

Annual Sermon To High School

(Continued from insert page)
tions, frictions, and alienations, it is of ours, with its rivalries, competition, difficult to get past the injuries to forget the injuries that come in human life. But if you are cherishing hate in your heart against any one, then you have lost the highest perspective of life. Big men do not cherish resentment. Big men do not hate. They put them down and out and go their way.

What else are we to forget? Our own successes. More men have been spoiled by success than we can number. There is danger in success anywhere for any man. If a man can bear success, he can bear anything. Far easier to bear adversity than prosperity. It is better any day to go to the house of mourning than to the house of feasting, for in the house of feasting, the human spirit is lifted up, and pride always goes before destruction and a haughty spirit before a fall. If we do not learn to forget them, they may cause our undoing.

What else are we to forget? We are to learn how to forget our sorrows—and sooner or later these sorrows come to each and all of us. When these sorrows come, we are to learn how to take them to the great reigning ever-ruling Master and ask Him to so dispose, so to rule, and to over-rule in them that we shall come out of them all refined and disciplined, the better educated and more useful because of such sorrows. They tell us that when you break the oyster's shell at a certain point that it will go off somewhere into the deep and find a pearl and mend the broken piece with a beautiful pearl. Even so, when you sorrows in life come, you are to learn how to take that sorrow and so have it woven into the warp and woof of your life that you will not be weaker and worse for the sorrow but shall be richer and stronger and better for such sorrow.

Read often the polished essay of Emerson on compensation. Running through all this world is the clear principle of compensation. The Bible recognizes it. For our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory. We are to remember the sublime truth that "All things work together for good to them that love God."

Yonder in the asylum for the deaf and dumb a visitor went one day, and the superintendent said, "Let me show you how bright these little children are, even though they are deaf and dumb. Ask any question you will—write your questions there on the board and see the answers these little mutes will give you." He asked question after question; did this visitor. After a while he asked a cruel question. I wonder how he could have done it. He wrote this cruel question there on the board: "If God loved you, why did He make you deaf and dumb?" Then the little things bowed their shoulders and sobbed for a little while as if their hearts would break. Presently, a little tiny girl came out from her seat, went to the board, and wrote under the question these words of Jesus, "Even so, Father, for so it seemeth good in thy sight." You will learn, how to take all your sorrows to Him who can turn the night into the morning. Sing with Whittier when he sang:

I know not where his islands lift
Their fronted palms in air;
But this I know, I can not drift
Beyond His love and care.
What else are we to forget? We are to learn how to forget our sins.

If Paul had not learned this, he would have gone crippled utterly clear to his grave. Paul consented to the death of Stephen, persecuting the church. He was a ring leader in sin. He calls himself the chief of sinners, and perhaps he was. If Paul had not learned how to forget these sins and get past them, he would have gone with accusing conscience and broken spirit clear to his death.

But how are we to forget? "But where sin abounded Grace did much more abound." As far as the east is from the west, so far hath he removed our transgressions from us. And listen, again, "I have put your sins behind my back; I have drowned them in the depths of sea. I will remember against you no more forever." Listen to Him again, "The blood of Jesus Christ, His Son, cleanseth us from all sin, and in Jesus Christ I have won a victory even over my sins." "Thou shall call His name Jesus, for He shall save His people from their sins."

"Jesus paid it all;
All to Him I owe;
Sin had left its crimson stain,
He washed it white as snow."
Let me detain you for a third word. Paul had a right anticipation. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Paul had a right forward look. Young friends, what is your life? James, 4th chapter.

A ship without a port; a bulder without a plan; a runner without a goal; a marksman without a mark; a traveler without a destination; that is tragedy. Life leads on to a great prize, and that prize is the highest realization of your highest self. The end of life is expression and not repression; self-realization and not self-denial. God wants a full life, and not an empty one.

Here you are at life's beginning with definite potentialities. Your supreme concern is their education and development. To make the most of the life-staff given to you is life's true aim. This, then, is the mark at which to aim life's arrows: The highest development of the highest self; the sounding of the mountain notes with trumpet force and volume; the living of a full life whose fullness comes from Him who said, "I have come that ye might have life and have it more abundantly."
Life must have an aim and must have the power to reach that aim. The great bow of Ulysses means nothing without Ulysses to bend it and

send the arrow to the mark. Your supreme need is power. And how comes power? When John Ruskin stood looking at a great cathedral, he was asked by a friend, "Why do we not build such great cathedrals now?" He answered, "The men who built these cathedrals were men of great convictions." Here, in a sentence, is the philosophy of great living. All true greatness is rooted in great convictions; lacking great convictions, we build meanly, whether great cathedrals or character.

