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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- THE ANNIVERSARY AS AN OPPORTUNITY -- J. B. Chapman

June 1 to 8, the nineteen hundredth anniversary of the outpouring of the Holy Spirit upon the Church in Jerusalem, is to be observed by special evangelistic programs in many churches this year. And while it is of course impossible for a pastor to make use of all the anniversary suggestions, this is one that should lend itself splendidly to the program of vital evangelism which our readers are anxious to promote.

The historic background provides suggestions for a wonderful sermon series beginning with Easter. Also there is a place here for emphasis upon prayer as a condition and preparation for the outpouring of the blessings of God. Then there is bound up in the fact of Pentecost all the blessings and responsibilities of the gospel dispensation. And the fact that this is the nineteen hundredth anniversary makes place for emphasis upon prophecy and dispensational themes in general. Thus the occasion is rich in suggestions of timely pulpit themes.

And then we have here a wonderful occasion for urging efforts at personal evangelism. Many good men and women who are anxious to approach their neighbors and friends on spiritual matters will find it easier to do so at a time when a great, historic anniversary is being observed, and they will find it easier also from the fact that others are engaging especially in this work just at this time. It removes much of the awkwardness from the personal approach to be able to say, "Our church is observing the nineteen hundredth anniversary of Pentecost, which is the real birthday of the Church, and our members are making a specialty of calling upon those in whom they are especially interested and talking to them about spiritual matters, and so I have come to you," etc.

The Easter season has been the usual occasion for special personal evangelism, but this year the Pentecost anniversary will have the advantage of being less familiar, and on this account more special. And because of its vivid spiritual nature and the average person's want of information regarding it, the approach can be more direct and there will be less ground and likelihood for argument. In fact the worker in the personal evangelism, campaign this time will be at great disadvantage if he does not have a very clear and very definite testimony, for Pentecost stands pre-eminently for spiritual things.

But if the program is brought up properly from Easter the pastor may well hope to have many prepared for their own personal Pentecost and also for the personal campaign of evangelism which will help make pentecostal blessings known. Undoubtedly many pastors who have made but little of anniversaries hitherto will find this unusual occasion (none of us will live to see another centennial of Pentecost) a real opportunity.

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02 -- EDITORIAL NOTES -- J. B. Chapman

It is reported that at the close of one of Beecher's sermons, and while some were pressing forward to clasp his hand and to say, "You helped me," a critic came too and said, "You made a mistake in your English this morning." The great preacher, without show of pride or carelessness, replied, "Well, when English tries to get in between me and God, God have mercy on the English."

Dr. J. M. Buckley, many years editor of the Christian Advocate, in a sermon preached before Cornell University, describing the dangers attendant upon the acceptance of theories of higher criticism, is reported by Dr. Pierson to have said, "A series of sermons was published in Scotland, teaching that almost everything held to be fundamental to Christian faith had, by the researches of modern scholarship, been found to be untenable, and speaking of what remains in an indefinite way. These discourses were republished in the United States. Among those who read and accepted them was a woman, in the city of New York, of great intelligence and intellectuality and of high culture. A year or two later she removed to a suburb upon the Hudson River, continuing to attend the Presbyterian church, but frankly informing the pastor that she had lost faith, and attributing the change to those discourses. Afterward she became ill and died of a lingering disease. During the months of steady but not rapid progress to the grave, the pastor frequently visited her, making every effort to re-establish her faith in the simple provisions of the gospel, but in vain. To the last she said that she knew nothing, and was not able to believe anything positively. So much had been shaken that she was not certain there was anything that could not be shaken.

"Less than a year after her death the author of those sermons was summoned to trial for heresy. When the charges were submitted, he asked for a little time for reconsideration and submitted a statement that when he prepared those discourses he believed them, but further reflection had convinced him that he had erred in taking many things for granted that had not been proved, deducing conclusions that were no* warranted even by his premises, and expressing himself in an unguarded manner, and that he desired: to retract several of the discourses in whole, and in part all but one or two. But the woman who had given up her faith in the essentials of the gospel for faith in him had died in darkness!" Preachers should be careful what they say and what they write, and they should always take care to encourage faith and discourage doubt.

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03 -- THE PREACHER'S PURPOSE -- J. B. Chapman

In "Divine Art of Preaching," Arthur T. Pierson tells of a young preacher who received the following letter from a member of his audience: "Reverend Brother: I listened very attentively to your clever essay on history this morning, and hoped to find some features of a gospel sermon. Was it my fault that I did not find or detect anything in it: first, to convict men of sin; second, to conduct the penitent to Christ; third, to quicken the backslider; fourth, to comfort the afflicted; fifth, to guide the perplexed; sixth, to encourage the desponding; seventh, to caution the unwary; eighth, to remove doubt; ninth, to stimulate zeal; tenth, to fortify patience; eleventh, to arouse aspirations; twelfth, to kindle devotion; thirteenth, to expose the wiles of the devil; fourteenth, to broaden charity; fifteenth, to develop faith; sixteenth, to instruct in any of the duties of the Christian life; or finally, to impart information needed for practical utilization in the Christian life. You may reply, 'I did not design to do any of these things.' But, my brother, as a Christian minister and not a literary essayist, can you afford to misuse any such occasion by not designing to do some of these things? You are a minister of the Word, which is to make the man of God perfect, thoroughly furnished unto all good works. Pardon these kindly suggestions from one, who, tired of business, goes to church to be helped."

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04 -- HOW ONE PASTOR USES THE MAGAZINE -- J. B. Chapman

A busy pastor up in Alberta writes the editor as follows:

"I am writing you a few words with reference to the Preacher's Magazine. I have received the magazine each month down through the past four years and have found it helpful and interesting from two standpoints, namely, reading for personal interest and benefit, and filing for further reference.

"As soon as the Magazine arrives each month I like to sit down and read the pithy editorials, the interesting sketches given by Dr. Hills and the other good articles by our various writers. Then as opportunity occurs, I index the homiletical and illustration departments.

"My method of indexing the homiletical department is simply to jot down the scripture references" in convenient divisions of a small pocket-size note book, stating the scripture references and the date of the magazine. In this way, when I am working on a certain text every sermon outline in the magazine on that text is at my finger tips if I desire to refer to them. Once in a while I get an inspiration or a thought from an outline. The work of indexing requires very little effort and the

occasional thoughts that I can work into my sermon outline are worth the price of the magazine.

"My method of using the illustration departments is as follows: I read over Brother Gould's Illustration Department and 'Hints to Fishermen' with pencil in hand, marking either topically or textually or both, each illustration that appeals to me as of value for further use. Then I cut them from the magazine and file them. Personally, I find this method better than leaving them in the magazine.

"For my filing and indexing I use 'Wilson's Topical and Textual Index.' I find it very .simple and satisfactory. I do not recall ever seeing it mentioned or advertised in the Preacher's Magazine. I believe it would be worth mentioning for the sake of our young preachers who do not know how to go about preserving the fund of material that slips through their fingers."

The brother closes by suggesting that I write or have someone write an article on "Methods of Indexing and Filing," or "How to conserve the high points of our reading for further reference and ready recall." I am asking him to give us such an article. I believe he can do it.

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05 -- THE SABBATH IN SCRIPTURE AND HISTORY -- By Horace G. Cowan

XV. Constantine, The Councils And The Popes

Early in the fourth century, A. D. 303, the Christians in the Roman empire were subjected to a fierce persecution under 'the emperor Diocletian and his successors, which continued for ten years. "All assemblies of Christians were forbidden and churches were ordered to be torn down. Four different edicts were issued, each excelling the preceding in intensity. One edict ordered the burning of every copy of the Bible -- the first instance in history when the Scriptures were made an object of attack. It also provided that all churches, which in the good times after Gallienus had been rapidly built, should be demolished, and that all Christians should be deprived of civil rights, thus opening to their vision the horrors of torture. Another edict provided for the imprisonment Of all preachers, while the last, issued by Maximilian and Galerius, required all Christians, on pain of death, to sacrifice to the gods." -- "History of the Christian Church," by John Fletcher Hurst.

Relief for the persecuted Christians came with Constantine's edict of toleration, issued at Milan, A. D. 313, in which Christianity was placed on an equal footing with all other religions and under the protection of the empire; the Christians now had full liberty for the exercise of their religion, to build churches and to propagate their faith. Constantine was the first emperor to grant full liberty to the Christians, and the edict of Milan was presently followed by others still more

favorable to Christianity, of which his famous edict of A. D. 321, which provided for Sunday rest for certain portions of his subjects, is one of the most notable.

Opinion is divided among historical writers as to Constantine's personal adherence to the Christian faith, and the intent of his Sunday edict. Said edict is as follows:

"On the venerable day of the sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in the work of cultivation may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost."

