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

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**01 -- THE CRISES OF THE PREACHER -- By J. B. Chapman**

The time of his entrance into the ministry is of course a crisis for the preacher, for a mistake is very serious. If a man misses, either in entering the ministry or in failing to enter it, the mistake is a tragedy. For this reason we believe it is fair to both the church and the preacher to permit him to serve something of an apprenticeship before ordaining him to the permanent ministry. And at any time during that period of apprenticeship the man should be permitted to drop back into the ranks of the laity without suffering criticism because he once "started out to be a preacher."

But if the preacher gets by with his "beginning," he is likely to go on for ten or twelve years on something of an even keel. At the end of this time the emotional zeal which accompanied his entrance into the ministry will have been severely tested and may have cooled somewhat even in the fire of service and trial. His financial obligations will have increased by now and he may have begun to show signs of "money hunger." He begins to feel that if promotion is ever to come to him it will have to come now, so there may creep out intimations of his desire to "better himself." So the criticism may go the rounds that this certain preacher is not as "fiery as he used to be," that he seems always to think of how much money he is to receive for his service, and that he is after a "place." Without considering how much merit there may be in the case or how much the preacher is to be excused, there is no getting away from the fact that the combination of circumstances and conditions constitute a crisis. And few things are more pathetic than the sight of the preacher who is spent at middle life.

But if the preacher gets by his second crisis he will likely find his sphere of usefulness, settle his roaming tendencies and go on for another period until he finds himself classed among "the older brethren." Then another crisis approaches, based upon the preacher's uncertainty of the immediate future. How much longer can he remain active? What would he do if he should be set aside? Along with these considerations come temptations to "settle down," to hunt a congenial climate in which to just "live," to feel too strongly the fact that he is frequently "overlooked," and to become either formal and commonplace or else to become cynical and hard.

And now and then a preacher lives to see a fourth crisis which comes when broken in health or burdened with years he must settle down to be a layman once more. He must sit while others conduct the services and listen while others preach. He will be called upon for counsel which he will feel himself able to give, but which

he knows will cause harm if given• The superannuated preacher is potentially both a blessing and a curse, and the demand that he shall determine which he shall be brings on a crisis• It is indeed an art for a man who has been an active and successful preacher of the gospel to grow old gracefully and practice in the pew what he has always preached from the pulpit.

The stages between crises are so few that practically every preacher is even now passing from one and entering upon another, for you know the approaches are not precipices but are built on degrees. But knowing the symptoms, it is possible to guard one's self. Especially in the second and third crises there is call for patience and perseverance• And in every crisis and all the time there is every reason to hold fast that no man take thy crown.

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

The preacher who supplements his preaching by circulating good books among his people is adding much to his service. Some preachers complain that people do not read much nowadays -- especially they say they do not read religious books and papers. But the fault in many cases is that the people do not have a good supply of reading material on hand when they would read. Some preachers have found it useful to spend a few minutes in the prayermeeting reviewing some good book and then telling the people that he has a dozen or two on hand that have just come from the publishers. In such cases the people usually buy the book and some time along the way they will read it. Don't let any preacher wince under the charge that he is "a book agent." The best preachers in the world have been the most enthusiastic about the distribution of religious literature.

No one gets down closer to the elementary needs of men than the missionary, and the tendency with well organized Christian forces is to lay more and more emphasis upon methods. But Bounds says, "God's method is men." All this is to say that I have found special profit in reading an average of one missionary book every two weeks for three months now, and am made to believe that any preacher will do well to sprinkle his reading pretty thickly with missionary books. Among those I have found especially helpful are: "Streams in the Desert," by Morrison; "By His Spirit," by Goforth; "The Church and the World Parish," denominational propaganda by the M. E. Church South; and three or four of the books on special fields used by the W. F. M. S. of the Church of the Nazarene.

It is a small thing to be sure, but I cannot escape the conviction that at least some importance should be attached to the matter of the preacher's manner of dress. Light suits, fancy shirts and "loud" neckties belong rather to persons of light and passing fancies than to men of weighty thought and serious motives. So when the preacher wears these he must be more or less careless or else his garb belies him. Even when a preacher does not find himself dead enough to wear a Prince

**Albert on Sunday morning (which I think is preferable in the majority of churches), he will find his people will appreciate it if he sticks to solid colors and to fashions which are not too extreme. As to myself, I am fully convinced that I can actually preach better when I am dressed like a preacher. And sometimes I wonder if our hectic desire to refuse anything that would make observers pick us for preachers is based altogether in the humility we think it is.**

**With June comes the tent meeting and open air meeting season, when hundreds of preachers will have a chance to find out whether they have a message that will appeal to unchurched people. I know a pastor who for two summers past has moved his Sunday services into a tabernacle which he has erected on the vacant lot next to the church and he says he has practically doubled the attendance at the evening services by the experiment. And there is a challenge about outdoor preaching that is quite appealing to many preachers.**

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### **03 -- POSITIVE PREACHING -- By J. B. Chapman**

**Professor MacGregor, in an address before Hartford Seminary Alumni, quoted from Vollrath the statement that "the test of the value of theology is whether it can be preached." And the professor adds the question, "Can our scholarship be made the minister of our evangelism?" And then he says, "Whereas the strength of the Protestant Reformation was:hat it carried the laity with it, the revolution slowly but surely being wrought out by modern liberal scholarship is not carrying the laity with it . . . . No revival will ever come to a church which has no definite belief on which to set its feet. The old revivals came to men who believed something. . . . We shall learn to steer our ship aright only when we find the spot where scholarship and evangelism meet."**

**Having found that so many things once believed are not true, or at least that they are not known to be true, the attitude of scholarship has become negative. That is, what most of men know is that they do not know, or at least that they do not know that they know. But this attitude is the exact opposite of the one required for effective preaching. The preacher must testify the things he has seen and knows. He must bring a positive message to his hearers. He should not pose as knowing everything. In fact he is authority only in a very limited field. But within that narrow field he must be sure.**

**In any field a man must be sure of his sources, and the preacher's source book is the Bible. If he holds that in question he is but the minister of doubt and can never accomplish useful service. Doubt genders fear and fear paralyzes. Such a thing as a Holy Ghost revival under the preaching of a modernist preacher has not yet appeared even in this age of wonders.**

Then the preacher must be sure of his own personal religion. The minister who is not also a witness may convince men's minds, but he will not be likely to move their hearts. And if men are moved with fear, the preacher who has not himself found genuine comfort by believing in Jesus will not be able to lead others into the light.

The call now-a-days is for the preacher to take his place upon the same plane with the school teacher and the lecturer and give his opinion. But he should refuse to do this as the regular practice of his life. The preacher's best contribution to the lives of those about him can be made from the pulpit of the prophet, rather than from the platform or the forum. Now and then the preacher may speak on matters of interest only to the reformer, but his burden must be for the promotion of that gospel whose Founder preached "as one having authority, and not as the scribes." It is well that the preacher should confine his preaching to the things he knows, and it is well that he limit the boundaries of his knowledge, but what he does know he should know certainly, and what he knows he should preach fearlessly and uncompromisingly.

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

##### XVI. The Jewish Sabbath

The origin of the Sabbath may be traced to the creation, but that it had a new beginning at Sinai seems well established; and now after a suspension of the temple worship and of the administration of the Mosaic law for seventy years, another new beginning took place at Jerusalem, the impulse of which is still felt after twenty-five centuries.

The above words occur in the ninth article of this series, "The Sabbath After the Exile," printed in the November, 1929, issue of this magazine. The reference there was to the Sabbath of the Jews during the period of the restoration and onward to the time of Christ, and the subsequent succession of the Sabbath by the Rabbinic A. M. calendar in the centuries after the destruction of Jerusalem by the Romans, in A. D. 70, together with its reaction upon the Lord's Day of the Christians.

So far as history is concerned the creation Sabbath was simply a day of rest, sanctified by divine act for that purpose; and whether it was anything more than the Creator's rest or cessation from the work of creating the heavens and the earth is not determined by the record. Nothing is said in the Pentateuch about man resting on the seventh day, until he is required to do so at the giving of the manna in the wilderness (Ex. 16:23-30), except it be the days of "holy convocation" at the institution of the Passover (Ex. 12:16).

