BAPTIST PASTOR CALLS CHRIST HOPE OF THE MODERN ESAUS

Dr. Walter B. Hinson at White Temple Takes Genesis 25:34, "Esau Despised His Birthright," as Text at Services.

Now what that birthright was I may be been bartered away by many grieved the number of the street of this city and looked the worth of it, while Essai despised his birthright for a meal. And think the worth of it, while I may be and the street of this city and looked the worth of it.

The East despised his birthright for a meal. And think the text was realized to the part of slowly as countminting disparagement of slowly as common prepared to the fight as you cannot get that word back. O you may grieve the lines, think of it, police court record. No place for repetition of the chase, Essai and control in the Acts of the Acts of the Acts of the Apostical I read "He police court record. No place for repetition of the chase, Essai and control in the Acts of the Acts of the Apostical I read "He police court record. No place for repetition of the chase, Essai and the worth of it.

The think the worth of it, while Essai despised his birthright for a meal. And think the text was referred the worth of it, while I shall be account and alliers you tought the mean that the cate was referred the worth of it.

The think the worth of it, while Essai and espised his birthright for a meal. And think the text was very and the street of this city and looked through the point down the point of the street of this city and looked through the point down the point of slowly account lating disparagement of the signar and the point of the worth of it. Just as you can not repeated to the Acts of the Spirit of God help you to control the right has well through the west of the fight has a point of the Acts of the A

of it. Just as you can easily recall how, when we were young, there came into the mind a feeling of discontent in regard to the arrangement of the home and its discipline. And we looked about and saw how other lads had more liberty than we. God help us and pity us for our foolishness! And we nurtured the consciousness that if we could go away from the father and the mother and the restraints of home it would be so much better for us. And then as the climax to a long series of discontents there came the day when we ran away from home, and temporarily—thank God it was not permanently—we lost our birthright.

We talk so foolishly right often about a sudden fall. We say swiftly as the lightning flash the man fell from nobility to ignominy and from holiness to shame. That is not the way men fall, my friends. You saw that giant tree of the forest when it went crashing down to the consternation of

crashing down to the consternation of the underbrush, and you said it was a sudden fall. In a sense it was. But had

birthright lies far in the future; and, anyhow, it is of no worth to a hungry man." And so he despised his birthright, as we are doing today. Oh, the price some people pay for money is enough to make Christ again weep! The sake of a passing pleasure or the gratification of a moment's whim is enough to startle the angels. For Esaus are birthright, if some of these tasts of the birthright. If some of these is at the grief that follows the loss of the birthright. If some of these is at the grief that follows the loss of the birthright. If some of these is the grief that follows the loss of the birthright. If some of these is the grief that follows the loss of the birthright. If some of these is the grief that follows the loss of the birthright. If some of these is the grief that follows the loss of the birthright. If some of these is the grief that follows the loss of the birthright. If some of these is the grief that follows the loss of the birthright. birthright lies far in the future; and, anyhow, it is of no worth to a hungry man." And so he despised his birth-

sudden fall. In a sense it was. But had you gone up and examined the break in that tree you would have found it was a 20-year fall. And that tree had been preparing to fall, while the Summers came, and the Winters. That is why it is so harsardous to encourage evil in even your thinking, because you grow tolerant toward it. You come to regard it with a sort of sympathy. And then when the fitting occasion comes and the opportunity offers suddenly you make the decision which, but for your long preparation for it, you would never have made under God's heaven. Therefore repel the first advance of the evil.

And yet there are men of the Esau stamp—impulsive, emotional men—and it is marvelous with what suddenness such persons arrive at a conclusion and form a decision. And since most of us and stoned to death.

The first remember, I remember. The house where I was born. The little window where the sun Came peeping in at morn: that under no means should treasure from the enemies' camp be taken. And Achan saw beautiful raiment and precious metal, and he took them and precious metal, and he took them and hid them in his tent. Oh, the foolishness of it! For he could not use that money. And dismay came upon the whole army, and in consternation they sought the reason for Israel's defeat, and Achan was proven guilty of the sin and he and all his family taken out and stoned to death.

The house where I was born. The house where I was born. The house where I was born. The inver came a wink too soon, Nor brought too long a day, But now I eften wish the night had borne my breath away.

I remember, I remember, I remember, I remember, I remember, I remember, I was used to swing. And thought the air must rush at money. And dismay came upon the whole army, and in consternation they sought the reason for Israel's defeat, and Achan was proven guilty of the sin and he and all his family taken out and stoned to death.

The fir tree, dark and I thought about him to actch the force of the allusion?

The house were I was born. The house we

such persons arrive at a conclusion and form a decision. And since most of us today are impulsively made up, it behoves us to be careful how we place curselves in positions and situations where the sudden squall may strike, and we in an hour wreck a life.