Whether Constantine was a genuine Christian and the above edict intended for the benefit of his Christian subjects, has long been debated. Those who think he was a true Christian place the date of his conversion at A. D. 312, when he believed he saw a luminous cross in the sky bearing the words, Hoc vince, upon the eve of the decisive battle with Maxentius, his heathen rival. Success lay with the army of Constantine, in which were many Christian soldiers, and from that time he seems to have been favorable to the Christian religion and to have used his imperial power in its behalf whenever he could. Those who, however, believe that he remained a heathen point to the fact that he did not submit to baptism until he was on his death bed, in A. D. 337, and that he occasionally ordered sacrifices offered to the heathen gods, and otherwise showed favor to the heathen religion. His Sunday-rest edict has likewise been variously interpreted, some accepting it as legalizing Sunday rest for the Christians, a few maintaining that it imposed upon the Church a heathen festival day, that of sun worship) as a Sabbath day, while others see in it only an edict for the regulation of festivals such as heathen emperors were accustomed to issue from time to time. The words of Dr. Hesse here are both pertinent and illuminating. He says:

"We are not, I think, bound to weigh too accurately the motives of Constantine. His position was no doubt a difficult one, both externally and internally. He had to deal with an empire in which there was a great mixture of religions, though reducible for practical purposes to two denominations, paganism and Christianity. He was more than half convinced of the insufficiency of paganism, and nearly half convinced of the truth of Christianity. He dared not however offend the pagans, much as he wished to encourage the Christians, to whom he had already granted toleration by the edict of Milan (A. D. 313). Was there any way in which he might advantage both, and yet confer a special though not obtrusive boon upon the latter? All his subjects, it is probable, felt the condition of the calendar to be a crying and practical inconvenience, like that of the old and new style in later times. And the division of his population into two classes was perpetuated by the existence of days for judicature, which one half of them, the heathen, considered to be Fasti, from the fact of their not being heathen festivals -- the other half to be

Nefasti, or days, to say the least, inconvenient for legal purposes, from the fact of their Christian festivals being held upon them, and requiring cessation from worldly matters for their due celebration. To meet this state of things he selected for a day of rest for the whole empire a day already, as we believe, regarded by the Christians as a festival of divine institution; calling it by its civil name, as one which the Christians were well acquainted with and did not scruple to employ, but which could not offend the heathen as having nothing distinctively Christian in it. The Christians would accept it gladly. It was an evidence to them that the kingdoms of this world were becoming visibly, though the world knew it not, subservient to the Lord of the day. The pagans could not object to it. It produced uniformity in their festivals, and remedied various inconveniences which met them at every turn. As for the rural districts, where Paganism especially prevailed, these had an exception made in their favor, which obviated every pretense of hardship. Both Christians and pagans -- the former as far as they could, and from their religious rites requiring their time, the latter altogether -- had been accustomed to festival rests; Constantine made these rests to synchronize. His enactment then, though a political and politic one, was not Sabbatarian, nor an advance towards Sabbatarianism; nor was it, on the other hand, a formal permission to labor to Christians which was not enjoyed before. It was such an assistance as the civil power, supposing it to be Christian, was bound to render to ordinances which Christians considered sacred; the care that public proceedings should be administered in such a manner as not to necessitate either submission to wrong doing on other days, or neglect of divine offices on the Lord's day. It was, at the same time, all that the emperor could then do." -- "Sunday: Its Origin, History, and Present Obligation."

The claim is made by those who observe Saturday as the Sabbath, that this law compelled Christians under penalty to keep as a day of rest the first day of the week, and introduced into the Christian Church the observance of Sunday as the Sabbath day. Dr. Hesse further says, "His enactment, I say, was not Sabbatarian. There is in it no reference to the Sabbath of the Fourth Commandment . . . The willingness with which the Christians, who were mostly in the cities, submitted to the ordinance, is an evidence that rest from their ordinary labors on the day of their religious assemblies was no new thing to them."

If it should be considered by any that Constantine was a compromising heathen ruler, who curried favor from both his Christian and his pagan subjects, let it be understood that he lived in a transition period, when pagan customs and festivals were slowly breaking before the onward march of Christianity, but recently relieved from a violent general persecution; that he was the absolute ruler of a great empire in which were many nations and several different kinds of religion, but that having fought to a finish the several pagan claimants to the throne, he doubtless had no desire to provoke internal troubles in his dominions by antagonizing any element among his subjects. Though an avowed adherent of the Christian faith, he was yet by the ancient law and custom of the empire the Pontifex Maximus, or high

priest of the heathen cult which still prevailed at Rome, and made laws for the heathen population according to their customs.

"After his professed conversion in 312, did he not keep pagans in high offices? Did he not order sacrifices to be made to pagan gods? Did he not order some pagan rites to be performed for himself? Yes. Why? Out of policy. He had to do so to avoid a rebellion of his pagan subjects who were yet numerous and powerful. He had to bide his time as all wise rulers and reformers do. He could not change the religion and customs of a whole empire in a day. He used common sense, as Lincoln did in abolishing slavery. Lincoln delayed it years after radicals denounced him for his half measures and delay. Now all justify the course he took. Constantine pursued the same wise course in abolishing paganism In 323 he suppressed it entirely 'Christians and pagans had been accustomed to festival rests; Constantine made these rests to synchronize, and gave the preference to Sunday, on which day Christians from the beginning celebrated the resurrection of their Lord and Savior. This, and no more, was implied in the famous enactment of 321.' -- DR. Schaff The pagan festivals were only yearly, not weekly. Now they were required to keep a weekly rest day on Sunday so as to harmonize with Christians." -- "The Lord's Day From Neither Catholic Nor Pagan," by D. M. Canright.

In A. D. 325 a general council was held at Nicaea, in Asia Minor, which is commonly called the Council of Nice. There were present at this council 318 bishops and from 1,200 to 1,500 other clergy, representing provinces and churches from Persia to Spain, from Armenia to North Africa. The great bulk of the prelates were from the provinces of Asia Minor, Palestine, Egypt, Achaia, Macedonia and neighboring countries. The bishop of Rome was not present, and was represented by only two presbyters; and only five or six bishops were present from the entire western portion of the Church. Nearly all were Greeks or Asiatics. This council was convened by the emperor Constantine, who attended and presided at some of the sessions, and its object was to settle Christian doctrine" concerning the Person of Christ. Arius, a presbyter of Alexandria, Egypt, denied that Christ was of the same substance with the Father, and taught that he was "a creature, but not as one of the creatures." The controversy over Arianism was waged furiously for many years, and divided the church into two hostile sections. The council of Nice adopted a creed which is called the Nicene Creed, and which declared that Christ is "the only-begotten Son of God; begotten of the Father before all worlds, God of God, Light of Light, Very God of Very God; begotten, not made; being of one substance with the Father." This creed clearly defined the difference between Arianism and the doctrine of the orthodox church, and the Nicene doctrine finally prevailed, and continues to this day to be the authorized teaching of the orthodox churches.

The interest of the present article is centered, however, in the attitude and action of the council of Nice on Sunday, the Lord's day, and the Sabbath. It should be understood that the Sabbath was peculiarly an Old Testament and Jewish term and institution, and was applied at the period under consideration only to the day of

rest of the Jews; that it had not come into use to describe the Christian day of assembly and worship, which is invariably referred to as the Lord's day, or Sunday, by the early fathers of the Church.

The action of the council of Nice concerning the Lord's day may be stated in few words. The existence and the customary observance of the day by the Christians was recognized, and the celebration of Easter, which had been a subject of controversy, was ordered to take place on Sunday. In addition to this, "The twentieth article adopted by that council reads thus: 'As some kneel on the Lord's day and on the days of the Pentecost, the holy synod has decreed that for the observance of a general rule, all should offer their prayers to God standing.' This, it will be seen, simply recognizes the Lord's day as a well-known Christian day of worship familiar to all that great Eastern council. There was no discussion over it, no opposition to it. Here were eighteen hundred bishops and clergy nearly all from the Eastern churches. Did any one of them object that they kept the Sabbath instead of the Lord's day? No, not a hint of it. All were agreed on the day." -- "The Lord's Day From Neither Catholic Nor Pagan," by D. M. Canright.

The council of Nice was the only general council of the early Church which touched upon the Lord's day, and its mention of it was brief; but there were several local or provincial councils which adopted canons relative to the day, of which Eliberis, A. D. 305; Antioch, A. D. 340; Sardica, A. D. 345; Laodicea, A. D. 363; Toledo, A. D. 400, and the fourth council of Carthage, A. D. 436, are worthy of mention. In all those councils the fact that the Christians met for worship on the Lord's day, which included the reading of the Scriptures, preaching, the Lord's Supper, and the giving of alms for the poor, is mentioned as a well-established precedent. It was deemed necessary in those days to adopt some rules for the proper government of the churches in regard to the Sunday services, and the attendance and participation of the Christians in the prayers and the Holy Eucharist were considered as compulsory, while the council of Laodicea drew a sharp line between the Jewish Sabbath and the Lord's day, and the attendance of Christians thereon. One of its canons reads: "Christians ought not to Judaize and to rest on the Sabbath, but to work on that day; but preferring the Lord's day, should rest, if possible, as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ."

This action of the council of Laodicea has been claimed by Seventh-day Adventist writers as evidence that the Sabbath was changed by the pope, or the Church of Rome, from the seventh to the first day of the week. But there is no hint of change in the action quoted, the two days being considered as two separate established orders of observance, and it was required that the Christians should not rest on the Jews' day, but, "if possible," (for at this period many Christians may not have been entire masters of their time), to rest on the Lord's day.