**It is a curious fact that while the advocates of the seventh-day Sabbath deny the validity of Sunday as a Sabbath day, because there is no commandment in the New Testament requiring that day to be so kept, yet they begin their succession of the Sabbaths at the seventh day of the creation period, concerning which there is no command that man should keep the day. The most that can be said of man's observance of the seventh day in Genesis is that God's example in resting on that day was sufficient for man's imitation, and that as a moral obligation man in his unfallen state would readily see the reason for and would obediently perform. Admitting the truth of this, it is yet a matter of reason, and not of history; that the patriarchs before and after the flood rested on the Sabbath is not revealed by Genesis.**

**There is evidence of the observance of a seven day period of time by Noah. and after the flood by others, but that this was a universal custom is not stated in the Scriptures; and nothing is said about the seventh day being a Sabbath day." It is also on record that altars were built and sacrifices offered thereon from the days of Eden to those of Jacob; having a regular place and form for worship, did not the patriarchs have a stated day, also? This may have been true, but it is not ascertained from the record. It has been supposed by some writers that the offerings brought by Cain and Abel (Gen. 4:3, 4), were made on the Sabbath, because the phrase, "in process of time," admits, it is claimed, of the translation, "at the end of days," which would mean the end of the seven days constituting a week, therefore the Sabbath. But it is also held by good authorities that it may be rendered, "at the end of the year."**

**The background of the historical Sabbath may be seen, therefore, but dimly and uncertainly in the patriarchal ages, but it doubtless existed among the few who remained true to the God of the creation, who is revealed in Genesis, By the historical Sabbath is meant that day of rest which had a beginning at a historical period, and whose course may be traced through the records of time. About 3,400 years ago, therefore, the Sabbath had its first appearance in history in the wilderness of Sin, and a few weeks later was more prominently placed in the knowledge of mankind at Mt. Sinai. There it was proclaimed as a memorial of the creation of the heavens and the earth, and of the deliverance of the children of Israel from Egypt. As given in the Pentateuch it was distinctively a day for observance by the Hebrew people. No other nation was required to keep it, no other people was accused of or penalized for its desecration. It was the Hebrew, or in later usage, Jewish Sabbath. Objection to this term is made by those who say that the Sabbath as given at Sinai is of perpetual and universal obligation; it is a moral law and cannot, therefore, be altered or repealed by man. That the duty of resting one day in seven from ordinary labor is morally binding upon man, and was so from God's ceasing to create on the seventh day, must be allowed. But attached to the Sabbath were features of its observance which were temporary, ceremonial and Jewish, as the prohibition to gather manna or to build fires, which, the first passed away with the ceasing of the manna, and the second could not be binding when Jews removed to a colder climate than Palestine; also the Sabbath being a sign**

between the Lord and the Hebrew" people, which had no application to other nations; the Sabbath a memorial of the deliverance from Egypt could be of no interest to others; and the Sabbath beginning at evening, the double sacrifices on that day, and the count of the Sabbaths for the location of the various feasts were all temporary restrictions which marked the day as peculiarly a Hebrew institution.

It is not the intention to undervalue the Sabbath here, and make it no more than a man-made holiday; it is the Sabbath of the Lord, set apart for a holy use, and like all things commanded by God ought to be faithfully observed by man. But proper distinction should be made between the Sabbath, God's appointed day of rest, and the temporary things which accompany it, and which were "done away" when the time for their usefulness had passed. While the Sabbath is a perpetual institution of divine appointment, yet the time and manner of its observance have been subject to change throughout the ages and dispensations since the beginning. That Sunday was the original Sabbath day of the creation period is shown by many writers, both ancient and modern, and that the ancient Jews so considered it is conclusively shown by the fact that the Rabbinic A. M. calendar, adopted by them in A. D. 360, when reversed to the beginning, which they placed at Tisri 1, or October 7, B. C. 3761, makes the first day of the first week of the earth to have been on Monday, and, therefore, the first Sabbath on Sunday.

This was without doubt the Sabbath of the patriarchal ages, and when a change was made at the exodus it was to introduce a Sabbath which was the seventh day of a movable week, the Sabbath occurring on each day of the week for a year at a time in a cycle of seven years.

After the exile the Jews made a new beginning at Jerusalem; their ruler was now the king of Babylon, later the king of Persia, who was represented in Judea by a governor appointed by him; their temple was rebuilt, and the temple service reorganized, and a calendar of holy days and feasts established. Was this calendar exactly the same as that which had prevailed before they were carried away to Babylon? No one can positively say that it was; that the method of reckoning time among the Jews was modified by the introduction of Babylonian terms is evident from the fact that the names of the Jewish months are for the greater part derived from Babylon. Moreover, Jeremiah declared, "the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion" (Lam. 2:6), indicating the necessity for gathering up the threads of lost time and making a fresh start.

The late D. B. Turney of Decatur, Ill., who in his day was recognized as an authority of note on the Sabbath, in a letter to the writer, in 1924, said, "There is considerable conflict of testimony as to the time when, and the circumstances under which the Jews began to keep Saturday exclusively as their Sabbath. Jacob Isaacs reports, 'Returning from Babylon the Jews reorganized the Sanhedrin which issued the injunction, that counting from the day of the sanctification (dedication) of the second temple every seventh day should be the Sabbath. This originated our week as we now have it.'"

When the Persian empire fell before the power of Alexander the Great, and Judea became a dependency of the Greek kings who reigned in Syria and Egypt, the influence of Greek learning and customs became pronounced. The Greek language became the medium of communication between peoples of different race and speech, and Greek literature disseminated new ideals and standards of life; that this was always for the better, especially among the Jews, may not be maintained, for with foreign learning and manners the influence of foreign idolatry was manifest. Antiochus Epiphanes, the Greek king of Syria, attempted, B. C. 171-168, to enforce idolatry upon the Jews, which led to an uprising of that people, under Judas Maccabæus, in which they defeated the tyrant and established a dynasty of native prince high priests over the nation, under Syrian or Egyptian overlordship, until the Roman conquest by Pompey, B. C. 63.

During the Maccabean revolt the decision was reached by the leaders, and endorsed by their followers, that the prohibition of work on the Sabbath did not extend to self-defense in battle, therefore the Jews fought valiantly on that day when attacked, but made no effort to check the advances of the enemy when filling .ditches, planting engines of warfare, or otherwise operating on the Sabbath so as to have the advantage of the Jews on other days, hence the latter were the more easily defeated.

Among the Greek customs adopted by the Jews was the reformation of their calendar in .agreement with the Metonic cycle. This was the invention of Meton, an Athenian astronomer, in B. C. 432, and embraced a cycle of nineteen years in which the new and full moon occurred in .a regular order, and .returned in the same order in the next cycle. This introduced a lunar calendar with a year of 354 days, in a common year, and one of 383 to 385 days in an embolismic or leap year, which contained thirteen months. In the cycle of nineteen years there were seven embolismic years, with thirteen months each, the intercalary month being inserted every three, sometimes after two, years. In this way the lunar years were made to harmonize with solar time.

When the Jews adopted the Metonic cycle is uncertain. The usual explanation of this event is that the feast of the Passover was held at the full moon of Abib or Nisan, which was the fourteenth day of the moon, and, therefore, the same day of the month, as it was considered that the month began with the new moon. The appearance of the new moon was eagerly watched for and reported by those who first saw it, by speedy messengers and by bonfires on the highest mountains, so that all might know when the month began. This might suffice for a small country like Palestine, where the rapid riders and fire signals could take the news to the remotest bounds in a few hours, but after the exile, when many of those who had been deported and their descendants remained in the lands of their exile, or to which numbers had fled, from Persia to Egypt, and the distant provinces of Asia Minor, this method of fixing the dates of their annual feasts was impracticable, and a calendar arranged on a scientific basis was required. By the use of the Metonic



cycle, or some one of the substitutes for it which afterward came into vogue, the time of the moon's changes could be accurately fixed, whether the appearance thereof was observed or not, for clouds might intervene at the critical time and the observation have to be postponed to another day. With the beginning of the month determined scientifically the Jews everywhere could observe the sacred days with exactness, without waiting for the Sanhedrin to announce their arrival from watching for the appearance of the new moon. It is probable that efforts to establish the new method of fixing the calendar had been made at different times, even before the birth of Christ, but progress in scientific thought was not rapid in those days, and ancient precedents were rigorously adhered to hence it was not until after the destruction of Jerusalem by the Romans, in A. D. 70, and the dispersion of the Jews everywhere, that agreement was reached upon this important matter. It is believed that rivalry and controversy between the Jews and the Christians finally brought about the adoption of the Jewish calendar. At the Council of Nice the Christians adopted a calendar by which the date of Easter could be located in any year; this was followed by a council of Jewish Rabbis at Tiberias, in Palestine, in A. D. 360, presided over by Rabbi Hillel, the second, or the younger, who is styled the nasi, or prince of the Sanhedrin; this council adopted the modern Jewish, or Rabbinic A. M. calendar, which is in use today among the Jews for the regulation of their feasts and holy days. This calendar provides for a year of twelve months of twenty-nine and thirty days alternately, or 354 days in the year, and an intercalary month occurring seven times in nineteen years, by which the soli-lunar year of the Jews is equalized with the Gregorian calendar. The modern Jewish calendar is sometimes incorrectly referred to as the calendar in use in biblical times, which is a manifest error; it was entirely unknown to the Jews before the Council of Tiberias, in A. D. 360. The Jewish Encyclopedia says that the "modern Jewish calendar is adapted to the Greek computation exclusively;" the intercalary system was unknown to the Jews before the Greek influence prevailed.