You see Esau's philosophy was a modern philosophy, an American philosophy, it was materialistic, and of the present only. For he said when hungry: "I have a birthright, but the birthright lies far in the future; and, the price of my soul"; and then to go the said when hungry: "I have a birthright, but the birthright lies far in the future; and, the price of my soul"; and then to go the said when hungry: "I have no birthright, but the price of my soul"; and then to go sake of a passing pleasure or the gratification of a moment's whim is enough to startle the angels. For Easus are in this congregation at this moment. That is why, all the day long, I have been looking forward to this moment under the consciousness that I was going to say something pertinent to myself and you. I don't know where those choices lie in your life. I know where some of them were in mine when I despised the birthright. And how we wonder now that even the devil himself could have made us such fools. Young people, I wish in the name of my Master I could say some warning, arrestive word to you. Do not you have birthrights.

The birthright it some of these of her birthright. It some of these of her threshold and awful would go thundering and sobbing through this audience. I shall never forget a story a slum worker once told of a young girl who had failtered and fallen. When this Christian worker met her, she was wringing her worker met her, she was wringing her hands in horror. And the woman said, that when she stood within three feet of her, the girl seemed as though she hissed: "O, my God, why did I do it?" If we knew! It took mot half a minute to sign the name; but it will take the rest of your life to stand? And you have birthrights stab; but all God's angels cannot get

about the frivolity and flippancy of the young womanhood of this nation: how it is moving off into noise and loudness, as though it were ashamed of the quietude and the modesty that characterizes the old mother. And there is many a young girl in this city tonight is selling a birthright glorious as the throne of God. And there are so many heart to think of the few who are warning her against so doing.

Well, he sold his birthright and then he grieved bitterly. Ah, Adam, it is easy to despise the birthright and lose the garden and lose God. But the first night out of Eden, when the winds begin to moan as they never monned before, and the stars are hidden by the clouds as they never hidden before, and the stars are hidden by the clouds as they never were hidden before, and the stars are hidden by the clouds as they never monned begin to most as they never hidden before, and the stars are hidden by the clouds as they never were hidden before, and the stars are hidden before, and the stars are hidden before, and the stars are hidden by the clouds as they never hidden before, and the stars are hidden before, and the stars

Where I was used to swing.

And thought the air must rush as f
To swallows on the wing;
My spirit flew in feathers then
That is so heavy now,
And Summer pools could hardly cool
The fever on my brow.

I remember, I remember,
The fir trees, dark and high:
I used to think their stender tops
Were close against the sky,
Is was a childish ignorance,
But now 'tis little joy
To know I'm further off from heaven
Then when I was a boy. Boyhood Days Recalled.

Tom Hood wrote that our of the bitterness of his heart. And while I am led in that direction-for let me go

The more I read it, the more wonderful does this Bible become to me.
Do you know the story of Samson?
Raised up by God to be the deliverer
of the chosen people of Jehovah, he
sold his birthright. Was there ever
tragedy more ghastly than Samson?
Weakened: eves put out; grinding
in the accursed Philistine mill;
going round and round like a
poor truck horse? Can Samson get
back the light into those darkened
eyes? You know he cannot. No place
for repentance. There is a record on

to God.

And when life's night begins, is there anybody can bring back the lost day? I read last week of a man who begged the judge to have him banged. He

for repentance. There is a record on your police court in this city—I suppress the name—"Sixty-five years of age; dead with the jimjams;" and I don't know what heartless mortal wrote the sentence. But there is a life recorded in a sentence.

Sixty-five years, years in which men have become; in which men have done; in which men have made for themselves names; achieved greatness and goodness; and the result of the life is

Well, Jesus Christ went through Gethsemane, and Filate's hall, and Herod's court, and he went up the little knoll they call Calvary, and they, flung him down on two cross pleces of timber, and they nailed him to the wood, and they lifted him up, and they let that cross with its awful burden fall into the hole that had been propared for it, and as the shock lacerated his nail-plerced hands and feet, he said, "Father, forgive them, for they know not what they do." It looks like a great hope, does it not? And there he hung. And the pitiless sun burned him, and the roar of the mob rose about him, until he uttered the ghastliest sentence that ever was spoken, "My God, why hast thou forsaken me?" You see, it cost a good deal to go down Well, Jesus Christ went through Gethsemane, and Pilate's hall, and Herod's court, and he went up the little knoll they call Calvary, and they, why hast thou forsaken me?" You see, it cost a good deal to go down after our lost birthright. But do you know how he closed? He said, "It is finished." And before that poor head howed on the breast, one of the soldiers breaking the legs of those crucified men said, "Thore is no need to break his legs, for he is dead."

And the centurian said, "No pood of

fied men said. "There is no need to break his legs, for he is dead."