In the fourth and fifth centuries the emperors issued numerous edicts respecting the Lord's day, following the example of Constantine, until rest on

Sunday for all subjects of the empire was provided for, and other salutary laws for the observance of the day were enacted. In A. D. 368 the Emperors Valentinian and Valens prohibited the collection of debts on Sunday, and in A. D. 386 Theodosius the Great abolished gladiatorial contests, which the heathen had taken pleasure in since they were barred from their usual occupations on Sunday, and which were "idolatrous, indecent, cruel, and so unfit for a Christian to attend on any day, were especially unfit to engage his thoughts or attract his attention on the Lord's day." -- Hessey. In A. D. 469 Leo and Anthemius issued the following edict: "The Lord's day we decree to be ever so honored and revered, that it should be exempt from all compulsory processes: let no summons urge any man; let no one be required to give security for the payment of a fund held by him in trust; let the sergeants of the court be silent; let the pleader cease his labors; let the day be a stranger to trials; be the crier's voice unheard; let the litigants have breathing time and an interval of truce; yet the rival disputants have an opportunity of meeting without fear; of comparing the arrangements made in their names and arranging the terms of a compromise. If any officer of the courts, under pretense of public or private business, dares to dispute these enactments, let his patrimony be forfeited." -- Hessey.

It will be observed that the above seems to foreshadow modern restrictions of the law concerning financial and court proceedings, rather than harking back to Jewish and Old Testament precedents. They were such laws as in the forethought of the emperors were required by the exigencies of the times and the peculiar needs of the empire.

It is a favorite theme with Seventh-Day Adventist writers that the popes, or the Roman Catholic church changed the Sabbath from the seventh to the first day of the week. First some pope is mentioned as having decreed the change, then some council adopted a canon by which the day was changed, or, it was brought about by the general influence or spirit of the papacy from the time of Constantine's Sunday-rest edict. There is no agreement as to when and by whom it was done, except that the popes or the papacy are said to be the responsible parties. The history above cited, which is sufficiently attested and beyond controversy, shows that in the period when the Lord's day was celebrated by that name in the Church, from the days of the apostles through four or five centuries, there were no popes, nor any Roman Catholic church, the claims of that church to the contrary notwithstanding; all the laws in favor of the Lord's day or Sunday, as a day of rest and worship by the Christians were the acts of the civil power, the emperors, or of the church councils, and not only did the emperors mostly reside at Byzantium,, or Constantinople, but the most of the councils, including all whose action was most outspoken in favor of Sunday, were held within the bounds of the eastern empire, away from Rome and in no way subject to her control in either civil or ecclesiastical matters. Therefore the Church today owes the observance of Sunday as the Christian day of rest and worship, so far as laws are concerned, to the civil and church powers within the Greek empire, which never acknowledged the authority of Rome. But the action of the civil and ecclesiastical authorities, from Constantine

onward, was taken because the Christians had, through much tribulation, in persecutions and distresses, continued to meet on the first day of the week, in memory of the resurrection of their Lord from the dead on that day.

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06 -- GREAT PREACHERS I HAVE KNOWN -- By A. M. Hills

No. 14. Russell H. Conwell

Of all the men of whom I have written this man, in many respects, is the most remarkable of them all. He was born in a home of poverty February 15, 1843, in the Hampshire Highlands of the Berkshire Hills of western Massachusetts. a stranger was once looking over a stone wall at a man hoeing potatoes in such stony soil that he had the look of pity on his face. He who was wielding the hoe said, "O stranger, you need not feel so bad about it: I can own only seven acres of this land!" But Martin Conwell, our hero's father, needed everybody's full sympathy, for he owned 350 acres, mostly rocks, for which he agreed to pay \$1,200, and it took him and his faithful wife, Miranda, twelve years of unremitting toil, strict economy and privation to pay off the mortgage. That was the great affliction that hung like a pall over the family all those years, often a cause of dread and a subject of prayer. Scarce any field could be plowed for the stones. Martin Conwell toiled early and late to wrest from it a living. He had to work at other tasks to eke out the family income. He labored as a stonemason and in other ways. Miranda worked as hard as her husband. In addition to caring for her family of three children, two boys and a girl, she took in sewing. The house was almost a hovel in its construction, about thirty feet square, divided into three rooms and a lean-to woodshed. The attic was not finished except that the floor was of rough plank, and it was reached by a rude stairway of slabs from the sawmill.

"Our food," says Dr. Conwell, "consisted chiefly of Indian pudding and baked potatoes. After our simple repast, which was sometimes varied by salt pork and applesauce, my father read the Bible and led in the family prayers. He often commented upon the Scriptures when the reading brought out any special lesson for the good of the children. And there, kneeling by the old fireplace, he gave to his children the foundations of morality, industry and religion which saved them from many a fall in after years, and instinctively caused them to avoid bad company, lie seems to have had a noble character, with one flaw. He punished his boys very severely for any misdemeanor, which often led the daughter to interfere.

"My mother made the cloth for our clothes, cut out the garments and sewed them with her own fingers. Our cooking was done over a large fireplace, and the kettles hung on an iron crane. There comes to me now a strong appetite when I think of what sweet odors came from those kettles as Mother swung them out to test their contents with a wooden fork.

"We boys were expected to do chores at the barn, to bring in the wash water and the drinking water from a distant spring in the pasture; to help cut the wood in the forest; to chop it at the back door; to pile it carefully in the woodshed; and bring in regularly a supply every night for the fire the next morning. We were expected to perform all kinds of household duties, and sometimes assisted in plain sewing.

"We were kept busy on the farm. In fact, I think the best and greatest university of life is attended by the country boy on the hillside farm far away from the railway station, where he is shut in by the storms of fall and spring, and especially imprisoned in the hard, long winter.

"We had to make our own implements, and do everything connected with every trade which touched our lives. We tanned woodchuck skins, and prepared the pelts of foxes and muskrats. We stuffed birds, prepared sauces, canned vegetables, dried apples, built sheds and lean-tos, and used the plane and saw to make stanchions for the cattle. We made wagons, sleds, desks, bedsteads, hoes, plows and harness. We manufactured water pipes, locks, kitchen utensils, blank school books, pens, pencils, sugar-buckets, traps and maple sugar. We filed saws, hewed lumber, peeled hemlock bark and gathered herbs for medicine. We cultivated flowers. We studied agriculture to send the largest potatoes to the county fair. We set window glass, made chains for the 'Old Oaken Bucket,' hewed stone, made plaster, laid walls, made our own envelopes out of wrapping paper and used the white birch bark for letter writing. We were compelled by necessity to invent some new thing almost daily."

But Emerson says, "There are compensations." That farm so barren was beautiful for location. Through the meadow flashed a mountain stream, and hills and woods surrounded the home, and a range of mountains that rose against the horizon made a scene of loveliness that delighted the gaze wherever it rested. Moreover the boys, compelled to toil by their poverty, were kept out of mischief and vice. They had no movie theaters or gambling hells to corrupt them, no haunts of sin to entice them, no money to waste in forming self-indulgent and ruinous habits. Russell's brother became a mechanical genius and one of the nation's civil engineers. And our hero became the most versatile, many-sided, practical and effective minister we have ever known, or of whom we have ever read.

But this was no accident. There is a cause for whatsoever comes to pass. With all its toil and privation and self-denial, this was no ordinary family. Martin and Miranda Conwell did not let themselves become absorbed in their own little affairs, and lost to all the world beside. They took a keen interest in the affairs of the day and the great questions of public interest. Martin Conwell was a tireless reader, and the nation was seething with excitement over the matter of slavery. When little Russell was only two years old, many people of New England thought it a sacred duty to disobey the Federal law which required the return of an escaping slave to his master in the South. The "Fugitive Slave Act" itself was a travesty on law and a disgrace to the nation to which devout Christian men in the North would not submit.

Many a time in little Russell's childhood the little loft over the old woodshed was locked, and the father carried the key. The boy knew that an escaping slave was there on the way to liberty!

Miranda Conwell, like her husband, was a great reader and a devoted Bible student and a woman of deep spirituality. The staple of her reading was the Bible and Horace Greeley's New York Tribune, one of the noblest and ablest papers ever published in America. The immortal John Brown often visited there as a familiar friend, whose noble character and rugged ideals of truth and honesty, and deep religious convictions, and tender heart made him seem to the boys one of the loveliest men they ever knew.

"My father received a letter from John Brown two days before his death, written from his jail, in which he sent his love to the dear boys. In our home on the day John Brown was hung there was a funeral of the sincerest kind. We children ate but little, and our parents did not taste of food. I do not recall ever having heard my father weep aloud at any other time, as he did when the clock struck twelve on that awful day."

Fred Douglass, the world-famed colored orator, was entertained, in that home. William Cullen Bryant lived but a short distance from Martin Conwell, and was associated with him in helping the escape of run-away slaves. This bond of sympathy in a common cause often brought them together. One day Russell Conwell told this famous man that he was not able to earn sufficient money to go away to school. "The noble author told me that many of the greatest men of America had not been able to go to school at all, but had learned to study at home, and had used their spare hours with books which they carried about in their pockets. After that, for more than thirty years, I carried about various books and learned seven different languages, using hours of travel, or when waiting at stations for trains.

"I remember, too, once asking him if he would come down to the stream where he wrote 'Thanatopsis' and recite it for us. The good old neighbor, white-haired and trembling, came down to the banks of that little stream and stood in the shade of the same old maple tree where he had written that beautiful poem when he himself was but eighteen years old, and read to us the dosing lines of the piece that made him immortal."

Elihu Burritt, the learned blacksmith who mastered so many languages while hammering iron at his forge, was another inspiration to Russell Conwell.