"About 360 A. D., for reasons now purely conjectural, Rabbi Hillel set apart as the Jewish Sabbath the seventh day of their regularly recurring weeks. When modern Sabbatarians insist that the Christians should observe the seventh day of their weeks, like the Jews, as holy time they demand the sacred observance of a day not known as the Sabbath in the Old and New Testament, a day chosen at least two hundred and fifty years after the canon of inspired Scripture was closed, and which owes its existence to unknown causes that influenced Rabbi Hillel." Sunday Is the Sabbath Day, by Nicholas T. Whitaker.

There is evidence that the Jews did not adopt the new calendar all at once, but that hundreds of years passed before they adjusted themselves to it as a people. Only within the last four or five hundred years have the Jews universally observed the calendar of Rabbi Hillel. And you Christian commentators seriously express the opinion that the Bible year was a luni-solar year, with months alternating twenty-nine and thirty days, and with an intercalary, or thirteenth month every two or three years, in order to harmonize the year with solar time. Such teaching is found in popular works on the Bible, and by doctors in Christian

universities and seminaries, and the expression of the opinion that the Bible year was solar is tolerantly considered as a vagary of thought of which no scholar will be guilty; but the evidence is sufficient that the modern Jewish calendar was unknown to the Jews before they came in touch with Greek influences, and that even the remotest reference to it cannot be found in the Bible.

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## **05 -- SOME GREAT PREACHERS I HAVE KNOWN -- By A. M. Hills**

### **No. 14. Russell Conwell**

#### **Part Two**

Ever since that hour Russell Conwell has been a prodigy of human achievement. See how he worked. The record is simply bewildering for its magnitude. After the war was over and he was admitted to the bar, he went to Minneapolis. There he practiced law, went into real estate, founded what is now the Minneapolis Tribune. He taught piano and gave singing lessons, held a daily noon prayermeeting in his law office, and founded the Y. M. C. A. of the young city. He was rising and grandly useful. His precious young wife was assistant editor with him on his paper. On a bitter cold night when they were away a fire broke out and swept away his all. He ran that mile with the thermometer 35 degrees below zero, which brought on a hemorrhage of the lungs, which threatened to speedily end his life. But he never acknowledged defeat. He got a position as immigration agent to Germany for the state of Minnesota. He went from one health resort to another in Europe. In Paris he was told that he could live but a few days.

But he had faith in God now, who answers prayer. He prayed mightily and God heard. The bullet shot in his shoulder had brass in it, and was never removed. It had worked down into his lung. The Parisian surgeon knew of but one man who could remove it -- a surgeon in Bellevue Hospital, New York. With grim determination he went, the operation was successful. In answer to prayer the precious life was saved.

Conwell and his wife went to Boston in 1870, and secured a position on the Boston Traveler at fifteen dollars a week, and began life anew. Energy and work began to tell. He worked on the paper, opened a law office, and also began again to lecture. He was sent by his paper to write up the battle fields of the Rebellion. His "Letters from the Battlefields" became famous all over the country: simply even as vivid literature. These letters brought him an engagement to make a trip around the world as special correspondent of the Boston Traveler and the New York Tribune. He was brought in touch with many great men, the moving men of the day in Europe and in the orient. He came back strengthened in body and enriched in mind. He wrote books, delivered lectures, founded the Somerville Journal; by his real estate operations so aroused the city to progress that the city named two streets after

him. He originated the Boston Young Men's Congress, which proved so useful that it was ten years later (1885) incorporated.

He had such sympathy for the poor that he inserted in the Boston paper the following notice: "Any deserving poor person wishing legal advice or assistance will be given the same free of charge any evening except Sunday, at No. 10 Rialto Building, Devonshire Street. None of these cases will be taken into court for pay." These cases Conwell prepared as attentively, and took into court with as great determination to win as those for which he received large fees. Another class of clients were the widows and orphans of soldiers seeking aid to obtain pensions. To such he never turned a deaf ear, no matter what multitude of duties pressed. He charged no fee, even when compelled to go to Washington to win the case. His law partners say he never lost a pension case, and never made a cent by one.

When he returned to Boston he allied himself with Tremont Temple Baptist church. There Conwell started a Bible class which grew to a membership of 800, and often had an attendance of 2,000. The Sunday school class did much church work in the slums. The poor and sick were visited, books, clothing and food were distributed. Thus writing books, lecturing, traveling, practicing law, dealing in real estate, helping in the civic and religious life of the community, Colonel Conwell's days were filled with incessant activity. He was faithfully keeping his vow, doing "John Ring's work, and his own."

His precious talented wife was standing helpfully by his side, editing the woman's department in the Somerville Journal, as she had done years before in the Minneapolis Star, and was active in religious circles, a womanly woman. After a few days' illness, one day rheumatism suddenly gripped her heart, and it ceased to beat. Her husband left her in the morning thinking she was better. He returned to find she had gone to be with her Lord (1872). Things looked different now. Money, honor, notoriety, fame shriveled. The things of time were eclipsed by the importance of eternity. He worked harder than ever that he might be preoccupied. But the sense of his loss would sweep over him, and his heart would cry

"Oh, for the touch of a vanished hand  
And the sound of a voice that is still!"

In the lonely night watches he would think of the "home over there" whither Jennie had gone. He saw with a deeper vision than ever before the supreme importance of spiritual interests and the salvation of the soul.

He began lay preaching to sailors on the wharves, to idlers in the streets, and at little struggling missions. He felt the absolute need of salvation and Christ in men's lives, whatever their station, and he gradually became absorbed in the work.

While thus engaged in evangelical labors, Colonel Conwell often met Miss Sarah Sanborn, an active worker in missions and church circles—a woman of culture

and refinement, force of character and executive ability, and deep piety. Their common labors and mutual interests in soul saving caused acquaintanceship to ripen into affection, and they were married in 1874. Russell Conwell, to the astonishment of everybody, closed his law office and entered the ministry. His mother's prayers were answered at last.

He began his ministry with a deserted old Baptist church in Lexington whose audiences had fallen as low as six, and their Sunday collections less than a dollar. The first Sunday the few members scoured the town for an audience, and brought together eighteen. The second there was a crowd, and people stood on the sidewalk at both services, unable to get in. In a year and a half \$8,000 had been raised for a new church. The weekly income of the church had increased to \$80. People were being saved, and learning about practical religion. The whole town was taking on new business life, as well as religious zeal and enthusiasm, all because a live preacher had begun his first ministry with a dead Baptist church. During all this "two men's work" Russell Conwell completed his course in Newton Theological Seminary and was ordained in 1879.

The next important event was a call to a Baptist mission in Philadelphia which worshiped in an unfinished building, with a \$15,000 mortgage on it, which had been foreclosed. A man of the world would have called it a forlorn hope. But to a man of God with unconquerable determination and mighty faith it was different. He saw the earnestness of the people and their willingness to work and sacrifice. His own heart responded and he accepted the call and began his pastorate in 1882. A reviewer said, "His sermons were simple, direct, full of homely illustrations, and equally full of spiritual truth. The prayer was short and offered in homely language. Then came the collection which was not asking for money at all. The preacher said, 'The people who wish to worship God by giving their offering into the trust of the church can place it in the baskets which will be passed to anyone who wants to give.' The baskets were filled! The church was packed in every corner, and people stood in the aisles! Outsiders and rivals wondered, criticized, suspicioned, envied and even reviled; but he kept right on, and the dew of the Lord was on his fleece continually."