We enter the gates of glory only through struggle. The tallest angel near the throne receives no higher wage than the coin of righteousness. Heaven's most bejeweled crown is the crown of character. Goodness is God. God's first commandment to man was "Have thou dominion over the earth. Fry into the secrets of nature and expand them." As a result, we have science. "Lay hold of the forces of nature and employ them." As a result we have art. "Take possession of the riches of nature and enjoy them," and thus we have culture. Now, science, art, and culture make up the unit of civilization, and man

in his most deeply degraded condition and his highest civilized condition lies in the ratio in which he carries out this great primary command. Now, lest I may have missed some one, I wish to say that in the golden age of eternity, to which home, church, school, society, and state are bearing us, we will not be graded according to our wealth, our literary prestige, or our political pull. There, it will be according to what we have done as the servants of God, that decides our eternal destiny. Righteousness will not be crowded into us by any sort of dynamics. Glory shall not be draped upon us as a garment. They must spring up from within and grow through a life of service.

Beautifully has the poetess taught this in her ode to the water lily. Walking the river brink and seeing a little lily burst from the waters and throw up its white petals to the sunshine, she lifted her thoughts in poetic fervor and said:
O star on the breast of the river,
O marvel of bloom and of grace,
Did you fall right down from heaven,
Out of the sweetest place?
You are as pure as the thoughts of

an angel;
Your heart is steeped in the sun;
Did you grow in the radiant day,
My pure and holy one?
Nay, nay, said the lily; I fell not from heaven;
None gave me my saintly white;
I slowly grew in the darkness
Down in the dreary night.
From the ooze and slime of the river
I won my glory and grace;
White souls fall not, O my poet,
They rise to the highest place.

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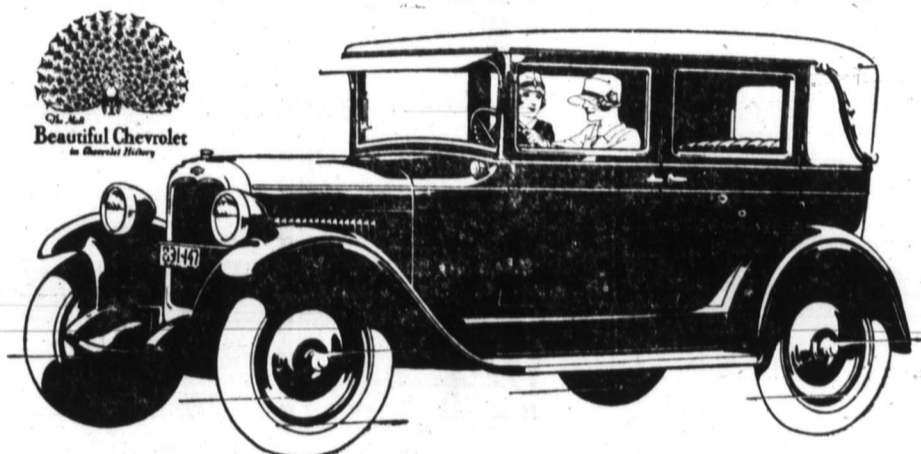
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SPECIAL NOTICE FOR LISTING TAXES

Notice is hereby given to all persons in Martin County required to list property or poll for taxation, must list their taxes during the month of May.

After May 31st the tax list for this county will be closed. Attention is also called to the fact that

Failing to List Will Result in Your Being DOUBLE TAXED

You are required by law to meet the list takers of the townships below and list all real and personal property. All farmers must come prepared to list the number of acres of each kind of crops, including fruit trees and truck, as required by an act of the last General Assembly. This is for statistical purposes and not for taxation.

Please do not fail to see the list takers before May 31st. Positively no extension of time will be given.

You are urged to see the tax lister in your township as early as possible, as it will save time and prevent a last-minute rush.

- O. W. Hamilton Jamesville
- Joshua L. Coltrain Williams
- Ephraim Peel Griffins
- B. S. Cowin Bear Grass
- Roy T. Griffin Williamston
- C. B. Roebuck Cross Roads
- J. Haywood Everett Robersonville
- Leroy Taylor Poplar Point
- W. S. Rhodes Hamilton
- J. F. Crisp Goose Nest

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