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THE RELIGIOUS WORLD

HOW "SUCCESS" CAME.
The International Sunday School Lesson for February 11, is "Jesus calling fishermen," Luke 5:1-11. The Golden text is "Be ye therefore followers of God, as dear children." Eph. 5:1.

By William T. Ellis.
It is a great day for a man when he perceives the broad, ethical and spiritual significance of his daily tasks. Scarcely greater is the day when, through faithfulness, he is promoted to a larger and higher service. Because success is as truly an intelligent filling of your appointed place as rising to a larger. This is a story of how such promotion came to four fishermen long ago, by the shores of blue Galilee. To them, as to every body, success came a success that made them immortal while they were about their humdrum daily work. From being toilers of the deep they became fishers of men; from leadership in the Capernaum fishing colony they rose to leadership in the whole world.

A Man And His Following.
The setting of this incident is interesting. It does not follow closely on the heels of last week's Sunday School lesson. More than a year intervened, most of it spent in Judea. After the temptation Jesus had accepted the discipleship of the six by Jordan, but they had not yet given up their daily employment, to be with him constantly, although they had been with him at Capernaum when he performed his first miracle. It was within this year that he cleansed the temple, and had his famous discourse with Nicodemus, and the other with the woman of Samaria; he had healed the nobleman's son and had been rejected at Nazareth. "He came unto his own and his own received him not."

Thenceforth he made his headquarters at Capernaum, which was the largest city in Galilee. The lake at that time was the center of a populous community. Capernaum was the densest region of Galilee. The sea itself bore four thousand boats upon its bosom. Crowds attended the ministry of Jesus; wherever he went he had a large following. Some were drawn by his words, and some by his signs or miracles. He was a distinct personality, and personality always attracted. In the throng that attended this wonderful man, were the curious, the sick, the needy, the heart-hungry. His winsomeness and eagerness to help, drew to him people with all kinds of needs—a type of the way the whole world has since crowded toward him in response to his invitation "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

A Unique Pulpit.
One of the suggestive phrases of present-day religious work is the variety of pulpits from which the gospel is being preached. Dr. N. D. Hillis, who stands in Henry Ward Beecher's pulpit, speaks every week from the corner of a Brooklyn street. Other distinguished ministers stand on work benches and packing boxes in shops and address the men. Theater meetings, saloon meetings, meetings in halls—wherever men may be gathered to hear the old gospel, there it is considered proper to set up a pulpit. After all, anywhere is a pulpit for the man who has heard the "Word" in the message that makes the pulpit and not the pulpit the message. For this modern adaptation of the gospel to the times there is warrant in Christ's example. Even the laymen, who, in unclerical ways, are telling the story by a diversity of agencies that are one of the extraordinary developments of contemporary Christianity, find their justification in Jesus' preaching by the seaside.

The picture is an attractive one. The crowd about the Master was so great that he was forced to take a boat and push out a little from shore. Then free from the jostling crowd he was able to address the crowd who stood or sat upon the inclined sea shore. Last summer I saw a service which strikingly recalled this scene. By the lakeside at Pocono Pines, in Northeastern Pennsylvania, an assembly of Christian men was being held. The Sunday evening service was upon the lake. The speaker stood on a small landing and most of the congregation gathered on the hillside in front of him. Scores came in canoes and boats and clustered around the wharf. With those surroundings it was easy to talk of nature and life and the spiritual significance of it all.

The return to an out-of-doors religion is a wholesome tendency in modern life. The gospel of Christ comes to us laden with sea breezes and with the fragrance of flowers. Surely, as he sat that day in Peter's boat, Jesus talked as was his fashion, about the homely life which surrounded him. His imagery was doubtless that of the sea fisher and the nets and the boats and the day's catch.

"Fisherman's Luck."
It has been said that no truly bad man loves fishing. This is art that promotes gentle, homely philosophy. Deep sea fishermen are always reverent. They get down to the sea in ships, these see the work of Jehovah, and their hearts bow down and worship. It is not to be forgotten that Jesus spent much of his life and ministry by the sea. He could sleep in a storm-tossed boat as serenely as a child in its mother's arm. The caves of the sea and the life of the rough, gentle-hearted fisherfolk were very familiar and dear to him. It seems as the fisherman and the carpenter should be most sure of the sympathy of Christ.

