The Preacher Outside Of the Pulpit

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unable to insert to a community the mighty current of its worth for the benefit of man.

The other has obliterated the lines of demarcation that have separated between our calling and another, and has so ignored the element of divine commission that he bears as to discount, almost entirely, the worth of the official position which he occupies. Men have lost sight of the sacredness of his office and no longer look beyond the human and the social in their estimation of his worth to the community.

Evidently between these two extremes lies the golden mean. You are not to assume a barrier of aloof that will repel men and that will restrain you from the association that is perfectly legitimate. On the other hand, you are not to obliterate completely lines that segregate you from the secular, nor ignore the fact that that you are divinely commissioned to sustain the relation of "ambassador of God" to society. Don't walk your streets with the air that you are too good for a word with an ordinary man, and yet do not become the boon companion of every worthless one you meet.

Be as one who while approachable by any one who seeks your help, and cordial to any who seek your society for the benefit of the influence that you exert, yet feels that he is called upon to lead a life every day that will thank him as a man sent from God and who is conscious of the fact that he is to bear to men a constant reminder that the greatest things of life are they which keep him in touch with the unseen and engage his energies for the manifestation of the unseen. Be as one then who seeks society not as much as an end but as a means; one who will go to the feast in the house of Simon and who will attend the festivities of the marriage at Cana or Galilee, but who will take advantage of these associations to let men know of the power of God and to speak forth the truths of the Kingdom, which he came to establish.

You are going to be invited into all the social relations and expected to attend many of the social functions of your community. Attend them as their nature and your opportunities will admit. But [illegible] of prayer, lest with the solemnity of your study and your devotion to the highest duties that engage the attention of men, you bear in these relations the spirit of a task, pure and simple, and with the austere mien and speech you repel some who would be brought under your influence through the medium of friendly social intercourse. Lest, on the other hand, you should forget your marked life and sacrifice your devotion to a Godly walk and conversation upon the altar of social congeniality and verbal repartee.

May I say further, go to the garb of your pulpit. Do not adopt the conventional evening dress of society. The Prince Albert coat will be far more becoming to you than the latest model of the fashionable caterer to the taste of the most fastidious.

There is a paramount demand that all of your relations in society will [illegible] kind. Here is where you are to avoid the appearance of evil. You must render it impossible for your reputation to become sullied. I say this, young gentlemen, because it is not necessary that a report be true or a rumor well founded in order to destroy the usefulness of a minister. The very fact of currency of a rumor will create a suspicion that he can never overcome. You must watch this even in your pastoral visitation. Be careful as to the hour of the day, as to the circumstances under which you call, as to the frequency of your calls, as to those in the home when you call. "A good name is rather to be chosen than great riches."

2. Another question that will confront you will be as to your selection [illegible] and clubs of your community. You are going to be confronted by the question: "With what things may I affiliate, and from what must I hold aloof?" I recognize how difficult it is to give a satisfactory answer to the question that I have raised. Let this ever be in your mind: you are in the community for the purpose of expressing your life in the very highest possible terms of service to God and man. Now, not to associate [illegible] you will erect a barrier between you and the lives that you are so anxious to touch. To associate without discrimination will lower down the distinction between the sacred and the secular and rob your life of the characteristic of sacred separateness that it must possess, if you are to impress men with the thought that you are bearing a commission from God, and that you are upon an errand with a supremely spiritual import.

Now there must be some basis upon which you can stand in determining your course. Let this be your rule: Wherever you find a social or a fraternal organization whose principles are sound and whose ideals are lofty, you can afford to go into it and give to it the impetus of your manhood and the inspiration of the great principles that you preach and practice. Irrespective of the organization [illegible] You will be surprised to see to what extent your life will bring those institutions into conformity with [illegible] You will be able to [illegible] [illegible] is an enjoyment above the animal and the material. [illegible] of the [illegible] [illegible] existence to be the interpretation of man and the blessing of human relationship." Men are in there. The [illegible] barrier of non-membership is going to shut you off from the life that needs the contact and influence of your life. You owe it to your community outside of your regular ministrations as a minister, to make its moral, social and intellectual life as high and as pure as it is possible to make it. You must not allow such barriers [illegible] you back from contact which will communicate your pure and righteous life to the lives of your fellowmen.