At one time, for five years, every time Conwell preached just seven people were saved. No one could explain it. The wise shook their heads, and said, "A new broom sweeps clean! But it won't last. People will get tired of him. He is a sensationalist -- a faddist!" But the crowds kept coming. He planned a great church, big enough to hold them, the Baptist Temple, one of the largest church audience rooms on the continent. The sneerers called it "Conwell's folly." A theater company joyfully anticipated taking it in for their own when the inevitable failure should come. But the magnificent temple was built and packed to the doors for many years, and the inevitable failure didn't come. He baptized in that building nearly ten thousand members, and built up one of the largest memberships of any church in America.

The providential dealings of God are wonderfully illustrated in his life. The poverty of his godly parents almost drove him into permanent atheism. But it doubtless was all of the Lord to teach him to have sympathy for the poor. One day he said, "I had been visiting the scenes of my college days at Yale. I stood in the rooms where I had lived in such poverty. I went to the dining room and kitchen where I toiled from 4:30 in the morning. I went to the classrooms and halls where I had shunned, my classmates because of my shabby and ragged clothes. I traveled on to Boston, and went into the great Tremont Temple church, in the twilight, and, alone in a room., I knelt, and vowed to give henceforth the proceeds of my lectures to poor students to help them through college, and spare them the suffering I had endured." He delivered the famous lecture, "Acres of Diamonds," 6,000 times, made \$8,000,000 by it and gave it all to help ten thousand poor students. All his lectures have brought in ten million dollars, and instead of hoarding it, he gave it all away. He also established a wonderful university in Philadelphia where the poor of the city young or old, who toil daytimes, can study at night, and get a college training. The buildings are so massive and cosily that they would be a credit to the richest university on earth. Russell Conwell put his own property as well as his earnings into it. His reward was not a swollen bank account, but the unutterable joy of seeing ninety-one thousand people get a college education they would not otherwise have had.

Jesus taught the poor; so did Russell Conwell. Jesus healed the sick; Russell Conwell, by his money and influence over the members of his church and friends, founded the Samaritan Hospital, then Garrettson Hospital. Here the poor of the city can have the best medical help at a moderate cost, and, if need be, for nothing. They are carried on in the name of Christ; and carry with them sympathy for those in pain, love for the loveless, a home for the homeless, friendship for the friendless, and a divine solace which are often more than surgical skill or medical science. The hospitals are nonsectarian. They assist thousands of poor workmen and their families. Like the salvation of Christ, their healing is for ever,. kindred and tribe and tongue and people.

Where can such incessant and fruitful activities, such self-forgetful and ceaseless benevolence such multiform and far-reaching and abiding influences be matched in the life of any other preacher of modern times? When Spurgeon died a publishing company wired Conwell for a biography of the great London preacher. He did not see how he could write it, but at last yielded He went off on a lecture trip when he was to speak every night, took his secretary with him dictated the book on the trains during the day and finished the book in two weeks, which had a sale of 125,000 in four months. All the royalty were given to a mission he was planting in th, city. Within a month twenty-nine young reel wrote the author that reading the book had decided them to enter the ministry.

In the same rapid way, by request, he wrote the biographies of Grant, Hayes, Garfield, Blaine and Bayard Taylor. It seems that the latter died in Germany, December 19, 1878. Conwell began his life immediately, and had it finished before

Taylor's body arrived in America. Five thousand copies were sold before the funeral. John Wanamaker, America's princeliest merchant, left a death a request that Dr. Conwell should writ, his life, which he did after he was eighty year old. "Dr. Conwell," wrote Charles A. Dana editor of the New York Sun, "has no superior as a writer of biographies. He has addressed more people than any other living man. I regard him as America's greatest man." Newel Dwight Hillis pronounced him, "One of th world's one hundred greatest men." He wrote seventeen books besides his biographies, an, twenty-nine lectures besides the "Acres of Diamonds."

Julius Cæsar is regarded as the world'., greatest man, who could excel in any one o: ten great callings. How great was Russell Con. well on the score of versatility! Soldier, lawyer journalist, author, business man, lecturer, philanthropist, pastor and preacher. Philadelphia gave him public recognition by civic honors m three occasions. In one Hon. John Wanamaker said, "Dr. Conwell is a great citizen who can not be matched in this or any other state. No one can reckon the indebtedness of our city t, this noble man." Again, March 7, 1923, the Edward Bok prize was given publicly in the Academy of Music to Russell H. Conwell, Teacher, Preacher Ann Servant Of His Fellow-Men!

In May, 1925, in his eighty-third year, he was stricken with incurable cancer of the stomach. On December 6, 1925 he had "an abundant entrance" into the presence of his King! A sorrowing church and city buried him with the historic sword lying in his dead hand. But he had already met John Ring and told him how faithfully they two had wrought for God! Edward Bok said in tribute, "He never had himself in mind. He thought and toiled only for others and God. How blessedly true:

We live in deeds, not years:  
In thoughts, not breaths;  
He most lives who thinks most,  
Feels the noblest, acts the best.

\* \* \* \* \*

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

### (Matt. 6:16-18) Fasting as a Religious Practice

After laying down new principles respecting the giving of alms and having given prayer a new form and content, Jesus turns to the other major religious practice and analyzes the mode in vogue and shows the true form of observance. The spirit of ostentation and display of feigned piety had entered into this rite -- as well as into the others. Fasting was methodized and codified so that it had no merit, but had become a mere external performance rather than the expression of religious worship with a sincere purpose of heart.

Among the early rites and ceremonies, fasting seems to have occupied no place of importance. With the construction of the tabernacle and the institution of the offerings, we hear no word regarding fasting. The only occasion on which it appears is the admonition as to the observance of the great day of atonement. On this day the high priest was to enter into the holy of holies to make an atonement first for his own sins and then for the sins of the people. The people accordingly, since this day was to be unto them a Sabbath of solemn rest, and moreover the day on which they were to be cleansed from all their sins, were "to afflict their souls." The import of this would seem to be that they were to manifest contrition of heart and sorrow for their sins, and this was to find outward expression in fasting.

Thus the rite of fasting seems to enter in as a collateral with the observance of the great day of atonement, but is not given a separate place of recognition.

Apart from the keeping of a fast on this one significant day of the year, we have several instances in the early history of Israel where a fast was imposed upon themselves voluntarily by certain individuals. Here, however, it was not particularly a rite, but rather a natural resultant effect of a state and condition. When intense sorrow or grief seizes a soul, there is a natural result in refraining from food. Hannah was so overborne with the desolateness of her state and condition that she refused to eat (1 Sam. 1:7). David expressed his grief over the death of Abner in like manner (2 Sam. 3:35). Perhaps from such circumstances as these fasting became to be connected with mourning (1 Sam. 31:13). At any rate we find that fasting gradually becomes a general accompaniment of any intense emotional state.

Not only did fasting become an expression concomitant with sorrow or grief, but it also became a means whereby an effort was made to propitiate Jehovah. Thus we read that Israel after they had suffered two defeats at the hand of the Benjamites "went up, and came unto Bethel, and wept, and sat there before Jehovah, and they fasted that day until even; and they offered burnt-offerings and peace-offerings before Jehovah" (Judg. 20:26). Again we read concerning Israel, "And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah" (1 Sam. 7:6). Finally in the closing days of Israel's existence as an independent nation we find a fast observed. It was in the days of Jehoiakim the son of Josiah and "all the people that came from the cities of Judah unto Jerusalem, proclaimed a fast before Jehovah" (Jer. 36:9). Thus we see how the fast became an integral part of religious worship. It was not at the command of Jehovah that it was thus incorporated with other rites but voluntarily added as a token of their humiliation and entreaty.

When fasting thus became an expression of worship, as with other forms and ceremonies so with this, the conception finally reached seemed to be that merit lay in the performance of the rite itself regardless of what the nature of the life of the individual or individuals might be. Consequently we find the prophet Isaiah, acting as spokesman for Jehovah, replying to the querulous complaint of the people.