Let no one call such a home ordinary! To be sure there was poverty, but it was poverty glorified by noble companions, broad sympathies, exalted ideals, inspiring truths and moral principles drawn from the Bible read daily at the family altar, and the New York Tribune edited by the noble Horace Greeley. There was not gold enough to buy its columns to advertise or advocate anything wrong.

I speak with feeling on this subject. I too was brought up in such a home, on a farm, with the family altar and the New York Tribune, and was born only five years later than Russell Conwell, in western Michigan instead of western Massachusetts. Such influences are directly calculated to inspire a reflecting child to think and study, and to have an ambition to be a real man.

Mrs. Conwell also read the Atlantic Monthly and the National Era, and "Uncle Tom's Cabin," and sermons of Henry Ward Beecher in the Tribune. She would follow these readings with a little talk about the man himself -- of the great good he was doing; of the value to the world of a minister's life, and of its untold influence. When he was still a young lad he was heard one day addressing someone in the back yard. His mother went to the door and found him on a rock delivering to the chickens the sermon she had read to him the night before. She told her husband, and said, "Perhaps some day our boy will be a preacher." This was often repeated, along with the parental desire, and one can easily see what a formative influence it may have had. But never think of such a mother and such a home as ordinary. But would God they were!

Dr. Conwell says, "My education in school began when I was three years old. I walked a mile with my older brother to the schoolhouse set on a rock on one side of a rough highway between the hamlet of South Worthington and the hamlet of Ringville, two miles north. I do not remember learning the alphabet. The New England district school in 1845 was a motley gathering of all ages and grades, and the teachers taught Latin, Greek, mathematics, ancient history, reading, writing, spelling and whipping. I can assert without reservation that in the first two years of that winter school I was whipped eight times in one day, usually for laughing at something which the teacher did not think was funny. It is curious to contemplate that the children who have the least are usually the happiest, provided they have the bare necessities of life. All luxury seems to be a curse to childhood. Education was in the air of New England in my childhood. A half-uncle of mine could speak and write seven languages; and yet never in his life was he in a city of more than five thousand people. He would take a book with him to the fields, and talk Latin with the man who was working with him. Latin was spoken in many of the back districts in my early days, and the desire for knowledge was almost a passion with the people about me. Old John Brown used to bring us books and papers which were within the appreciation of childhood and which were very practical and helpful, editions concerning science, history and everyday affairs. These books made our evenings much shorter, and sent us to school to the very best university that was ever established.

"Our modern overemphasis of the advantage of schools, colleges and universities has gone to such an extreme now that it works a great amount of harm in leading the common people to think that all knowledge worth having is to be secured only in some highly endowed university. The Abraham Lincolns, the Elihu Burritts and the Edisons who have made the greatest events in the history of mankind succeeded without a university training. Valuable as higher education and

culture are to any person, yet it is a great mistake for a young man or young woman to think that school instruction is all that is necessary to make a person of refinement, culture and learning. The real education of life necessary to the achievement of great things consists in what a man teaches himself."

When a mere boy Russell attended a Fourth of July parade in Springfield. He was so impressed with the marching and maneuvers of the troops that he secured a book on tactics and studied it with his usual thoroughness and perseverance, formed a company of his playmates. drilled them as if they were a part of the United States Army, and strutted around with a wooden sword which he had made for himself. And what was the result? At the very beginning of the Civil War he enlisted a company, drilled them, and was made captain at a little past eighteen years of age!

An Estey Organ Company agent came into the neighborhood and sold to Mr. Conwell an Estey Melodeon on a year's time, paid for in vegetables delivered at the railway station. A primer in musical education and some hymn books composed his musical education, and he was his own teacher. He made himself a flute, and learned to play a cornet and became leader of choir and band. It added to his joy, his pocket book and his usefulness -- and all self-taught. When he became a minister he drew people to his services by his vocal solos, accompanying himself. He afterward wrote, "The way to love music and to increase its production is to know it when you are young. Music is more than mere entertainment. It is a serious and permanent joy in life."

When afterward he was an officer -- a colonel in the army -- instead of wasting his time gambling and carousing as thousands of other officers did, he carried law books around with him and was reading law. After the war, while waiting for his wounds to heal, he entered the law office of Judge Shurtleff of Springfield to resume his law studies. Here to the astonishment of the judge, he repeated from memory the whole of Blackstone. The lawyers of the bar tested him, and all agreed that such a thing was unknown in the history of the legal profession.

When, years later, he was traveling around the world, on the way he studied the Russian language and the Chinese language, and was able to make his way and talk with the people. In other words, while Russell Conwell believed in schools, yet he carried a university around with him under his own hat!

In the spring of 1857 Russell Conwell, a tall lad, like Daniel Webster, "all eyes," had a debate in the country community. He was only fourteen years old. The other speakers were older. A preacher was there, a friend and relative of the family, who listened thoughtfully to Russell's argument. He noted his unusual gifts, his logic, clever thrusts, quick replies, ease, appropriate gestures and natural eloquence. The next day he visited the parents and persuaded them that the gifted sons must go away to school. It was agreed upon if they could all get money enough by fall to pay the entrance fees. The noble father toiled earlier and later. The

mother took in more sewing, stitched farther into the night, and rose earlier in the morning that a few more pennies might be earned. The boys toiled and saved. Of course such a spirit won out.

Wilbraham Academy was forty miles away. It was the only preparatory school the Methodists had in that part of New England. According to the old spirit of Methodism it was established according to the charter "for the purpose of promoting religion and morality and the education of youth." Thither the boys went, rented a meagerly furnished room, and in it the brothers slept and cooked their own meals. Dr. Conwell says, "I was bashful and so poorly dressed that I kept in the background as much as possible." But he could not be kept down. He was soon the life of the place, organized sings, was elected drillmaster of all students. He was warmly welcomed by the students, but had little time for social affairs. He gathered nuts, dug potatoes, cut and shocked corn for the nearby farmers, and was always on the alert for a few dollars to help him out. There were days when he did not have five cents, and one time he and his brother lived for weeks on cornmeal mush.

During his second year at Wilbraham young Conwell, fifteen years old, was appointed to teach elocution and reading, an unprecedented honor for one so young. It helped him materially in his expenses. He graduated with the respect of teachers and pupils, with a greater fund of knowledge from the library books he had read, and with greater confidence than ever that industry and perseverance in life will win.

Russell was now bent on going to college. But where? He kept an open ear to the discussions of those around him. He learned that the faculty at Yale were friendly to the poor boy, and would often help him outside of school hours with his studies. It was this that decided him. for Yale.

He entered Yale in 1860. He rented a room across the street from the New Haven Hotel and secured a position at the hotel as assistant to the steward. His work began at half-past four in the morning. His duties were to help with the marketing, make the dining room ready for meals, prepare the vegetables, etc. For this he received "left-over" food. He had to do other work to earn money for room rent, tuition and clothes, and did any work he could get. He found there greater wealth and his own poverty more embarrassing. It was a great humiliation to go about in cheap, shabby clothes, so he joined no clubs and took no part in debates. He went to the classes, as he felt, solitary and friendless.

But there was a compensation; it gave Russell more time for his studies. He was "silent as a sphinx" but it was all unnatural. He found professors ready to help him outside of school hours, and he took two courses, the classical course and the law course at the same time, a feat few have ever accomplished.

But there was another side to his life not so creditable. The humiliation he suffered from his poverty, the thought of the poverty and toil of his God-fearing

parents, and the wealth and comforts he saw around him of those who cared nothing for God, and the memory of those uninteresting church services he attended as a little boy, when he had to keep awake or be severely whipped, and perhaps some of his teachers and studies -- all together tended to incline him to doubt God -- even His existence! It was shallow reasoning; but the devil made the utmost of it. He signed his name among his classmates "Russell Conwell, Atheist." But those parents were still praying, and God still lived!

The Conwell brothers had occasion to go to Brooklyn on a Saturday, and were urged to stay over and hear Beecher preach. That Sunday the great preacher auctioned off a slave girl and boy in his service. The thrill and horror and awfulness of slavery came over them as never before. The next night there was to be a great political meeting at Cooper Institute. The young men stayed. To their great surprise, their old friend, William Cullen Bryant, presided, and introduced to the audience "the next President of the United States -- Abraham Lincoln!" The cheers were feeble, for Lincoln then was but little known. But, after reading three pages of a written speech, he got tangled up, threw it down and let loose! He at once captured the audience, and when he said, "It is written on the sky of America that the slaves shall some day be free!" the applause was so great that the walls of the great building trembled. There was one young orator there sitting on a windowsill who felt it shake, and was himself strangely thrilled!

The awful war came on apace, and there was a call for troops. A very young man from Yale began to make speeches to encourage enlistments. The fame of his thrilling oratory spread everywhere, and many towns sent for him to help raise their quotas of soldiers. A man described one such occasion as follows: "I remember a scene at Whitman Hall in Westfield, Massachusetts, which none who were there can ever forget. Russell Conwell had delivered two addresses there before. On that night there were two speeches before his made by prominent lawyers, but there was evident impatience to hear "the boy." When he came forward there was the most deafening applause. He really seemed inspired by miraculous powers. Every auditor was fascinated. There was for a time breathless suspense and then, at some telling sentence, the whole building shook with wild applause. As he closed a shower of bouquets from hundreds of ladies carpeted the stage in a moment, and men from all parts of the hall rushed forward to enlist."

