{push} a wretched looking ~~man~~^{stranger} into
the street. The poor victim fell down
from the violence inflicted upon him,
and the keeper ^{spurring him with his heels} ~~then~~ rolled him like
a lump of wool into the gutter.
Then ^{two} a policeman near at hand picked
up the helpless creature and bore him
away to the nearest ^{laid up} ~~city~~ ~~place~~. The
next ~~day~~^{morning} the police judge had him, now
a little sobered, before his throne & sentenced
him to two weeks in jail and ten
dollars fine.

The Christian Secretary went to his home



(a⁺)
after ^{his} attendance upon the police
court that morning. He could not
shake off that question: "Where is
thy brother?" ^{Under its inspiration}
and hastened to the judge & the
jail: paid the man's fine &
procured his release from confine-
ment: brot. him to his own house:
gave him a bath & then a change
of raiment, and kept him for
several days at his house and
in his family. The sweet influences there
at the table & the family altar caused
the man ^{to keep sober, and abstinent} to repent & be converted.
He ^{had} ^{been} once a prominent merchant
but had gradually fallen ^{by drink} to the lowest
estate. By the ^{times} effort of this Christian
brother he was lifted up, and restored
to his place in society. He was converted
from the error of his ways & doubts
a multitude of sins were ^{His joyous face, can afford most pleasant} ^{rightly} ^{behaved.} ^{convinced.}
[over]

(a^o)
This literal incident puts the
christian's answer to the question -
"Where is thy brother?" into the concrete.
It is a sweet, happy answer to the
Lord's call "Where Lord, here am I &
thy brother thou hast given me!"

Sermons are (B)

The ills of humanity which are made plain to those who will ^{heed} ~~and~~ them.

In Mr Jacob A Riss' ^{notorious} ^{published} article, in

Sermon for December, ^{we have fresh instances,} where blindness is so blind that it needs dirt-heaps to find its

way, ^{when} ~~and~~ ^{poverty is} wretched that its victims, who ^{are} ~~the~~ ^{with} ~~the~~ ^{to} ~~its~~ ^{being} ~~the~~ ^{active} ~~companionship of~~ ^{to be kept} ~~from~~ ^{where} ~~dispair~~ ^{conscience is so blunted}