**"Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and exact all your labours. Behold ye fast for strife and contention, and to smite with the fist of wickedness: ye fast not this day so as to make your voice to be heard on high. Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to Jehovah? Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward" (Isa. 58:3-8).**

**From this passage as given by Isaiah, we have the prophetic valuation of the current fast and a specification of the true nature of the fast. The custom as practiced in that day only gendered restiveness and strife. Instead of leading to religious devotion it inspired the Opposite. Moreover there seemed to be no other outward resultant effect from the fasting other than a contentious spirit. Consequently the prophet in the delineation of the true fast lays stress upon outward expressions of self-denial rather than simply personal abstinence from food. These expressions were twofold, first in refraining from oppression and second in ministering to the wants of the needy and destitute. When such duties had been performed, then the glory of the Lord would break in upon them. Thus it would seem to be clear that the rite of fasting found no special recognition in the prophetic religious ideal; if men were to deny themselves, they were to do it in such a way that their unfortunate brother might be benefited thereby. Thus only would Jehovah be propitiated and His favor be vouchsafed unto them.**

**As with other prophetic ideals, so with this conception of the true fast, it was soon lost in the self-centered and self-imposed religious statutes of the day, and instead of the movings of compassion and mercy upon the afflicted in the midst, the people added fast to fast and sought thus to worship their Lord. With the overthrow of Jerusalem and the destruction of the Jewish polity, several new fasts were added to the calendar year (Zech. 8:19). There was the fast of the fourth month to mourn over the fact of the Chaldeans' entrance into the city; the fast of the fifth month because in this month the temple was destroyed (2 Kings 25:8); the fast of the seventh month which had in the background two events, the great day of atonement and also the murder of the governor, Gedaliah, and the fast of the tenth month because it was during this month that the siege of Nebuchadnezzar began. All during the captivity these fasts seemed to have been observed, and with the reconstruction of the Jewish worship in the land of Palestine, the question arose whether they were still to be observed (Zech. 7:2). The prophet in his reply called to their attention the fact that during the seventy years while they did keep these fasts yet they had not been unto Jehovah. They were simply self-imposed. He exhorts**



them and asks of them why they did "not hear the words which Jehovah cried by the former prophets, when Jerusalem was inhabited and in prosperity." Moreover he continues to designate the nature of a true fast. "Execute true judgment, and show kindness and compassion every man to his brother; and oppress not the widow, nor the fatherless, the sojourner, nor the poor; and let none of you devise evil against his brother in your heart." Thus again the thought leads not to a rite and ceremony in a fast but to works of self-abnegation and compassion for a brother.

When we gather all of the Old Testament teaching together along the line of fasting, we see no adequate basis for the establishment of definite observances of fasting as a rite. It might be an expression of an emotional state and this being so, it was a fitting accompaniment to the ritual of the great day of atonement, but all other customs of this nature had been established through the commandments of men and not by divine sanction or appointment.

In accordance with the general tendency of the Pharisees and other religious leaders of that day, the thought which fastened itself upon their thinking respecting fasting was the ritualistic phase, and the more practical injunctions were lost sight of in their applications. Consequently in New Testament times fasting, which had become one of the major religious practices, had become systematized. Monday and Thursday, the two days of the week on which services were held in the synagogue were regular fast days, and besides these other fasts were observed. Geike describes the ostentatious manner in which these fasts were kept and also the effect upon the onlookers as follows: "When fasting, they strewed their heads with ashes, and neither washed nor anointed themselves nor trimmed their beards, but put on wretched clothing, and showed themselves in all outward signs of mourning and sadness used for the dead. Insincerity made capital of feigned humiliation and contrition, till even the Roman theater noticed it. In one of the plays of the time, a camel, covered with a mourning cloth," was led on the stage. 'Why is the camel in mourning?' asked one of the players. 'Because the Jews are keeping the Sabbath year, and grow nothing, but are living on thistles. The camel is mourning because its food is thus taken from it!' Rabbis were forbidden to anoint themselves before going out, and it was recorded of a specially famous doctor, that his face was always black with fasting."

With this picture of the affectation of religious piety by making the fact of fasting very ostensible, we have the background for the injunction enjoined by Jesus: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret; and thy Father who seeth in secret, shall recompense thee." We see in this passage the consideration of the conduct while fasting without any stipulation regarding the merit or demerit of fasting. The fact of fasting and that it may enter into religious worship is thus tacitly assumed, but the suggestion of any display of such religious observances is very definitely repudiated. If the fast is observed with

the purport and intent of glorifying God alone, then there will be a reward from the Father above, otherwise the reward will be only that which comes from public recognition when the passersby look on. There is no reward from above.

Beside this passage we have only three other references to fasting in the New Testament. One of these is the statement by the Pharisee that he fasted twice a week thus confirming the fact of this practice (Luke 18:12). Another is the question of Jesus why He and His disciples did not fast as did the Pharisees and John's disciples. With this we have the reply made by Jesus that the sons of the bride chamber could not fast while the bridegroom was with them, but the time would come when the bridegroom would be taken away, and then they would fast (Mk. 2:18-20). Finally we have the epileptic boy from whom the disciples were not able to cast out the evil spirit, and when they sought the reason for their failure, Jesus gave the answer, "But this kind goeth not out save by prayer and fasting."

When we sum up all of the Scripture teaching on "fasting, we obtain from the Old Testament the lesson that works of mercy are of more worth than the mere rite of fasting. From the New Testament we learn that whenever fasting is practiced, there should be no outward manifestations of the fact and that it should be done with an eye single to the reward from the heavenly Father. The fact that fasting may enter into religious practices is first tacitly assumed and then infinitely inferred as is evident from the incident of the epileptic boy. In the Sermon on the Mount, however, the leading thought is the avoidance of ostentation in the act of fasting as was the central thought in the injunctions regarding giving of alms and prayer.

In searching for homiletical material, this passage is not replete, but we might take as a text the words, "When thou fastest." Then we could deal with the manner of a fast, the purport of a fast, and the resultant effects of a fast. Thus we could weave in the historical development of the fast and the prophetic ideals concerning fasts together with the teaching of Jesus on the subject.

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## 07 -- HINTS TO FISHERMEN -- By C E. Cornell

### Christ For Every Man

Jesus Christ is the one great and grand character of the whole world. He is supreme and must be so recognized. He will, if we let Him, fit into every conceivable condition of our lives. What the Lord Jesus Christ is to believers especially, in all the varied walks of life is vividly set forth by Melvin E. Lederer in The Sign of the Times. He says:

"What think ye of Christ? Who, say you that He is? This Christ challenges the attention of the world by His many-sidedness. He meets the need of all classes and conditions of men. As deep answers unto deep, so does He respond to the movings

**of each soul of mankind. If we were to call the roll of the world's workers, and ask them, "What think ye of Christ?" their answer would be something like this; and they would amaze us by their revelation of His many-sidedness:**

**To the artist He is the One Altogether Lovely.**

**To the architect He is the Chief Corner Stone.**

**To the baker He is the Living Bread.**

**To the banker He is the Hidden Treasure.**

**To the biologist He is the Life.**

**To the builder He is the Sure Foundation.**

**To the carpenter He is the Door.**

**To the doctor He is the Great Physician.**

**To the educator He is the Great Teacher.**

**To the engineer He is the New and Living Way.**

**To the farmer He is the Sower and the Lord of the Harvest.**

**To the florist He is the Rose of Sharon and the Lily of the Valley.**

**To the geologist He is the Rock of Ages (and it is more important to know the Rock of Ages than the age of the rocks).**

**To the horticulturist He is the True Vine.**

**To the judge He is the Righteous Judge, the Judge of all men.**

**To the juror He is the Faithful and True Witness.**

**To the jeweler He is the Pearl of Great Price.**

**To the lawyer He is the Counselor, the Lawgiver, the Advocate.**

**To the newspaper man He is the Good Tidings of Great Joy.**

**To the philanthropist He is the Unspeakable Gift.**

**To the philosopher He is the Wisdom of God.**

**To the preacher He is the Word of God.**

**To the sculptor He is the Living Stone.**

**To the servant He is the Good Master.**

**To the statesman He is the Desire of all Nations.**

**To the Student He is the Incarnate Truth.**

**To the theologians He is the Author and Finisher of Our Faith.**

**To the toiler He is the Giver of Rest.**

**To the sinner He is the Lamb of God that taketh away the sins of the world.**

**To the Christian He is the Son of the Living God, the Savior, the Redeemer and Lord.**

\* \* \*

### **The Bible Gaining Ground In The Public Schools**

**By requirement of law, the Bible is now read every morning in all the schools of eleven states -- Maine, Massachusetts, New Jersey, Delaware, Pennsylvania, Kentucky, Tennessee, Alabama, Georgia, Florida and Idaho. I have the names of 32 cities of more than 100,000 people where the Bible is read every morning in all the schools, including New York, Philadelphia, Baltimore, Washington, Boston, Pittsburgh, Louisville, Indianapolis. Thirty-six million people live in these states and cities. Without requirement of law hut by custom, the Bible is almost universally used in the schools of half a dozen other states. Probably forty million Americans now have the Bible in daily use in all their schools, And the Lord's Prayer and singing of hymns often go with the Bible reading. In the main, this is a recent return to an old custom. -- W. S. Fleming.**

\* \* \*

### **In Russia**

**In a large assembly hall in Moscow a public lecture was given by Comrade Lunacharsky, the Bolshevik commissar for Popular Education, attacking the "obsolete faith." This faith, he said, was a product of the capitalist class, but was now completely overthrown; its nullity was easy to prove.**

The address seemed successful, and the lecturer was so pleased with his own eloquence that, feeling complete confidence in himself, he brought it to an end by inviting a discussion of his theme, but with' the stipulation that no speaker was to occupy more than five minutes. Anyone who wished to address the meeting was to give him his name.