Despite the throng that surrounded him, Jesus had to think of Peter's plight. All night the fisherman and his partners had been out searching the sea, but they had caught nothing; now, with the cheerful fortitude of their calling, they were washing their nets preparatory to starting again. Jesus was touched by their poor fortune. This greater Rabbi was not an absent-minded brooder over celestial things; he cared for people and for the little concerns of their daily lives. So he bade Peter, "put out into the deep

and let down your net for a draught," an appeal to larger enterprise, to daring, to boldness, and to venture that has been the text for countless moving sermons. It is a good word for to-day, when the temptation of many is to stay by the shore, to paddle in the shallows, to devote themselves to small things and small returns. The largeness of the world's commercial enterprises should be more than matched by the magnitude of the Church's programme. Indeed, the largest enterprise of civilization today is the Church's foreign mission work. It is a more than Napoleonic venture; it is marked by nothing less than divine audacity.

To Simon, of course the Master's words meant only definite direction, and seemingly a futile one. For though the Sea of Galilee teemed with fishes, they had been elusive that night. Peter with all his impulsiveness, was a man of faith. He trusted his Lord's words before his own wisdom; and so obeyed. When one can hear a clear direction from God then it is time to do nothing but go ahead. We who call Christ, Master, "dominus," should be willing to let him master, dominate, our lives.

The miraculous draught of fishes resulted. Peter and his companion obeyed the Lord's words. The result was that the two boats were filled to the gunwales, from nets that had been crowded to bursting. Of course they got fish. Whenever we work in God's way we win. Obedience alone insures success. "They who trust him wholly, find him wholly true."

An Amazed Fisherman.
The astonishment of Peter at what he beheld developed into worship. He saw through the wonderful deed to the more wonderful character of the Doer. Like a flood there surged over him a fresh conviction of the divinity of the One whom he called Master. The presence of God in the flesh made him conscious of his sins. A man never feels so unworthy as when he is closest to God. It is the best lover who most clearly realizes his unworthiness of his beloved. Very natural and commendable was Peter's prostration of himself when he fell down and cried, "Depart from me; for I am a sinful man, O Lord." It is when we are in the dust before Jehovah that he can lift us up to service.

Upon the amazed consciousness of Peter fell the assurance which so often recurs in Jesus' word, "fear not." If this was wonderful they were yet to see more wonderful. This final evidence of Christ's character prepared them to hear his words: "From henceforth thou shalt catch men." The words made plain the miracle. He cared for their day's fishing, but he cared more for them. Under the figures of summoning them to be fishers of men they perceived themselves called to a "career of discipleship," the greatness of which they had not dreamed whatever. It is seldom given to us to know whether the doors that we enter may lead.

Enough for these fishermen to know that Jesus had bidden them follow him, leaving all behind. They paid the price. There is always a price to pay. Arriving involves departing. Going up means giving up. To follow Jesus meant to leave behind boats and friends and vocation. Nevertheless the sacrifice was worth while. No price is too great to pay for entering the school of Christ. These men were to hear him say later, "Every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall inherit eternal life."

THE WAR OF SOULS.
Terse Comments Upon the Uniform Prayer Meeting Topic of the Young People's Societies—Christian Endeavor, Baptist Young People's Union, Epworth League, Etc.—For February 11, "How to Conquer Temptation," Matt. 26:41, 1 Cor. 10:12, 13; James 4:7; Heb., 2:14, 4:14, 12:14. A Temperance Topic.

BY WILLIAM T. ELLIS.
Browning said that he counted life merely a thing to try the soul's stuff on. A heroic sentiment, but a great truth. For while some temptations are Satan's lures, all are, in a sense, God's testings. He is forever seeking the measure of a man, trying our soul stuff, searching for those worthy to do and dare greatly for him. Temptations are not wholly evil. They are what the wind is to the oak, the fire to the steel, the factory test to the new boiler. By them a life proves itself and is proved of God.

The masters of life are they who have mastered temptation.
War correspondents throng to Manchuria, or wherever else nations are engaged in conflict, but no man heeds the wars of the soul, which most deeply engage the interest of heaven. The struggles that rage within human hearts are the real history-making events. No one knew the soul struggle of Dante out of which came the "Divine Comedy," he looked just like the other young men of Florence. Shakespeare's spiritual experiences were all unknown to the companions with whom he walked; but they have forever affected human thought. What happens in one's heart is not visible through his coat, and so the world reckons little of it. But God sees that this alone is important. A man's position before society usually concerns him greatly; whereas heaven is concerned only with the state of his spirit.