And the centurian said. "No need of breaking the legs of that prisoner, for the blood and water came out of the heart just now when I plerced it." He said, "It is finished." And that is why I have been preaching this gospel of the Son of God ever since he first revealed himself as my Saviour. That is why when they say, "You must not preach so much," I say, "I must preach more." I have a reputation of having only one subject and only one story. So that they say of me, "He is nothing but a preacher," Well, he is nothing but a preacher, but God knows he is nothing but a preacher; and nothing but a preacher of this Christ who went down into the hell of my lost birthright.

And somehow by the sacrifice of Himself, He brought back to me my

birthright.

And somehow by the sacrifice of Himself, He brought back to me my birthright; and He says to me I may yet become a child of God, and heir of Heaven, a priest and a king unto God, the Father, Esau, you have sold your birthright; and you have grieved with an awful bitterness; and there is no place for repentance until you touch Christ. You know I thought a minute to the control of the child be called a dogitarian."

No one knows what would become of the City Hall kittens if it were not head of the City Hall kittens if it were not head of the City Hall kittens if it were not head of the City Hall kittens if it were not head of the City Hall kittens if it were wherever I may be led—do you remember another of his poems? O, how illustrative of my theme is that poem:

"One more unfortunate.

Weary of breath,
Rashir importunate,
Gone to her death.
Had she a father,
Had she a father,
Had she a subter,
Or was there a dearer one
Yet, than all others?
Ver, and do you remember how he
Silk and a nearer one
Yet, than all others?
Yes, and do you remember how he
Rays, she was

Tes, and do you remember how he
Rays, she was

Tes, and do you remember how he
Rays, she was

The man and you have grieved with an awful bitterness; and there is no the do shanged with an awful bitterness; and there is the doll as the late is feet, or a place for repeated with an awful bitterness; and there is the doll as the late is feet, or a place for repeated with an awful bitterness; and there is the doll as the size in the size in the love shill and in having his favor-tie dog stretched at his feet, or a place for repeated with an awful bitterness; and there is the doll are changed with an awful bitterness; and there is the constant and in his feet, or a place for repeated with an awful bitterness; and there is the constant and in his feet, or a place for repeated with an awful bitters is not untiler in the lower is the dog should be changed with an awful bitterness; and there is the closure of the dog with an awful bitterness; and there is the lower in the lower is the dog should be changed with an awful bitterness; and there is the lower with an awful bitterness; and there is the lower with an awful bitterness; and there is the lower with an awful bitterness; and there is the lower with an awful bitterness; and there is the lower in the lower the work in the green and in having his favor-tie dog with an awful bitterness; and there is the lower in the lower the work in the lower is the dog with an awful bitterness; and there is the lower in the lower is the dog with an awful bitterness; and there is the lower in the lower is the dog with an awful bitterness and there is the lower in the lower in the

had married as a result of the belief they were eugenically fitted for each

KITS BORN IN CITY HALL

Proud Mother of Six.

"Tammany" Once Again Becomes

REAL MEANING OF "I LOVE YOU" ANALYZED

Barbara Boyd Quotes Newly-Made Wife on Things Which Go to Prove Proper Affection Between Husband and Mate.

T is easy to say 'I love you,' isn't sort of way, as if he were kissing a parlor chair or the plano or something of that sort. At night he sits around on the plazza or tinkers with his autoswung in the hammock in the shadowy depths of the veranda. "But what does it really mean, I wonder?"

"What does it mean!" exclaimed the New Bridegroom. Why - why - it means-why, everybody knows what I

"But what does it mean?" persisted the New Bride. "Saying it doesn't mean anything. You have to demonstrate by proof what its meaning is. And so I wonder sometimes just what it does

mean."

"On that basis, I gpess it has a different meaning with almost every person," reflected the New Bridegroom.

"That's the way it strikes me," agreed the New Bride. "I know a woman who is always telling her husband how much she loves him and at all sorts of opportune and inopportune times and places is pecking him with kisses. Really, often he is quite embarrassed. But though she knows he likes a tidy house, hers is most untidy. Though she knows he likes his meals on time, hers are always late. She seems to think, so that she caresses him enough, it is all she need do."

on the piazza or tinkers with his automobile till dinner is ready, at which he
repeats his remarks about more meat
or more coffee or more something else,
and maybe he growls a bit about things
in general. At 9 o'clock he goes to bed.
Yet he believes he really cares a lot
for his wife. He gets her most of the
things she wants. And he finds a kind things she wants. And he finds a kind of satisfaction in having her about the house or in sitting in the room where she is, like you enjoy having a dog about of which you are fond or a cat." The New Bridegroom laughed.

"Well, you know, some people do find a lot of satisfaction in just quietly sitting in a room with a person they care for. Merely having this person near gives them pleasure. But a man also finds pleasure in having his favor-ite dog stretched at his feet, or a woman in having her cat purring at her side."