There came forward a young priest with a close-cropped beard, of homely appearance, shy and awkward -- a typical village priest.

Lunacharsky looked down at him scornfully.

"Remember, not more than five minutes?"

"Yes, certainly. I shall not take long."

The priest then mounted the platform, turned to the audience, and said:

"Brothers and sisters, Christos Woskresse -- Christ is risen!" (the solemn Easter greeting exchanged by all on Easter night).

As one man the great audience answered: "Woistinu Workresse! Verily he is risen!" (the usual reply).

"I have finished. I have no more to say."

The meeting was at once closed. All Comrade Lunacharsky's flowery eloquence availed him nothing. -- In the "Record," United Free Church of Scotland.

\* \* \*

### Out Of Their Poverty

Some years ago a New York missionary secretary, upon opening his Monday morning mail, noticed in the first letter a check for \$500, from a wealthy firm in the city. His heart went out in a blessing for the men in that firm. The next letter was a little dirty one, scrawled in lead pencil, hardly intelligible. In it was a \$5 bill and a \$1 bill, and written in pencil were these words: "Dear Mr. \_\_\_\_\_:

"We here send you \$6, our missionary gift for the heathen children. Tommy -- that's my little brother, eight years old -- and me -- Mary, ten years old earned this money raising ducks and pigeons on the top of our tenement house here in New York. This is the best that we could do; but we hope that some little boy or girl will learn of Jesus our Savior, and love Him as He does us.

"Your little friends,  
"Mary and Tommy."

\* \* \*

## Hollow Rock Campmeeting

Hollow Rock (Ohio) Campmeeting is historic, where many a battle has been fought and won. Literally thousands have been gloriously converted and others powerfully sanctified. This is one of the oldest campmeetings in the land; its history dates back about one hundred years. It was at this memorable camp many years ago that Rev. David Kinnear, who had said he desired to die in the harness, whilst preaching, was stricken by the hand of death and in the throes of death cried, "Let the meeting go on." This gave rise to the song, "Let the meeting go on," which has been sung all over the land.

### Let the Meeting Go On

As a soldier I stand with my sword in my hand  
I'll catch the glad summons divine;  
Lo! the signal I see, He is coming for me;  
All is well! I am His, He is mine.  
Let the meeting go on! I will shortly be gone  
Let another the message repeat;  
In the blood that was shed there is life for the dead;  
O, ye ransomed come, bow at His feet.

### Chorus

Let the meeting go on! Let me die at my post  
Let me fall in the van of the conquering host;  
Let the meeting go on! Let me die at my post--  
All is well! All is well!

\* \* \*

## Opportunity

The key of yesterday  
I threw away,  
And now, too late,  
Before tomorrow's close-locked gate  
Helpless I stand -- in vain to pray!  
In vain to sorrow!  
Only the key of yesterday  
Unlocks tomorrow.

\* \* \*

## To Pay or Not to Pay is the Question

If all the church pledges that have been made and remain unpaid could be collected in, the churches would have a larger cash balance than Henry Ford with Rockefeller and the Bank of England thrown in. Then if all those who are able to give something could be induced to give, what a vast sum could be raised. There would be no missionary deficit or embarrassing financial situation. Someone has adroitly written "Hamlet on Church Finance."

"To pledge or not to pledge;  
That is the question.  
Whether it is nobler in a man  
To take the gospel free and let another foot the bill,  
Or to sign the pledge and help to pay the church expenses.  
And to give, to pay -- aye, there's the rub -- to pay--  
When on the free pew plan a man may have a sitting free,  
And take the gospel, too,  
As though he paid,  
And none the wiser be,  
Save the church's committee, who,  
Most honorable men, can keep a secret.  
To err is human; too, to buy at cheaper rate.  
I'll take the gospel so,  
For others do the same -- a common rule,  
I'm wise; I'll wait, not work;  
I'll pray, not pay; and let others loot the bills,  
And so with me the gospel is free, you see.  
(With apologies to Shakespeare.)

\* \* \*

## This Is My Friend

The following was found on one of our fallen heroes in France, taken from an old English manuscript.

Let me tell you how I made His acquaintance. I heard much of Him, but took no heed.

He sent daily gifts and presents, but I never thanked Him.

He often seemed to desire my friendship, but I remained cold.

I was homeless, wretched and starving, and in peril every hour, and He offered me shelter and comfort and food and safety, but I was ungrateful still.

**At last He crossed my path, and with tears in His eyes He besought me, saying, "Come and abide with me."**

**Let me tell you how He treats me now.**

**He supplies all my needs.**

**He gives me more than I dare ask.**

**He anticipates my every need.**

**He begs me to ask more.**

**He never reminds me of my past ingratitude.**

**He never rebukes me for my past follies.**

**Let me tell you further what I think of Him.**

**He is as good as He is great.**

**His love is as ardent as it is true.**

**He is as lavish of His promises as He is faithful in keeping them.**

**He is as jealous of my love as He is deserving of it.**

**I am in all things His debtor, but he bids me call Him Friend.**

**\* \* \***

**A number of years ago, the Rev. W. L. Y. Davis, a prominent Methodist pastor, preaching on the subject, "The Wreck of the Empress of Ireland," asked and answered some very pointed and practical questions. They are worthy of the attention of every preacher.**

**"Why did God permit the wreck of the Empress of Ireland? Of the Titanic? Why did He allow the San Francisco earthquake? Why was The Iroquois Theater fire? Why was the Collinwood school fire?"**

**"Why do weeds grow? Why are there any up-hills in the road? Why do lightnings ever strike? Why is there any discord? Why not all music? Why is gravity so ordered that people fail? Why are the limbs of the tree of knowledge so high from the ground?"**



**"Why do we grow old? and die? Have you ever had a notion that you could have improved on things as they are?"**

**"And yet, if there were no earthquakes, there would be no mountains; and if there were no mountains, there would be no gold. If there were no tidal waves, there would be no coal beds. If there were no fire, there would be no diamonds. If there had not been a San Francisco earthquake, there would not have been as much Los Angeles. If the limbs of the tree of knowledge were much lower, all the fruit would be clubbed off before it was ripe. If there were no uphill, there would be no mountain views, no easy downgrades. It is just a question of direction. If gravity never pulled hard enough to make a fall, everything would fly apart. If there were not inertia enough to make a hard bump in collision, there would be nothing to keep up motion between vibrations of the pistons and every movement of the rod would be a new start and jerk us off the seats. If we never grew old, we should never be so smart! God does not save us from disaster, but He does give us strength to say, 'women first!'"**

**"Many have a greater reverence for God today, because of their disasters. The waters of the flood are good to shrink Our pride!"**

**"What does the sea care whether you be Henry Irving's son, or a stoker? Floating on bits of wreckage, the first cabin passengers and the steerage are on a level for once."**

**"What does a fog care how many figures a man's money may be written in? It does not bother a fog, even if there be two or four, or no letter after a man's name. How flimsy all our distinctions become when the ship is sinking!"**

**"Is prayer old-fashioned? You would not have thought so, if you had been upon the Empress of Ireland, or the Titanic, that night. Are you one who has been persuaded that the world regards prayer as a bit of superstitious nonsense? You need a course in shipwreck, or a course in earthquake!"**

**"I have seen a foul-mouthed coachman leap from his high perch to the ground and fall upon his knees and pray like a priest -- during an earthquake. Nothing like a shipwreck, or an earthquake to help a prayermeeting!"**

**"'Nearer, My God, to Thee,' is a popular song in time of shipwreck."**

**"Prayer is instinctive. That is why it is so scientific. I will trust a lily hunting for the light before I will an astronomer!"**

**\* \* \***

**Imperishable Courage At A Supreme Moment**

**E. E. Helms, the pastor of the First Methodist Episcopal church of Los Angeles, has written a pamphlet on prohibition and law enforcement that ought to have a wide reading. In this pamphlet he tells a story of the great Commoner, William Jennings Bryan. Here is the story:**