that the prison house is a home and the

felon's cell a luxury. And oh, the

extent of this misery even here in rich

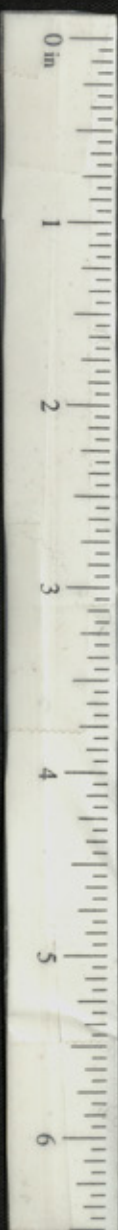
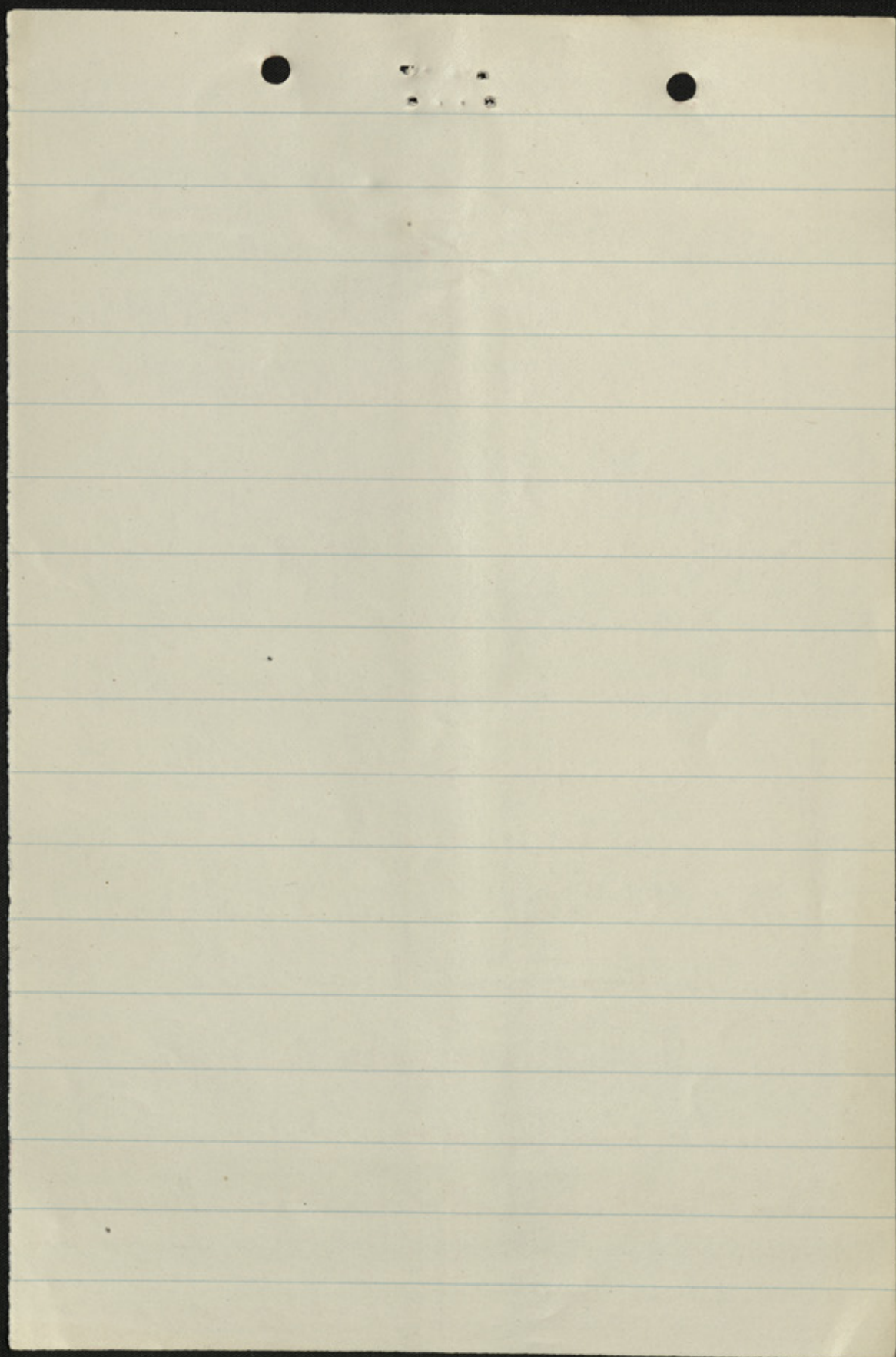
New York! Take our picture among a host

from the ~~Harlem~~ ^{Lower} end of

Second Ave St. Mr Riss says: "In the stifling

July nights, when the big barracks (a name given to

detainment houses) are like fiery furnaces, their aery walls giving out absorbed heat, men and women lie in restless, sweating rows, panting for air and sleep. Then every truck in the street, every