No wonder that the time came when the neighboring towns wanted their eloquent boy at home, and under the inspiration of his own speeches he and his brother also enlisted as privates in the Forty-sixth Massachusetts Volunteer Militia. But the "Mountain Boys," Company F, would have none of it. They unanimously made him captain, and at a banquet Captain Russell H. Conwell was presented with the beautiful sword which has played such an important part in his life.

With his pay he bought a Melodeon and had it shipped from New York to the camp to cheer by songs the soldiers. One of his men said of him, "'He was a good captain and a good officer. Everybody liked him. He was always doing something

for us, and he would spend his last cent for the men." Captain Conwell continued his law studies which he had dropped at Yale.

The term for the first enlistment expired. Governor Andrews of Massachusetts wrote Captain Conwell, asking if he would not raise another regiment. This he did, speaking: widely through the state, and just as before, his thrilling oratory caused men to rally to the help of the nation. It was the Second Regiment of Heavy Artillery, and Conwell was made captain of Company D. With this company went John Ring in care of Russell Conwell, who afterward became colonel. John Ring was the drummer boy who would read his dead mother's Bible daily and pray. He was a favorite with the soldiers, idolized Conwell, shared his tent with him, nursed him when wounded, was always with him.

The last time Russell was at home his old father said to him, "My son, I see you do not go to church." "No, Father," said Russell, "I am not going to church any more. I don't believe in the Bible anyway." "My son, are you getting away from your father's and mother's God?" "Father, you ought to consider that I have been to college and know all these things. You have never been to college, and are not expected to know! I am an agnostic."

The father was broken-hearted. He said, "Don't go to school any more. I would rather you would hold on to the love of God than go to school, and learn everything. My son, I would rather see your body going into the grave than to hear that you had joined the atheists and infidels." Russell said, "I will tell you the truth. I have joined the Free Thinker's Club."

In that spirit Russell Conwell left home. "The first night that John Ring came into my tent, he took out his Bible and read it by the candle light. I said, 'John, you can't do that in my tent. I don't believe in it, and everyone will laugh at me if I permit that.'"

One day the officer came into his tent with some companions as wicked as himself, and found John Ring again reading his precious Bible. Russell Conwell swore at him, and ordered him to get up and preach them a sermon or he would order him locked up in the guardhouse. The boy looked at him with a look of wounded love, opened his Bible and read, "Cast away from you all your transgressions whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die?" Closing the Bible, he looked up and said, "Colonel, I do love you, but you are an awful wicked man!" And with that he fell to the ground and wept. "Pretty good sermon," laughed the colonel. But the ring was all gone out of that infidel laugh. He felt ashamed of his self-degradation. Soon after the colonel was called away to a council of army officers. While he was away the enemy came and drove Conwell's regiment across the bridge, and it was set on fire. John Ring ran back for the precious sword, and in returning his clothes caught on fire. He ran through the smoke and flame, flung himself out on the end of the abutment, and the sword fell on the bank of the river. "When I got word that John Ring had died for

me, no man can describe the horror that came into my soul. Sift months later I was left for dead on the battle field at Kenesaw Mountain in Georgia. When I came to myself in the hospital tent, I asked the nurse for the chaplain. 'I want to find John Ring's Savior whom I have scoffed at and despised. I am going to John and his God.' I asked the nurse to read a prayer. A few minutes after that my heart was opened. I cannot describe it -- no one can -- that instinctive need for the love of God, and that warming of heart which came to me. The sense of forgiveness seemed to fill my soul with light."

"John Ring's life and fidelity to duty and tender love led me to God. His death made me feel a solemn obligation to repay the world for his loss. I keep hanging on the wall over the head of my bed the sword that John saved. Every morning before I kneel to pray, I say, 'Lord, if Thou wilt help me today, I will do John Ring's work and my work.' Ever since I have been trying to do two men's work -- John's and my own, in order that when I go home to heaven, I may say, 'John, your life went out early, but I did the best I could to make up for it. If there is any special reason for the amount of work that I have done, it is this: I want to say honestly each night, "I have done your work today, John, as well as my own."' (To be continued)

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07 -- STUDIES IN THE SERMON ON THE MOUNT -- By Olive M. Winchester

Current Religious Standards -- Prayer (Matt. 6: 5-8)

After Jesus had set forth the errors that had crept in connected with almsgiving, He turned to the subject of prayer. Prayer also constituted one of the three major religious practices. It had existed from the very earliest days, going back to the time when Seth was born to take the place of Cain. Then it was "that men began to call upon the name of the Lord." From this first expression of the heart hunger for communion with a higher power, the development of prayer in the history of Israel follows, adapting itself to the changing modes of worship.

In the early days when the patriarchs lived in the land as strangers and sojourners, before any ritualistic form of worship had been established prayer was the simple, naive mode of communication with Deity. God spake with men, and men presented unto Him their desires and requests. Abram related unto Jehovah the regretful fact that he had no seed; he interceded for the wicked cities of Sodom and Gomorrah. The influence of his life of prayer was apparent in that his servant, Eliezer, a foreigner from Damascus, like his master, prayed for divine direction and help. Again in the life of the patriarch, Jacob, we see prayer as a source of refuge, when as a prince he prevailed with God before he was to meet his offended brother. Moreover Moses had the same simple, direct communion with God. He beheld the glory of God at one time and at another he poured forth his heart in strong supplication that God would spare the people or blot his name out of "the book of life."

In connection with the rites and ceremonies which pertained to the tabernacle worship, prayer was a constituent element, but more in symbol rather than in actual practice. The altar of incense standing at the entrance into the holy of holies was an abiding testimony that the children of Israel should be a praying people, that through this medium alone could they enter the presence of the Shekinah glory. But the fact symbolized was lost in the symbol itself, and the keeping of rite and ceremony constituted the major religious activity of man.

With the incoming of the prophetic order a new spirit of individual and personal religion was awakened, and with it there was established a direct communion with God. This had Samuel, Elijah and Elisha, so also Amos and Hosea, Isaiah and Jeremiah, along with others, varying in degree and scope with the various prophets. The same spirit appears likewise in the Psalms. But this mode of worship did not become current with the mass of the people. They still followed the old method of offering sacrifice as an approach unto Jehovah when they were inclined to service, and at other times they relapsed into idolatry.

The catastrophe of the exile, however, changed many of the religious ideas present among the Israelites. In the first place it purged them from the desire to worship idols and centered their thought and attention upon the worship of Jehovah alone. Moreover it changed the ideas relative to the mode of worship. Separated from the temple and its altars, they could no longer bring their sacrifices. Thus being driven by chastisement to seek Jehovah, they found other avenues. One of these was a return again to direct prayer.

In the establishing of the new community upon the return from the exile, we have the rebuilding of the temple, thus reinstating the more ritualistic mode of worship, but at the same time we find other religious expressions. Ezra read the Word of the Lord to the assembled multitude and offered prayer. So from this time on there seemed to have been recognized two varying methods of religious worship which found definite form in later days and stand distinct in many ways in the time of Christ, that is, the temple and the synagogue. Nevertheless prayer became an important element in both.

Associated with the temple worship there were stated hours of prayer. The first was at nine o'clock in the morning, called at that time the third hour of the day. It was the time of the morning sacrifice "before which the law allowed no Jew to eat or drink." The second was at noon called the sixth hour of the day and the third was at three p. m., at the time of the evening sacrifice. This custom of the offering of prayer at the time of the sacrifice is clearly depicted for us in Luke when he gives the account of Zacharias performing the priestly duties in the temple and continues by saying, "And the whole multitude of the people were praying without at the time of incense." The prayers offered probably had prescribed form.

In the synagogue worship prayer held a very important place. According to Edersheim it had for the most part been regulated into certain stated formulas. The service was begun by two prayers with stipulated content. Thereupon after the Jewish creed had been recited, another prayer followed. Then in sequence came certain "Epilogues or Benedictions," nineteen in number. These were the prayers par excellence recited by someone appointed. Not all of them were used at one hour of worship, and at times other prayers were inserted such as might be suited to the day or the season. These, however, all had a prescribed form. Before the last eulogy was given the priestly benediction was pronounced. At the conclusion of these eulogies it was the custom of leading rabbis to add certain prayers of their own, either fixed or free! This gave the opportunity for the rabbis to pray in the synagogue, and it would seem as if at times these prayers were of considerable length. Following this ritualistic service in the synagogue worship, came the readings from the law and the prophets and the sermon, but we are concerned with the custom of prayer as noted here rather than the following part of the service.