**"Instead of repealing the law, we need to grow in America a new crop of Bryans and Lincolns and Washingtons. In 1896 William Jennings Bryan ran for the first time for President, and never man more wanted to be elected than he. In his stumping the country he finally reached California and Los Angeles. The Democrats of this region tendered him a great banquet. The vineyard owners and wine merchants were much in evidence. Six glasses decorated each plate. Bryan turned all six of his down. After there had been much drinking, one Democrat orator demurred at what their candidate had done, and said, 'We desired to honor him with our favorite beverage, and crown him with our choice industry.' Bryan arose, and holding a glass of purest California water in his hand, said, 'Gentlemen, I have two reasons for not partaking of your wine. First, I am a Christian and a member of the Presbyterian church. My church teaches total abstinence. I will never by any moral lapse humiliate my church by trampling on its rules if I can help it. Second, there sits by my side a little woman who in my youth gave me her heart, but was worried about my occasional indulgence in the wine cup at banquets. Before our marriage I told her never to worry on that score again; that while she and I lived I would never touch a drop of intoxicants again. I have never violated that pledge; and I will not for any honor, popular applause, or for the presidency of the great republic, yield to any impulse to please others by violating the promise to the little woman who is more to me than all the rest.'"**

**\* \* \***

### **What the Bible Says of Some Men**

**Enoch -- walked with God.**

**Noah -- a just man.**

**Moses -- the meekest man.**

**Aaron -- the saint of the Lord.**

**Abraham -- the friend of God.**

**David -- a man after God's own heart.**

**Solomon -- the wisest man.**

**Job -- the patient man.**

**Gideon -- a mighty man of valor.**

**Samson -- the strongest man.**

**Daniel -- in whom was an excellent spirit.**

**John -- the beloved.**

**James -- the free lance.**

**Nathanael -- in whom is no guile.**

**Barnabas -- the church builder.**

**Stephen -- full of faith and the Holy Ghost.**

**Paul -- a chosen vessel.**

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**It's a bad habit for a preacher to fall into, who says, "Just a word in closing," and then proceed to preach from fifteen minutes to a half hour. Preachers ought to keep their word with their congregation.**

\* \* \*

### **Pointers For Preachers**

**Generally speaking, the emptier the head of the preacher, the louder he hollers.**

**"Alas! for our Brother Big Roar!  
His preaching -- no, never did score  
I He said it was sound, And everyone found  
It was sound -- just sound, nothing more!"**

\* \* \*

### **Divorce a National Peril**

**Last year it is estimated that there were 200,000 divorces in the United States, or double the number 10 years ago. Since 1900 there have been nearly 3,000,000 divorces. Today the ratio is about one divorce to every six marriages as against one divorce to every thirteen marriages twenty years ago. The saddest part is that from these dissolved unions over 2,000,000 children have to fight through life under a**

**handicap. Divorce is a challenge to Christianity. There ought to be a remedy. Many preachers are guilty of marrying divorced persons. It ought not to be so.**

**\* \* \***

### **Two Prominent Women Have Something To Say**

**Suzanne Lengien, French tennis champion who visited America: "I have been warned to look for booze and bunk. I have found ice-water and straightforwardness, gentlemen, and interesting people, prosperity, efficiency, sobriety and politeness."**

**Evangeline Booth, the Salvation Army Chief: "To debit the prohibition law with the onus and the shame of all the violations that abound is tantamount to charging that the holy commandments of God are responsible for the wickedness of mankind."**

**\* \* \***

### **The Prayermeeting**

**A cut and dried prayermeeting usually has no spiritual life in it, Formality is a foe to spiritual liberty.**

**A dead, lifeless prayer ought to be buried.**

**A fervent spiritual prayer begins a glow in many a heart.**

**A long, spiritless prayer saps the sweet from many a prayermeeting. If God is not in the prayer it is not prayer. Praying for effect gets nowhere.**

**The preacher who does not prayerfully plan for his midweek prayer service, but who depends upon the inspiration of the hour is often doomed to defeat.**

**The preacher who cannot pray well is not a preacher.**

**A prayerless preacher before a prayerless audience is in a hard fix.**

**\* \* \***

### **The Truth About Prohibition**

**Miss Lucy Gardner, the English social worker who recently visited the United States, writing in The Guardian of London concerning her impressions of America, has this to say of prohibition:**

I went with all my instincts on the side of freedom, and I have come back realizing that, in spite of bootlegging and contempt of law, that undoubtedly in some parts, among the results of the Volstead act, we have the spectacle of a great nation convinced of a national evil which had assumed such proportions that it was threatening the very foundations of its moral strength heroically uniting to deny itself what many enjoyed and what some saw no harm in, for the sake of the good of the whole. There are many things to be said on this great and difficult problem -- I will say only one. It is this: We are often told that prohibition has caused a great deal of secret drinking among the young and that this is one of its most serious results. I spoke at many gatherings, both at colleges and high schools, and came directly into touch with the students, who often entertained me at lunch or tea. And I always asked the question, "Is there more drinking among the students than there used to be before the Volstead act?" And the kind of reply I used to get was this: "We suppose it must be so because so many people say it, but it most certainly is not so here." And one wonders how far the enemies of this great spectacle that America has given to the world exaggerate, for the purposes of propaganda instances of what may be found in every university the world over. At any rate, as one who went to scoff and remained to pray, I wish to bear my testimony to its power for good and its results. . . .

\* \* \*

### The League Of The Kindly Tongue

Zion's Herald says, "Rev. William D. Marsh of Potsdam, N. Y., superintendent of the St. Lawrence District of the Northern New York Conference, is the father of a unique organization known as 'The League of the Kindly Tongue.' There are no dues, or by-laws, or cast-iron pledges, or meetings, yet the idea has spread. There is a membership card, which members can sign and keep before them, upon which are these words: "I purpose

To abstain from unkind speech,  
And as often as possible  
To speak in the Spirit of Christ,  
To stranger, friend, or kin,  
Words of cheer, courage, or counsel."

The organization was started by Dr. Marsh in 1914 at Appleton, Wis., and although without paid officials, it has already spread over the United States and into many foreign countries. Any one, old or young, is eligible for membership. The only requirement is to sign the card, although it is suggested that the card be kept in sight so that the membership and the purposes of the League may be kept in mind.

\* \* \* \* \*

## **He That Sayeth His Life Shall Lose It**

**Souls wither under self-saving. I once saw a long line of mango trees sprouting from hidden buried seeds. Alongside the beautifully growing seedlings were some unburied mango seeds lying on the surface of the ground. They were saving their lives, they would not pay the supreme price. The inevitable result was taking place -- they were losing themselves, for they were withering away. They were doomed to futility and extinction. They refused the supreme law of life, self-giving, and that law was breaking them. The other mango seeds had caught the way to live -- they had lost themselves, and were finding themselves in the growing tree. -- E. Stanley Jones.**

**\* \* \***

## **Sharing Christ's Sufferings**

**"I long to share in His sufferings." That is the language of love. To one who does not know love it will forever be a mystery. But to the lover it is easily comprehensible. Any real mother can understand it. Down in Tennessee a few years ago a mother was out riding with her little boy. The horse took fright and ran away. The buggy was wrecked. The mother escaped without injury. But the little lad was so crippled that he was never able to sit up again.**

**Now, before this tragic accident the mother of this little wounded boy had been very active in the life of her church and community. But with the coming of this great sorrow she had to give up all outside work. She gave herself instead night and day to the nursing of her boy. At times she would hold the little fellow in her arms for almost the whole night through. At last, after three years, the angel of release came and the patient sufferer went home. And there were those in the community who said:**

**"I know that his mother will grieve. Yet his home-going must be a bit of a relief."**

**But what said the mother when the minister went to see her? She met the preacher at the door and as love's sweet rain ran down her face she did not say anything about being relieved at all. But this is what she said, "O, brother, my little boy is gone and I can't get to do anything for him any more." Why, it was the grief of her heart that the little fellow had gone out beyond the reach of her hand where she could no longer have the joy of offering herself a living sacrifice upon the altar of his need. She longed to continually share in his suffering -- Clovis G. Chappell.**

**\* \* \***

## **God's Promises**

**"Does your son in America never send you any money?" was asked of a poverty stricken old Swedish woman. "Never!" was the bitter answer. "He writes often and speaks of sending money, but never a bit have I seen from him. I am getting old and poor and soon I must die or go to the poorhouse. Yet he is rich and prosperous. Such is the ingratitude of children!"**