Without temptations there would be no triumphs.
A soul is the sum of all its overcomings.
The spirit of conquest promotes the fact of conquest. Attitude has a great deal to do with achievement. They who face life in the expectation and

intention of mastering it, are the ones who do master it. Resolution works revolutions; will wins. In the matter of temptation, the Christian should make up his mind that victory in his privilege and his right; God wants him to conquer and God will help him conquer; if he will but do his part and play the man his success is assured.

The first step toward all conquests is the conquest of self. He who masters his own will can easily master the world.

The most effective weapon in the devil's armory is the temptation to cowardice.
No man, says one, ever entered a "blind alley" of temptation. The road of temptation is always a forked road, and one of the forks leads out of difficulty.

In whatever Jesus overcame, we can overcome. Each victory which He has gained secures its fruits for us who are His disciples.—Erdersheim.

"Blessed is the man that endureth temptation." A strange word, that, at first sight. We would naturally say, "Blessed is the man that escapes a temptation, that never has to wrestle with the adversary of the soul, that never perceives the lure of sin." That same style of reasoning would make us wish to keep our children babies always, never developing into the strength and power of manhood and womanhood. The Bible way is wiser, for it sees further. Freely translated it might read, "Blessed is the man who knows his own powers, who is awake to the pitfalls of life, who has fought with the tempter and won, who has kept so close to Jesus Christ that he has been given the victory." For all this is wrapped up in the overcoming of temptation.

A man's a man according to his ability to meet and master the enemies of his spirit.

Some temptations are merely God's testings; these are to be glorified in. Others are Satan's snares; these are to be escaped, or else quickly fought and mastered.

It is a good rule never to dally with danger. The best method of defense when attacked by temptation, is quick, sharp fighting, without parley or delay.

SEVEN SENTENCE SERMONS.

We are shaped and fashioned by what we love.—Goethe.

If a man wants to live the great life all the laws of the universe range themselves on his side.—J. D. Jones.

If only we strive to be pure and true, To each of us there will come an hour

When the trees of life shall burst into flower,
And rain at our feet a glorious dower
Of something grander than ever we knew.—Anon.

Nature is the art of God.—Sir Thomas Browne.

The things of this world must be known in order to be loved, Jesus Christ must be loved in order to be known.—Pascal.

Presume not that I am the thing I was;
For God doth know, so shall the world perceive.

That I have turned away my former self.—Shakespeare.

Duty, faithfully performed, opens the mind to truth, both being of one family, alike immutable, universal and everlasting.—Channing.

NEWS AND NOTES.

Fifty-nine young men from North America are working in foreign mission fields as Y. M. C. A. secretaries. The late Bishop Merrell, of the Methodist Episcopal Church, left his autobiography in manuscript form. Principal Fairbairn, of England, is lecturing at the Union Theological Seminary, New York City, on "The Religion of Jesus Christ."

The high priestess of the Korean royal family, together with her children and retainers, has become a regular attendant upon the services of a Protestant Church in Seoul.

A business men's conference of the United Presbyterian denomination, is to be held in Pittsburgh February 13-15. Between six and eight hundred delegates are expected. The idea is to develop the laity of the church.

The latest form of woman's club is a club for the study of foreign missions. A group of women in one of the fashionable suburbs of Philadelphia meet every Monday to make a study of Africa, from the missionary standpoint.

John H. Converse, of Philadelphia, recently gave \$50,000 to the Presbyterian Theological Seminary at Omaha. Mr. Converse's trip to the Orient has been postponed because of the sudden death of his wife, who was a well known Christian worker.

A Chicago jury recently rendered a verdict which is being made much of by temperance people. Because their father had been ruined by drink, five orphan children received verdict of \$7,500 against three saloon keepers.

One way to keep out of the divorce courts is to remain single.

FRENCH SUFFERING.
is often caused by sores, ulcers, cancers, that eat away your skin. Wm. Bedell, of Flat Rock, Mich., says: "I have used Buckle's Arnica Salve, for Ulcers, Sores and Cancers. It is the best healing dressing I ever found." Soothers and heals cuts, burns and scalds. 25c at Woodall & Sheppard's drug store; guaranteed.

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