Although prayer held a very important place both in the temple worship and in the synagogue, yet for the most part it had a prescribed form. The heart and life of prayer had been lost. Geike says, "Even prayer had become a formal, mechanical act, prescribed by exact rules. The hours, the matter, the manner, were all laid down. A rigid Pharisee prayed many times a day, and too many took care to have the hours of prayer overtake them, decked in their broad phylacteries, at the street corners, that they might publicly show their devoutness, or went to the synagogue that the congregation might see it." Again Edersheim gives a very vivid picture of the Pharisee and his prayer life. Speaking of the fact that there would not be any difficulty in recognizing a Pharisee, he continues, "Walking behind him, the chances were, he would soon halt to say his prescribed prayers. If the fixed time for them had come he would stop short in the middle of the road, perhaps say one section of them, move on, again say another part, and so on, till whatever else might be doubted, there could be no question of the conspicuousness of his devotion in market-place or corners of streets. There he would stand, as taught by the traditional law, would draw his feet well together, compose his body and clothes, and bend so low 'that every vertebra in his back would stand out separate,' or, at least, till 'the skin over his heart would fall in folds' (Bet. 28 b). The workman would drop his tools, the burden-bearer his load; if a man had already one foot in the stirrup, he would withdraw it. The hour had come, and nothing could be suffered to interrupt or disturb him. The very salutation of a king, it was said, must remain unreturned; nay, the twisting of a serpent around one's heel must remain unheeded. Nor was it merely the prescribed daily season of prayer which so claimed his devotions. On entering a village, and again on leaving it, he must say one or two benedictions; the same in passing through a fortress, in encountering any danger, in meeting with anything new, strange, beautiful, or unexpected. And the longer he prayed the better."

With all of this formality and ostentatious display in prayer in the background came the words of Jesus to His disciples, "And when ye pray, ye shall not be as the

hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." The disciples were not to be as these stage-players, the etymological meaning for hypocrites, loving to strike an attitude in public places, both in the synagogue and also in the street corners, and then pray with the special intent and purpose to be seen of men, not to commune with God, nor to pray for the erring multitude around them. A travesty on prayer indeed! The reward which they were seeking was already attained; none other awaited them.

In contrast to such mockery in prayer came the injunction that as for each one of them individually, when they prayed, they were to seek some secret place. The word rendered closet has, in Greek, the meaning of storeroom and also inner chamber. In any case it was to be a place of prayer retired from public view. After withdrawing apart in this chamber, the door was to be shut, thus excluding all intruders and the occasional observance of the passerby, and then the prayer was to be offered in secret. This retirement in prayer might as Smith says seemed to have been "an impossible requirement to many of Jesus' hearers, fisher folk and peasants as they were, dwelling in humble abodes; but His own example showed them the way. There was no privacy in His narrow lodging at Capernaum, no inner chamber whither He might retire and shut the door; and what was He wont to do when He would pray to His Father in secret? He would rise early and steal out to the uplands and find solitude there." Thus there was established in the inauguration of the kingdom once again that direct, simple, personal communion with God, and with this came the assurance that such prayer God would answer, the heavenly Father would recompense.

Another error, however, had crept into the modes of prayer of that day. This had found entrance in the common custom among the heathen of repeating over and over again their requests. We see it plainly illustrated in the prophets of Baal in the days of Elijah who cried unto their god from morning until noon and then from noon until the offering of the evening sacrifice, "O Baal, hear us." A similar custom prevailed among the nations in the days of Christ. Crooning over and over again, as if by the repeated utterances some hypnotic state might be induced, the priests of different religions performed their prayers. With the Jewish teachers there seemed to have been the thought of merit and benefit derived from oft repeated prayers. While there were injunctions in some of their writings against "much babbling" in prayer, yet over against these were others which emphasized the value of such prayers. Stier gives some of the precepts. "He who multiplies his prayers, is sure of a hearing -- whoso lengthens his prayers, will not return empty -- every man should daily repeat at least eighteen prayers," and Edersheim adds, for "much prayer is sure to be heard," and "prolix prayer prolongeth life."

In view of the prevailing custom of frequent repetitions in prayer, Jesus gave the exhortation' "And in praying use not vain repetitions as the Gentiles do; for they

think that they shall be hard for their much speaking. Be ye not therefore like unto them: for your heavenly Father knoweth what things ye have need of, before ye ask him." The reason then why the children of God need not repeat their requests over and over again is that their heavenly Father knoweth what they have need of, yea He knows even before they ask. A false inference might be drawn from this injunction to the effect that since our heavenly Father knows all our needs, we need not necessarily ask, but in answer to such an inference Stier makes reply: "Nothing indeed is farther from the Lord's meaning than to repress the prayer which is ever welling from the full heart, the spirit of persistent wrestling with God. But the multa locutio (much speaking) where there is not multa precatio (much entreaty, to quote Augustine), the words which are not urged from a Vehement and overflowing heart, He esteems a vain heathenish work; and condemns as a vain delusion the imagination that any words, as such, might contribute to the acceptance of prayer (Isa. 1:15). For our object in prayer is not to inform the Omniscient of what He knew not before." Accordingly it is not the earnest persistent prayer which because of its very earnestness oft repeats itself that our Lord condemns, but the mere utterance of words which have no entreaty in them that are not born of heart felt need.

Thus in dealing with the subject of prayer Jesus lays down some fundamental principles. First that prayer is a secret communion of a soul with God. It will find its exercise primarily in a secret place. Further such prayer will have a reward. Moreover prayer is not valuated because of its content of words, but because of its inner nature. Prayer is not for the purpose of bringing knowledge within the realm of the eternal God, but that through our intercession the wonders of redeeming grace and divine providence may operate in our behalf.

Seeking for homiletical material in this passage, we may find a good text in verse 6 and use for a theme, "Secret Prayer and Its Reward." Again verse 8 may serve as a text and the theme be, "A Heavenly Father Who Knows Our Need."

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08 -- HINTS TO FISHERMEN -- By C. E. Cornell

The Bible -- Its Authority And Influence

The Lincoln Avenue Presbyterian church of Pasadena, California, publishes a bulletin of information and practical helpfulness. We clip the following from the bulletin; it is worth careful and prayerful perusal.

"Thy word is true from the beginning: and everyone of thy righteous judgments endureth forever " (Psalm 119:160).

The above passage declares the authority and influence of the Word of God. The sixty-six books that compose the Sacred Scriptures though written by men from almost every station in life and covering a period of fifteen hundred years, yet

the evident unity of its message bears witness to the great fact that its author is one, "For holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:21); and again "All scripture is given by inspiration of God" (2 Tim. 3:16). Jesus Christ placed His seal upon the authority of the Old Testament Scriptures when He said, "The scripture can not be broken" (John 10:35).

When we take up the New Testament, the first part comprises the four Gospels, the records of the work of Jesus Christ.

In the writing of these records the disciples were not left to their own opinions nor were they to trust to their own memories; but were under the control of the same Spirit that inspired the writers of the Old Testament. John 14:26 makes this clear to us: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all things whatsoever I have said unto you." In the latter part of the New Testament again according to Acts 1:1, 2 we have by the authority of the Holy Spirit in the Book of Acts the record of the mighty risen Christ working in and through His apostles by the power of the same Holy Spirit; while in the Epistles that follow we have but the risen Christ speaking to His people through these writers by His Spirit -- See John 16:12-14 the words of Jesus Christ "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth -- and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

Regarding the influence of the Bible during the centuries that man has been making history, what can we say in this brief space?

The Jewish nation that gave to the world the true religion owes its life and influence to the Sacred Scriptures. The Church of Christ, the greatest force for righteousness and godliness in the world owes its existence and its continuance down the centuries to the Holy Bible that it has held as a sacred trust. The nations of the world today that occupy the place of leadership are the nations whose civilizations have been molded by the Bible and whose ethics are Bible ethics.

The Ten Commandments of the Bible are today the foundation of the jurisprudence of the civilized world. The Sermon on the Mount places before us the highest ethical standard found in all literature. The thirteenth of 1 Corinthians is the greatest epic on Love ever written. The Shepherd Psalm, though written by an ignorant shepherd nearly three thousand years ago, has never been equaled as a heart balm or a comfort to the weary soul. Woodrow Wilson, one of our great Presidents, had this psalm read to him the last moments of his earthly life. The truly great men of the past eighteen hundred years have all been men who believed and made much of the Bible.

A great English historian said that John Wesley rode more miles, preached more sermons and did more good than any man England ever produced. He came

into public view with a Bible in his hand and left this world with his hand upon the Bible.

The Bible is the Sword of the Spirit. Christ in the wilderness vanquished Satan with it. It is for our use. Would you be a victorious Christian? Then know how to wield this sword. In your hand it may bend, but it will never break. The more you use it the more proficient you will become in its use.

Job, one of God's servants, said that God's Word was more than his necessary food, while David said that God's Word was "sweeter than honey." Do you so regard it? It is God's appointed food for the believer (See 1 Peter 2:2). Christian, you can no more live the Christian life without feeding upon the Word of God than you can run your machine without gas.

* * *

The Key To The Bible

How true it is that the Bible remains a closed Book to us unless we are acquainted with the key. Jesus Christ said "Search the scriptures; for in them ye think ye have eternal life: hut they are they which testify of me" (John 5:39).

I. M. Haldeman, the great Baptist preacher, said recently:

"The key which can alone open this book and make every line intelligible from Genesis to Revelation is Our Lord Jesus Christ. Take Christ out of the Bible and it is a harp without a player, a song without a singer, a palace with all doors locked, a labyrinth with no Ariadne thread to guide. Put Christ into the Bible, and the harp strings will be smitten as with a master's hand. Put Christ into the Bible, and a voice of song is heard as when a lark from the midst of dew-wet grasses sings, as it soars aloft to greet the coming dawn. Put Christ into the Bible, and all the doors of the palace are swung open and you may pass from room to room, down all the ivory galleries of the King, beholding portrait and landscape, vista of beauty and heaped-up treasures of truth, of infinite love and royal grace. Put Christ into the Bible, and you will have a scarlet thread -- the crimson of the blood -- that will lead you through all the winding ways of redemption and glory."