Now, I am not [illegible] that these institutions should exist, but as long as they are in existence, and they have such a grip upon the lives of men, and as they can be utilized for the making or marring of manhood, I think it is your privilege to use them for the righteousness and for the welfare of men.

III. Now whether I have been in the quagmire or whether I have gotten safely over that far, there are dangerous quick sands ahead. I came now to speak of your relation to the community as a citizen, or if you please, of your civic duty. As "The Man of God" you are subject to the King, invisible, immortal, eternal; as a citizen you are subject to the authorities of the State. "Render unto Caesar the things that are Caesar's and unto God the things that are His." "We are [illegible] and authorities, civil rights or civil lives to the authority of the world. I must be careful here not to run into Scylla as I set shunning Charibdis. Every man has a civic duty to perform. He ought to throw the weight of his influence and especially the weight of his ballot against evil and in favor of righteousness. He owes it to the state [illegible] in securing the best form and application of government for his community that is possible to have. He ought to ally himself with every thing that is pure and good in party principles and political practice.

Now, having said this much, I want to say that I do not believe that God ever called a man to be a preacher of the eternal truth of Christ and then called him to take the stump as a political agitator or even a mere reformer. I say this because the very assumption of the [illegible] or is a practical denial of the credentials of God. The two things are opposed to each other. God commissions his servants to [illegible] ward. The commission of the return [illegible] one. The one demands that [illegible] efforts be directed [illegible] of the evil to the [illegible] of the Gospel [illegible] of Micah which epitomizes the real message. "He hath shewed you, O, man, what is good and what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God."

Did you catch the point in that charming story of Nathaniel Hawthorne, "The Great Stone Face"? After Gobbergold, Blood and Thunder, Old Blustery Phil, and even the Great Poet had come and disappointed the expectations of the people who were looking for the fulfillment of the prophecy, it was left for the simple Ernest to bring to them the realization of their hopes. And now note what the author says: "His words had power because they harmonized with the life that he had always lived. These words and these thoughts springing out of the life that he had lived before his fellowmen [illegible] that Ernest had fulfilled the prophecy that some day a man should rise up in the valley, whose face should be like unto a great stone face."

Young gentlemen, there is before the eyes of the world a picture of one who was outlined in flesh and blood, of one who was made flesh and dwelt among men, whose glory they beheld, the glory of the only begotten of the Father, "full of grace and truth." Impressive as far as possible, that life is your own life and live it before men as you dwell among them today. Let the power of your manhood assert itself and irradiate with it you every social business and civil association as well as the ecclesiastical associations. While moving among your people, while sitting at their feasts or standing in their market places, impress them with the fact that, while you bear a visible and tangible relation to them, your citizenship is in heaven, and cause them to see the unmistakable [illegible] in the life that you live every day among them. Give to them visions in your life of the power of God as it comes out in human character and conduct, and let the community in which you live see the [illegible] people in that early age saw in their citizen servant, one who was associated with the visible and the tangible in [illegible] every day with God and bringing the power of the companionship to illumine the community where perhaps such lights have never shone, and such an example has never been seen.

Of the 477 social doctors in Kansas, the greater majority are married.

Coming—The Redpath Chautauqua—7 Big Days

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[SEE PROGRAM FOR COMPLETE LIST OF ATTRACTIONS]

DAUBERT

First Sacker of the Brooklyn National League Team.

Photo by American Press Association.

Noted Dramatic Baritone, Who Has Sung With World Famous Orchestras, Coming Chautauqua Week

MARCUS A. KELLERMAN

MARCUS A. KELLERMAN, who is to appear here during Chautauqua week, is one of the greatest dramatic baritones in America today. He has toured as vocal soloist with the New York Symphony Orchestra under Walter Damrosch, the Minneapolis Symphony under Emil Oberhoffer, the St. Paul Symphony under Walter Rothwell, and his appearances with the Boston, the Theodore Thomas and the Cincinnati Symphony Orchestras have gained for him [illegible]

Kellerman is a native American, but some of his greatest successes have been achieved in foreign countries. In Germany, for three years, he sang leading baritone roles at the Berlin Royal Opera.