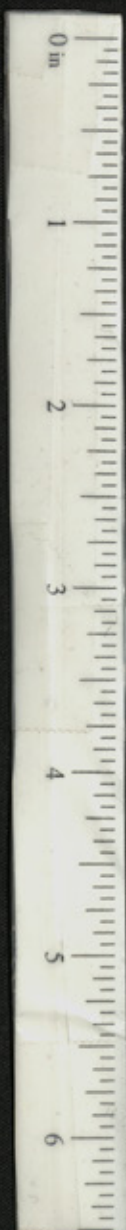
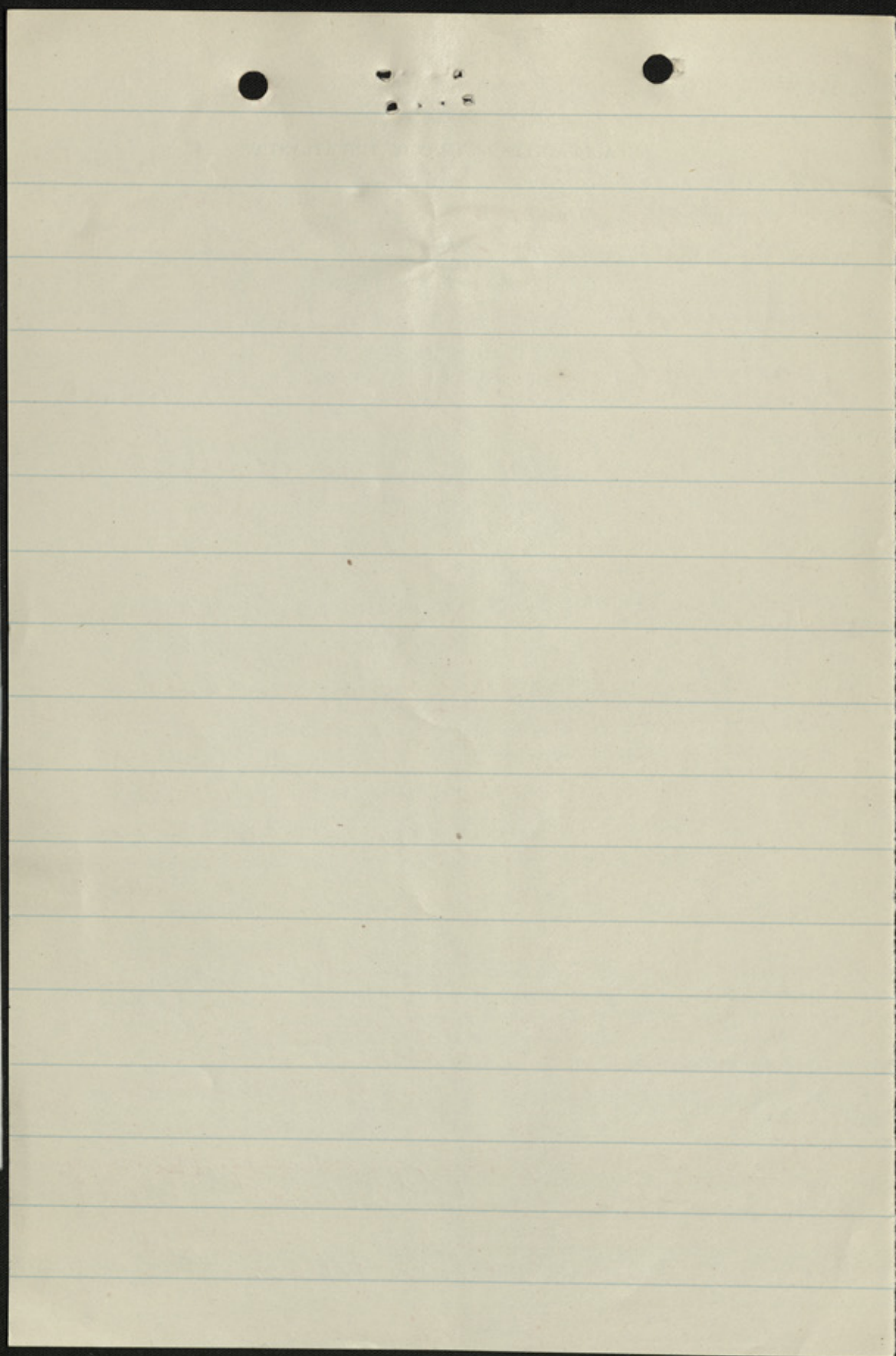
(B')
crouched fireplace, bedroom, and room,
infinitely preferable to any the house
affords. A evening shower on such a night
is hailed as a heaven-sent blessing in a
hundred thousand humors. ¹⁸

HEADQUARTERS DIVISION OF THE ATLANTIC.

Governor's Island, New York City.

Life in the tenements in July and August
fills death to an army of little ones
whom the doctor's skill is powerless to
save."

Take another. "Along the waterfront, in
the holes of the dock-rats, and on the
annexes the young tough finds plenty of
kindred spirits. Every corner has its "gang"
not always on the best of terms with the
rivals in the next block, but all with
a common programme: defiance of
law and order, and with a common
ambition: to get "pinched", i.e. arrested, so as to
pose as heroes before their fellows. & From this



(B")

Training why should ^{not} anticipate
what we find in the criminal class
who ^{caught} ~~when~~ are often
~~passing as heroes~~ pampered ^{from} ~~with~~
the morbid sympathy of ^{honour} ~~the~~ ^{our} ~~unreflecting~~
people and so ^{before all the world} ~~pass~~ ^{will} tell death, much
like genuine heroes.

In the face of the social needs which
these sketches indicate - and these
are true pictures of a portion of every
large city - how evident it is that
our Lord's principle of Self-Sacrifice,
^{the greatest disa-ple being the servant of servants,}
must be closely studied. How could
he reach the ~~many~~ indifferent. The
apathetic. The ^{had they any} ~~positive~~ ^{He prepared} ~~many?~~
He came clear down to their needs & sorrows &
won their hearts.

Means & measures are multiplied every day for
social relief. But the workers must ^{better prepare the way} ~~some~~ ^{closer} ~~get~~ ^{to} the needy in their need, better the surroundings,
improve the conditions, and win their hearts.
The ^{social} ~~case~~ is by no means hopeless. The vast
majority ^{of our people} are clear of squalor & extreme poverty.
A universal spirit of self-sacrifice among the
well to do will furnish complete plans and
super-abundant remedies. Shall we not strive
^{with God's help} to diffuse this essential principle.

