

In the Religious World

Two Men and One Crown. The International Sunday School Lesson for June 27 is "Review—David, the Shepherd of Israel."—Ps. 78: 65-72.

(BY WILLIAM T. ELLIS.) When we pause to think of it, the fact is remarkable that the twenty-five millions of persons in the Sunday schools of the world have for the past three months been studying a series of lessons that have to do with men and women who lived three thousand years ago. Even while a world war rages, the incidents, the characters and the petty battles of a little nation off in an obscure corner of the earth have been engaging the attention of a group of people who are practically continuous with civilization. Not only thrones and crowns and empires are now in the balance, but also an entire order of social life. Nevertheless, we find time to think about the primitive struggle for the crown of the civilized kingdom of Israel. Saul and David have been figures of contemporaneous interest around the world.

Saul had been proved unfit for his throne. He had not developed a kingly character in his kingly office. Egotism and jealousy had uncrowned him, as they have uncrowned many another man since.

Mr. Fleming H. Revell told me a story, a few weeks ago, of how Moody dealt with the temptation to jealousy, or the accusation of it. When the great evangelist was conducting a series of meetings in Chicago, Rev. Sam Jones was preaching in Cincinnati, and attracting much attention. One day Mr. Moody asked Mr. Revell to go to Cincinnati and see Sam Jones for a week or two of sermons at the Moody meeting. After four days of effort, Mr. Revell succeeded, and Sam Jones preached in Cincinnati for about ten days, Moody sitting by and listening, and giving the visitor all possible aid and support.

"It was months later," Mr. Revell told me, "that I learned from Moody the reason for his invitation to Jones. There had been a popular desire on the part of Chicago folk to hear the brilliant and unconventional southern preacher, and even a whisper that Moody was unwilling to let him appear. One day, perhaps six months after Jones had been in Chicago, Moody said to me, 'I heard that Sam Jones was saying that I was jealous of Sam Jones, and so would not invite him to my meetings. Now I don't think that was so. But I decided to take no chances. Perhaps I did not know myself. Anyway, I said, 'Old devil, I'll spike that gun for you,' and so I sent you down to Cincinnati to invite Sam Jones to preach from my pulpit. If any wonder, I said, 'The biggest man I have ever met?'"

That is the way to deal with potential jealousy: stifle it by magnanimity. Saul harbored his mean passion until it came to have dominion over him. Had he treated David with royal friendliness and generosity his own life would have been saved from misery and death.

Wearing the Crown and Deserving It. This old picture of an unfit man on the throne, and a fit man in exile, is true to life. Merit does not always win. The prizes of life do not invariably go to deserving. The mighty of earth would be men of noble character. Frequently the sceptre is in the hands of a Saul. That is one of the factors which makes our present social order so far from ideal.

Still, the old story has a present message, in that David, persecuted and exiled, still played the part of a king. He could be royal off a throne, even as Saul could be ignoble and mean on a throne. Kindness is in character and conduct, and not in position. Any of us may have a royal soul, if not a royal seat. It is more regal to be a David in flight than a Saul in fury.

Since the wheel of life is ever turning, Saul and David came to their rightful destiny. We cannot determine success or failure until the last act of life is over—and it may even be necessary to go behind the stage, in the great ante-room of eternity, to know who have greatly played their parts.

A Man Among Men. Like Barrie's "Sentimental Tommy," this David "had a way" with him. Men were drawn to him. He won the friendship of the noblest. In a profound sense, a man is known by his friends. We scarcely need to know more about David than that he was Jonathan's bosom companion. That means more than the slaying of Goliath.

As we witness the procession of characters through this quarter's lessons we perceive that nearly all of them were friends of David, the personality. He had an allegiance which was denied to Saul, and which mere position never brings. There was old Samuel, who anointed and loved him. To have won the favor of such a good and great man was in itself success. Even the Prophet Nathan, who was David's friend—so true a friend that he dared rebuke the king's sin.

Those soldiers who fearlessly pierced the Philistine lines and drew David a drink from the well at Beersheba, throw a flood of light on our hero. Abishai, who went with him into danger, is another witness to the true-heartedness of David. Michal, Abigail and Bathsheba bear testimony to woman's love for this man.