It was while achieving success as an organist that Kellerman discovered his ability as a vocalist, and, appreciating the increased opportunity offered in the field of song, he prepared himself for the task.

After a few years Kellerman abandoned his brilliant, promising operatic career to engage in lieder and oratorio singing. The great success he has already attained indicates that concert patrons are quite fortunate, even though opera has lost an artist of first rank.

CLEMSON'S BIG BASEBALL WEEK

Several Games Scheduled for Week—Strong Array of Pitchers Who Are Ready for the Fray.

Clemson College, April 13.—This is a big week at Clemson from the baseball standpoint. There are three games to be pulled off, all of them with South Carolina teams, which have always been strong games for Clemson. Wofford, the Citadel, and Furman are to be represented and will furnish food for the tiger. Whether the royal beast shall be able to eat away with this rather full repast remains to be seen. The [illegible] petite counts the tiger will treat each [illegible]

Wofford comes Wednesday afternoon and [illegible] thodist boys have a considerable need of steam. Certainly they have been playing what is called jam up ball. On Thursday afternoon the citadel team will be here for all the glory they can get out of a contest with the Clemson lads. On this day the lid of care will wind up on Saturday with the battling Baptist bunch from Furman. There is always much interest in the games with Furman and Wofford, because the two institutions are so near that many supporters of Furman and Wofford come from Greenville, Spartanburg and Anderson. The rivalry and the rooting are always keen and abundant.

Clemson has a string of young pitchers this year in Schachte, Anderson and Gaulden. They are doing remarkable work for new men. Anderson had some experience last year. Brown is doing the principal part in receiving. Webb is a star first baseman, who will likely land in league ball if he wishes to. Hutto is again at second base, and though he was sick a month or more with pneumonia, he promises to play a fine game. Cureton is one of the nifty shortstops and fielders on the team and is a star at base-running. Parker is a new man at third base, Tarrant in center, and Harris in right are doing excellent work. These men will likely be in the line-up for most of the games this week. There are others [illegible] who are making fine efforts to land on varsity before the season is over.

THE RIGHT WAY.

A State That Will Not Tolerate Horse Racing.

Tulsa, Okla., April 14.—On the application of Pat Malloy, county attorney, District Judge L. M. Pike has issued a temporary order directing that "bookmakers" be restrained from conducting operations at the track of the Tulsa Jockey Club, which began its spring racing meet here today.

The restraining order will remain in force until Saturday, when arguments will be heard and the injunction either made permanent or dissolved. The meeting will end April 29.

Officials of the Jockey Club, against whom the order was directed, made no

NEW ORLEANS NORTHERN LINES

General Passenger Agent, Greenville, S. C.

Reduced Round Trip Fares from Anderson, S. C.

RICHMOND, VA. $15.75

Account of National Education Association. Tickets on sale Feb. 21, 22, 23, with return limit March, 6th, 1914.

New Orleans, La. $19.65

Pensacola, Fla. $15.00

Mobile, Ala. $18.45

Account [illegible] Tickets on sale Feb. 19th to 23rd, with return limit March, 6th 1914.

For further information call on City Ticket Agent, or write

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$16.50 Louisville, Ky.

[illegible] Tickets on sale April 5 and 6th with return limit April 15th.

$4.20 Atlanta, Ga.

and return account of Atlanta Music Festival. Tickets on sale April 5 to May 1st, with return limit [illegible] 6th.

[illegible] Savannah, Ga.

and return account of National Rainbow Congress. Tickets on sale April 20, 21 and 22, with return limit [illegible]

$4.50 Charlotte, N. C.

and return account of May Celebration. Tickets on sale May 17, to [illegible], with return limit May 20th.

$9.15 Jacksonville, Fla.

and return account of [illegible] Reunion. Tickets on sale May 3rd to 7th, with return limit [illegible] Special car will leave Anderson 7.00 A. M. May 5th arrive in Jacksonville, 8.30 P. M. same day.

$4.40 Atlanta, Ga.

and return account of Meeting of the Mystic Shrine. Tickets on sale [illegible] and return limit May 30th.

For complete information, Pullman reservation call on ticket agents or write, W. R. Taber, P.T.A. Greenville, S. C.; W. E. McGee, A.G.P.A. Columbia, S. C.