* * *

Bible Ignorance

Among more than eighteen thousand high school students, in more than 200 schools, who were tested recently on the Bible, only 37 out of a hundred knew that Abraham was the father of the Hebrew race. Only 20 out of each hundred knew that Saul was the first king of Israel. Only 30 out of each hundred could tell that it was Solomon who built the first temple at Jerusalem. Only 9 of each hundred could

name three old Testament prophets. Only 26 out of each hundred knew that Jesus spent HIS youth at Nazareth. Only 35 out of each hundred could name Christ's first miracle. Only 49 out of each hundred knew that Peter denied Christ. Only 19 out of each hundred knew that Stephen was the first Christian martyr. And only 33 out of each hundred could name the four Gospels. Observe that these were not mere children but high school students. Is it any wonder that the youth of the land today defy God and His Word in so many ways. -- From Watch and Pray.

*** * ***

The Blasphemy Of Evolution

Man's worldly wisdom is nowhere more shockingly disclosed than in some of the present day theories of evolution. This even masquerades under the name of Christianity. Here is a specimen, as published in a magazine on "The Cosmic Coming of the Christ."

"First the little scum on the warm, stagnant water, then the little colonies of cells, the organisms, the green moss and lichens, the beauty of vegetation, the movement of shell fish, sponges, jelly fish, worms, crabs, trilobites, centipedes, insects, fish, frogs, lizards, dinosaurs, reptile birds, birds, kangaroos, mastodons, deers, apes, primitive man, cave man, man of the stone age, of earliest history, Abraham's migration, the Exodus, the development of the Jewish religious life and its climax in that purest of maidens, Mary of Nazareth . . . The hour had come for the dawn of a new day with the birth of Jesus. The eternal purpose of the ages was now to be made clear and the long, long eons of creation explained."

In other words, without moss we could not have had Mary, without an ape we could not have had Abraham, and shocking blasphemy-without a centipede we could not have had Christ! Praise God we may turn from this to the Word of God "For it is written, I will destroy the wisdom of the wise, and the discernment of the discerning I will bring to naught." -- Sunday School Times.

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Seven Bible "Fear Nots"

Blessings in the Journey of Life. "And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake" (Gen. 26:24).

Supplies in Famine. "And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son" (1 Kings 17:13).

Protection in Peril. "And he answered, Fear not; for they that be with us are more than they that be with them" (2 Kings 6:16).

Strength in Weakness. "Fear thou not; for I am with thee: be not dismayed for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

Companionship in Trial. "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:1-3).

Overshadowing Care. "But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:30, 31).

Life Beyond the Grave. "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17, 18).

* * *

Victory Out Of Defeat

Frequently the greatest victories have been seeming defeats. The immortal three hundred who defended Thermopylae against the Persian invaders were defeated and slain, but few deeds in history have been so renowned. The battle of Bunker Hill was a defeat, and yet we have raised a monument there, and celebrate its anniversary. "The world will never forget the homeward march of the ten thousand Greeks under Xenophon. It was not a victorious advance, it was not a fruitful conquest; it was a retreat, and yet forever memorable among all the brilliant exploits of valiant men. It was a great and unforgettable achievement because of the numberless and terrible obstacles which were overcome. The Greeks were more than a thousand miles from the sea which washed their native shores; deep, swift rivers, a wild country, mountain ranges, hunger, thirst, and interminable marches lay between them and any hope of safety; they were an insignificant band of ten thousand among hostile millions. What wonder, then, that when they saw at last the vision of the Aegean the tears sprang to their eyes and they cried aloud in their joy? All the world has heard their shout, and remembers how they turned defeat into immortal victory."

* * *

Thoughts On Revivals

Revivals -- their need.

Revivals -- their character.

Revivals -- their manifestation.

Revivals -- their results.

Revivals -- begin with the church.

Revivals -- real and superficial.

* * *

Multiplied Cults

The following is a partial list of the various "cults" as advertised in the daily papers:

Home of Truth.

First Emerson New Thought Church.

United Lodge of Theosophists.

Krotona Institute of Theosophy.

Church of Universal Truth.

Christian Science.

First Unitarian Church.

First Universalist.

[The So-Called] Church of Jesus Christ of the Latter Day Saints.

[I confess that I am loath to set forth either of the above or below false sects as "The Church of Jesus Christ..." They are the results of the teaching of false prophet, Joseph Smith and his deluded followers! Perhaps these two are no more spiritually poisonous than any of the others mentioned in this list, but the former is probably today by far the most widespread and numerous of those in this list. -- DVM]

[The So-Called] Church of the Latter Day Saints (Not Mormon).

Central Spiritualist Church.

Spiritualist Church of Revelation.

Spiritualist Church of Science.

People's Spiritualist Church.

The Higher Thought Center.

* * *

The Way to Heaven

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:8-10).

- 1. The way to heaven is a highway.**
- 2. The way to heaven is a holy way.**
- 3. The way to heaven is a plain way.**
- 4. The way to heaven is a safe way.**
- 5. The way to heaven is a happy way.**

* * *

Imitate Him (Matt. Chap. 10)

Be wise as serpents but harmless as doves.

Freely ye have received, freely give.

Be absolutely unselfish.

He that endureth to the end shall be saved.

Shake off the dust of your feet, -- that is, have no partnership with the wicked.

I am come not to send peace but a sword.

Take up the cross and follow me.

He that loseth his life for my sake shall find it.

He that receiveth you receiveth me.

*** * ***

The Witness Of The Spirit

The Witness of the Spirit is an essential and important requirement of the New Testament. It should be insisted upon in the case of everyone seeking either pardon or entire sanctification. Wesley thus describes the direct witness of the Spirit as "An inward impression on the souls of believers, whereby the Spirit of God directly testifies to their spirit that they are the children of God."

A universally accepted definition of the witness of the Spirit by Methodist theologians is "A satisfactory and joyful persuasion, produced by the Holy Spirit in the mind of the believer, that we are now the children of God."

Daniel Steele says, "The voice of the Spirit within the believer is to all who know God the most real of all realities. It is sometimes called a seal which secures, authenticates, and appropriates."

"The indirect witness of the Spirit is an inference from the discerned presence of the fruit of the Spirit, love, joy, peace, .etc., and it follows the direct witness in the order of time, 'because' says Wesley, 'in the nature of the thing, the testimony must precede the fruit which springs from it'" (Romans 8:16; 1 John 4:13; 1 John 5:10).

*** * ***

Bad Medicine

In Indiana, and any other state where Governors and public prosecutors buy bootleg whiskey as medicine for their sick families, this item from the Glasgow Herald will be interesting reading. It is a report of a paper read at the annual meeting of the British Medical Association in Edinburgh, in July of this year, by Professor John Hay, M. D., of the University of Liverpool:

"Professor John Hay, of Liverpool University, said the general public still had implicit faith in alcohol as the cardiac stimulant, and it was evident that there were some members of their profession who even now believed that alcohol in some peculiar way -- in its specific action -- increased the efficiency of the heart.

"So far no scientific evidence had been advanced in favor of the view that alcohol, in its specific action, was a direct cardiac stimulant, and he was convinced that the prognosis in any particular patient was rendered graver by repeated doses of alcohol administered to prevent or counteract cardiac failure. Like most other medical men of his age he was trained to prescribe alcohol freely at the first indication of cardiac weakness, and it was not for some years that, as the result of clinical observation, he began to question the value of this line of treatment.

"There was no doubt in his mind, now, that alcohol, given to fortify and strengthen the heart, failed in its purpose, and, instead of helping the patient to fight his infection, materially diminished his chances of recovery. Further experience had convinced him that alcohol was only of use to pneumonia patients under certain well-defined conditions, and that it was not only futile but detrimental when administered in repeated doses to help a failing heart.

"It might be of service, either alone or in combination with other sedatives, in procuring rest and sleep during the acute stage of the disease. It might be comforting, given in a hot drink during the initial rigor, and no objection could be taken on therapeutic grounds if alcohol in some palatable form were ordered during convalescence. But to give alcohol in the belief that it was a cardiac tonic or stimulant, was opposed to scientific teaching and clinical experience." -- Christian Advocate.

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Seven Subjects And Texts (From the Sermon on the Mount)

The Poor in Spirit (Matt. 5:3).

Inward Pollution Cured by Purity of Heart (Matt. 5:8).

Pharisee Religion and Christianity (Matt. 5:20)

The Offense of the Lips or, Imprudent Speech (Matt. 5:23-26).

Spiritual Amputation (Matt. 5:29, 30).

That Second Mile (Matt. 5:41).

What Kind of Perfection Is Taught in Matthew 5:48?

* * *

The Poisoned Pin Point

If we are to credit the annals of the Russian empire, there once existed a noble order of merit, which was greatly coveted by the princes and noblesse. It was, however, conferred only on the peculiar favorites of the czar, or on the distinguished heroes of the kingdom. But another class shared in its honor in a very questionable form. Those nobles or favorites who either became a burden to the czar or who stood in his way, received this decoration only to die. The pin-point was tipped with poison; and when the order was being fastened on the breast by the imperial messenger, the flesh of the person was [supposedly] "accidentally" pricked. Death ensued, as next morning the individual so highly honored with imperial favor was found dead in bed from apoplexy. Satan offered to confer a brilliant decoration upon Adam and Eve: "Ye shall be as gods." It was poisoned: "The wages of sin is death -- Homiletic Commentary.