**"Is there never anything in the letters?" asked the persistent visitor.**

**"Oh, yes, he always sends pictures; but I don't need pictures; I need money."**

**"Have you saved those pictures?"**

**"They are all pasted on the wall in my bedroom. Would you like to see them?"**

**"Certainly," answered the visitor. When she looked into the bare little room she saw pasted on the walls a small fortune in American paper money.**

**The Bible is full of pictures of saints and beautiful poetry, but it has much more. To the believing child of God these are drafts on God's bank to be honored in the time of need. Every promise is a "Pay bearer on demand" of real practical value if we have faith to present it at God's bank. But like the peasant woman, we call it a picture gallery and inveigh upon God's lack of care for us. -- Aquilla Webb.**

**\* \* \***

### **The Spirit Of Jesus**

**Fritz Kreisler, perhaps the world's greatest violinist, has struck somewhere near the Christian line in these great words:**

**"I was born with music in my system. I knew musical scores indistinctly before I knew my A B C's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music.**

**"Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today are truly a crime against society.**

**"I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement.**

**"I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread -- some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In**

**all these years of my so-called success in music we have not built a home for ourselves. Between it and us stand all the homeless in the world." -- Quoted by E. Stanley Jones.**

**\* \* \***

### **Walking In The Light We Preach**

**No man can interpret a scripture save as he shares in some degree the experience which the scripture enshrines. In our American railway stations there is a functionary who with the aid of a megaphone announces outgoing trains, naming their destinations and stops and the track where they may be boarded. On an oppressive summer day one will hear the announcer in a city terminal calling to the waiting travelers the enticing names of mountain and seaside resorts and summoning them to entrain. But the announcer himself will stay in the sweltering station without glimpse of forest or ocean, without a breath of their quickening air, and his life long he will not likely visit more than half a dozen of the places which he mentions glibly several times a day. God forbid that you and I should spend our lives telling the experiences of prophet and lawgiver, psalmist and sage on the heights of vision and in the secret places of comfort and of power, and the experiences of disciples in the presence of incarnate God, and be ourselves strangers to the everlasting hills and aliens to the heart and conscience of Jesus Christ. -- Henry Sloane Coffin.**

**\* \* \***

### **Purity Of Heart**

**I once stood in a village and gazed upon the dazzling whiteness of the everlasting snows on the Himalayas. At my feet I saw a tiny foul pool, stained by the life of the village. I said to the little pool, "I know a power that will lift you out of this foulness, will purify you and make you share the whiteness of those everlasting snows. Here is the sunbeam; yield to its upward pull, trust it completely." The foul drops yielded, were lifted, and I saw them again dropped as pure snowflakes upon the everlasting mountains.**

**O soul of mine, very like those foul drops, to you is offered this gentle Power to lift you out of the uncleanness of even your mind-sins to the white purity of God. Let go, let God! -- E. Stanley Jones.**

**\* \* \***

### **Let's Be Honest**

**When you get in the dumps and fret and fume and wish you were dead, just stop right there and tell yourself that you are a liar. You do not wish anything of the**



kind. I heard of a man once who was always threatening to commit suicide. He had a good friend who was a pious man and who was grieved by such threats. But he heard them till he knew they meant nothing, so one day he stepped into this man's room, laid an ugly-looking revolver down on the dresser and said, "John, old man, you have been threatening to take your own life for some time. I do not want you to do it. It is murder and you will have no chance to repent. I love you as I love myself. For this reason I have decided to kill you. I will live long enough to repent. So get over there at the table and make your will." And the man's face went white and he wanted to wait till tomorrow. -- Clovis G. Chappell.

\* \* \*

### Thinking About Jim

There was a national church gathering in Birmingham, Alabama, several years ago. It was an efficiency conference. Dr. J. A. Bryan, pastor of the Third Presbyterian church, couldn't stand that conference. He sat through a morning session, hearing speeches, reports, surveys without end, and then slipped out while the rest of the conference was eating lunch.

As he told it to Dr. George Stuart, "George, I couldn't stand it any longer in that conference on efficiency. It got too monotonous for me, so I slipped out and ate lunch with a working man I know in the mills. We sat on the curbstone and ate from his lunch pail and I prayed with him and he gave his heart to the Lord. I've been laying for that rascal for months. Now and then he drops into church. All morning in that slow conference I kept thinking of him. They were talking about saving men in mass movements, George; and that's all right. But I kept thinking about Jim Ruggles. I couldn't get him out of my mind. I knew where he sat to eat his lunch, so I slipped out and found him for the Lord. Now I think I can stand to sit through another afternoon of the efficiency conference with God's help." Bryan looks upon soul-winning as a divine aim. -- C. H. Nabers.

\* \* \*

### Citizenship In Heaven

A generation ago, visitors from America in Florence were visiting the studio of Hiram Powers, that gifted son of the Green Mountains, who in his fine work produced busts and statues and medallions which rivaled the Greek masters. In his room might be found the idealization of some of America's most famous statesmen and soldiers. There was the model of Liberty for the summit of the capitol at Washington, of the California pioneer and the Massachusetts Puritan.

One day a visitor from America said to Mr. Powers, "When were you in America last?" Smiling, he replied, "Some thirty years ago." "Then how is it that you manage to keep so well in touch with American life?" he was asked, and he

answered, "I have never been out of touch with America itself. For thirty years I have eaten and slept in Italy, but I have never lived anywhere but in the United States."

And so the Christian eats and sleeps in this age of strife and turmoil and conflict, but he is living in the kingdom. The motives of the kingdom drive his life; and some day, under the spell and service of the men and women who have caught a vision the kingdom will be here. -- J. I. Vance.

\* \* \*

### **Crowding God Out**

David Rittenhouse, of Pennsylvania, the great astronomer, was skillful in measuring the size of the planets and determining the position of the stars. But he found that, such was the distance of those orbs, a silk thread stretched across the glass of his telescope would entirely cover a star; and, moreover, that a silk fiber, however small, placed upon the same glass, would not only cover the star, but would conceal so much of the heavens that the star, if a small one and near the pole, would remain obscured behind that silk fiber several seconds. Thus a silk fiber appeared to be larger in diameter than a star. There are times when a very small self-gratification, a very little love of pleasure, a very small thread, may hide the light. The little boy who held the sixpence near his eye said, "O mother, it is bigger than the room!" and when he drew it still nearer he exclaimed, "O mother, it is bigger than all outdoors!" And in just that way the worldling hides God and Christ and judgment and eternity from view behind some paltry pleasure, some trifling joy, or some small possession which shall perish with the using, and pass away with all earth's lusts and glory, in the approaching day of God Almighty. -- H. L. Hastings.

\* \* \*

### **Old-Fashioned Prayer**

Old-fashioned prayer to God ascends,  
Addressed to God, and not to men.  
Old-fashioned prayer is from the heart,  
From prayer like that, I ne'er will part.

Old-fashioned prayer? Ah, that's the kind,  
That digs in deep, and gets God's mind,  
For nothing else will bare God's arm,  
And ring truth's bell, to cause alarm.

It's fashion now; what dreadful scenes!  
No wonder souls are starved and lean,  
Men hoot at God's old-fashioned ways;

**Whose ways at last will they say pays?**

**Old-fashioned prayer is spiced with praise,  
And doth a hallelujah raise.  
Just put in "praise the Lord," at times,  
'Twill make your prayer old-fashioned kind.**

**Old-fashioned prayer when mixed with faith,  
Doth keep one in this Christian race,  
But without faith, I'll say you've been  
More than at fault -- it is a sin.**

**And note that in old-fashioned prayer,  
You help your brother's burdens share.  
A lift, a pull, where odds are great,  
Will bring him through the victor's gate.**

**Old-fashioned prayer is for our use,  
Though foolish ones heap on abuse,  
But godly men will not retire,  
Until they see God's holy fire.**

**Old-fashioned prayer is oft with tears,  
And they do help to calm our fears.  
When we go forth with tears to reap,  
With joy our hearts are made to leap.**

**You'll find, my friend, that you must stay  
At Jesus' feet, if you would pray.  
Some do not meet the waiting test,  
And wonder why they are not blest.**

**Old-fashioned prayer? Yes, that suits me,  
Old-fashioned I will ever be.  
For fads and fancies soon will pass,  
Old-fashioned methods, they will last.**

**-- Evangelist Edward Armstrong.**

**\* \* \* \* \***

**THE END**