* * *

There Is A Vast Difference

Between being sorry for sin and being sorry you are "caught."

Between confessing your sins and confessing some other fellow's.

Between seeing your faults and seeing some other person's.

Between conversion of the head and conversion of the heart.

Between being led by the Holy Spirit: and led by your own imagination.

Between being persecuted for "righteousness' sake" and being persecuted for "foolishness' sake."

Between "contending for the faith" and striving for your own opinion.

Between preaching the Word and preaching some other man's opinion.

Between real testimony and making a speech.

Between a "heart" hallelujah and a manufactured one.

* * *

Quotations

**"In the mud and scum of things,
There always, always something sings."**

"Cowards die many times before their deaths;

The valiant never taste of death but once."

**"Yesterday is dead; forget it.
Tomorrow does not exist; do not worry.
Today is here; use it."**

**"Give to the world the best that you have,
And the best will come back to you."**

**"Where'er a noble deed is wrought,
Where'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise."**

-- Selected by C. E. Cornell

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09 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould

The Power Of Martyrdom

Says Dr. David James Burrell, "It is safe to say that the mob supposed that Stephen was dead. No doubt Saul of Tarsus reported to the Sanhedrin, 'We have silenced that pestilent fellow.' At the next meeting in the upper room the disciples made lamentation over him. But Stephen was not dead; he had just begun to live.

"His enthusiastic devotion to Christ spread like a contagion among the other disciples. Up to that time, heedless of the Master's word, 'Go ye, evangelize,' they had remained in Jerusalem like a covey of frightened birds: but now they went perforce 'scattered abroad everywhere, preaching the word.' And wherever they went revivals followed and souls were converted. The great propaganda had begun and nothing thenceforth could arrest it. 'Bring forth the axe! Kindle the fagots! The Christians to the lions!' But the more they were hunted, the more they multiplied.

"And still the work goes on. It is as if every missionary ship that sails to the regions beyond had Stephen's name on its pennant. The voice that was hushed in the hall Gazith is heard along the ages. Stephen's soul goes marching on."

*** * ***

Resignation: "Thy Will Be Done"

Dr. M. A. Marcy writes in the Expositor, "One of the hardest experiences for a preacher is when he must conduct a child's funeral. Especially is this hard for me

because of my own children and I keep thinking in terms of my baby as the sleeping one.

"One day I had carried the service for a beautiful baby girl to the point where the mortician took charge and the assembled friends were passing the casket. That friend of mine, who had prepared the little body for its burial, had a baby girl of his own and he had tenderly eared for the quiet form. Baby seemed asleep and every mother present wept as she paused on her way to the door. Finally the room was still except for the sobbing from behind the portieres. Then the relatives came and wept and said good-by as best they could. Now comes a friend trying to help mother over that interminable distance from the family room to the side of her sleeping baby girl.

"She arrived, but she couldn't see for her weeping. She borrowed a fresh kerchief and filled it with her tears. Oh, she knew that as soon as she had taken a dozen steps through the door kindly hands would place the cover on the casket and shut from her view the sleeping face. When she would leave there her baby's face would be but a memory. How could she say this last farewell? Well, she patted the unresponsive hands and caressed the lifeless cheeks and then bent over baby for the farewell kiss. For me, I stood there like the rest and couldn't talk for the choke in my throat. Here was I, anxious to help, but I seemed to be waiting for that mother, sort of leaning on her. And then she tried to speak Well, it wasn't much speaking. Only a sort of sobbing of words. This is what she tried to say, 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.'"

* * *

Indifference

In non-Christian lands even today the sick people -- the sick in either body or mind -- are not kept at home or in institutions. There are in such lands few hospitals and fewer asylums. Any sufferer who is able to crawl out into the sunshine is sick in the sight of all met/. The spectacle of the sick is so common that the callousness of the beholders becomes dreadful

A number of years ago I was in China for eight or nine weeks. I landed on a cold day, and the first fact that impressed me was the obvious suffering of the ricksha men. These men would pull a ricksha with its human freight a distance of a mile for about five cents in American money. They would move along at a sharp trot and arrive at the end of their course in a profuse state of perspiration. It was winter, and the men were clad only in cotton blouses and trousers rolled up to the knee. The result was that all were suffering with heavy colds -- some of the coughing horribly suggestive of tuberculosis. A man cannot keep at ricksha work for more than six years. As I listened to the constant coughing on the first days in Shanghai I asked myself if I could ever get used to the distressing sound. How long, however, did it actually take me to get used to it? A little over ten days. After that I was as

indifferent as everybody else. I confess this with shame, but my callousness was the outcome of a peculiarity of human nature which we all share pretty much alike. We set up in ourselves protective defenses against drains upon our sympathy which might otherwise wear us out. -- F. J. McConnell.

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Launch Out Into The Deep

In Valparaiso, which means "the Vale of Paradise," I saw the beautiful harbor strewn with the hulks of wrecked ships. I wondered why there was so much wreckage in the Vale of Paradise. I was told that the harbor, though beautiful, is subject to terrific storms which break in from the sea, and that the only safe thing to do in a storm is to weigh anchor and make for the open ocean. Ships that hug the safety of the harbor are almost invariably wrecked. Safety comes in the open sea.

If religion hugs its safe harbors and gazes upon its entrancing vales of paradise, the wreckage of the future will be terrible. Had I not seen the wreckage of faith in that very Vale of Paradise? The whole of the intellectuals were estranged from religion, turning to arid agnosticism or blindly groping amid cults that promised a way to live, because the church had imposed its authority instead of teaching men to find the authority of truth through experience. The only safety is in the open sea, where we have inward resources that can out-ride any storm of criticism or any search for reality. The open sea is our home. -- E. Stanley Jones.

* * *

In Everything Give Thanks

A saintly woman, suffering for weary months in painful illness, said to her pastor, "I have such a lovely robin that sings outside my window. In the early morning, as I lie here, he serenades me." Then, as a smile brightened her thin features, she added, "I love him because he sings in the rain." That is the most beautiful thing about the robin. When the storm has silenced almost every other song bird, the robin sings on -- sings in the rain. That is the way the Christian who is with Christ may do. Anybody can sing in the sunshine; you and I should sing on when the sun has gone down, or when the clouds pour out their rains, for Christ is with us. We should sing in the rain. -- J. R. Miller.

* * *

Childlike Simplicity

My friend is a nose-and-throat specialist, and one day a little girl was brought to his clinic for a small operation on her nose. For some reason he could not give

her any anaesthetic; so he took a fifty-cent piece out of his pocket and put it into her hand.

"That's for you to spend exactly as you like as soon as this is over," he said cheerily. "I'm going to hurt you a little, I'm afraid, but if you'll take a very good look at the fifty cents before I begin, and then hold it tight in your hand and keep thinking of what you saw all the time while I'm at work, it won't hurt nearly so much."

The child went through the operation unusually well, and the doctor congratulated himself on his bright idea. "You're a very brave little girl," he said, patting her on the head, "and pretty soon you can go out and spend your money. Tell me all the things you thought of while I was at work."

"I thought of the words," said the little girl. "The words?" repeated the doctor. "The date, you mean?" It was so long since he had really noticed a coin that he hardly remembered that coins had any words on them.

"Why, no! Those are numbers. I mean the words at the top, 'In God We Trust,'" said the girl quite simply. "It was the first half dollar I ever had, so I never saw them before, but it's lovely to have them there. So the folks that have half dollars can always think about that."

Except ye become as little children, ye shall not enter into the kingdom, of heaven. The kingdom of heaven really means your Father's kingdom. But to see it as your Father's kingdom, your Father's world, you must have the loving, trustful eyes of your Father's child. -- Youth's Companion.

* * *

"He Took Bread And Gave Thanks"

It has been said that, if one looks far enough, one can find in New York all peoples, all customs, all articles of merchandise.

That may be. But there are certain things that one never expects to see in New York. There are certain things one almost forgets ever existed. There is a fine old custom I had all but forgotten. And yet I saw it, at last, in New York.

It was in the dining room at the Pennsylvania Hotel. A family of five occupied a table. They obviously were freshly arrived from the rural sections. Their clothing indicated a long automobile trip. They entered the great dining room timidly. Nervously they toyed with the silverware. Still more nervously they faced the waiter and gave their order.

They looked about at the other tables to see what spoon and fork were being used by other diners. They seemed terribly self-conscious. There could be no doubt -- it was their first visit to a great city.

The soup was served. Then followed a moment's awkward silence. Each looked at the other. The father nodded. Five heads were suddenly lowered and eyes were closed. The father solemnly began to speak. He was "saying grace." That is one thing I never expected to see in New York. -- Gilbert Swan, in the Utica Observer-Dispatch.

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10 -- THE POWER OF PRAYER -- By C. E. Cornell

"Lord, what a change within one hour
Spent in Thy presence will avail to make!
What parched grounds refresh us with a shower!
What heavy burdens from our spirits take,
We kneel, and all around us seems to lower;
We rise, and all the distance and the near
Stands forth in sunny outline, brave and clear;
We kneel, how weak; we rise, how full of power.
Why, therefore, should we do ourselves this wrong,
Or others -- that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, while with us is prayer,
And joy, and strength, and courage are with Thee."

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THE END