A Nation Finding Itself. Precarious and fugitive was the central shrine and capital of Israel until David came to the throne for which his hard and bitter experiences had fitted him. David captured Jerusalem, which, from that time to this, has never ceased to be a capital of human hearts. Only yesterday a great convention of American Jews—shrewd, modern business men—were thrown into a frenzy of fervor by an orator's picture of the return of the Jews to the land and city of David. Przemysl may be captured or recaptured, but that is a mere incident alongside of the fate of Jerusalem, the city which David put on the world's map.

The two triumphs of David's reign were the establishment of a strong capital at Jerusalem and the bearing of the Ark of the Covenant to a central place therein. No nation is safe and strong until the symbol of God's presence and favor has been put at the very center of its national life. The Ark in the midst is as essential as the bulwarks and walls. Religion unifies a people as nothing else can do.

strengthened. His outlaw life made him a king. Hardship is by no means the worst lot that can befall a youth. Most of the leaders of life in great cities were injured to toll in boyhood. King David's failure came in the hour of his success. Victory defeated him. It led him to take his ease and to loll in his palace when he should have been at the battle front. Ease enervated him. In idleness he yielded to temptation. David's great disaster befell during the hour of regal glory. He sinned by following the path of self-indulgence. When he began to entertain sensual thoughts, he soon gave rein to his worst self, and ended by becoming a murderer and worse. Poor David—to climb so high and fall so low!

Out to the depths comes David's voice with a message for all mankind. In the crucible of suffering and sin he learned the lesson of forgiveness. His own soul was seared, but he cried aloud for mercy. David is a fingerboard on the highway of history, pointing men back to God. No life is lived well that is not lived with respect to a loving Father in heaven.

The Religion That Sings. Terse Comments on the Uniform Prayer-Book Meeting Topic of the Young People's Societies—Christian Endeavor, Etc.—For June 27 is "Song and Its Meaning." Pa. 33:1-5.

(BY WILLIAM T. ELLIS.) A curious fact, full of meaning, about religion in general, is that all the oldest religious literatures either contain or entirely consist of hymns. The hymns are the oldest writings of mankind. Ever older is the Zend-Avesta, the literature of Zoroastrianism, and at least a fifth of this is in the form of hymns. Song, therefore, is surely one of the primitive religious instincts. When the human soul looks above itself, it begins to sing. Thoughts of God evoke praise. As is true of the oldest records of religion, so also it is true of the latest revival campaign—it is marked by music. When the Gospel grips a community it sets hearts to singing. God put a new song into the mouths of the redeemed on earth; and when they are redeemed in heaven He gives them a newer song, "the song of Moses and the Lamb," which is sung about the throne.

"When morning glides the skies, My heart awakes and is praised: Alike at work and prayer, To Jesus, my Redeemer, I sing." "May Jesus Christ be praised." "Be this, while life is mine, My canticle Divine. May Jesus Christ be praised: Be this, eternally, Through all the ages on, May Jesus Christ be praised."

A mind charged with the great hymns of the church is refined and educated and ennobled. When these lofty lines are memorized the whole personality is affected. Not only so; the mastery of the great hymns imparts the essential body of Christian doctrine. To know the hymns is to know the Gospel. More important than practical theology, through hymns than through sermons.

Some hymns, possessed alike by all branches of the Christian Church, have stood the test of ages, and are treasured with the precarious accretions of centuries. They seem to come down through years fragrant with memories of the great prophets and apostles, and we can almost see the other Christians in village churches, the persecuted Christians on the moors and in caves, the great companies of worshippers in stately cathedrals, soldiers drawn up in battle array, modern college students in conventions, all singing in the same spirit, such songs as ancient Bernard of Cluny's:

"Jerusalem the golden blest," "Disputation promotes disagreement; dogmatic contentions only. All the diverse branches of Christendom, all the same songs. The attempt at a controversial hymnody has always failed. True, "Rock of Ages" was written by Toplady to clinch a sermon against the Methodists; and Charles Wesley's "Jesus Lover of My Soul" was penned as a reply thereto. As arguments they were futile; for they both are now found in the hymn books of Episcopalians and Methodists. They belong to the common faith of all Christendom. When the church sings together she gives the truest exhibition of essential unity that the world knows; for

"We are not divided, all one body we, One in faith and doctrine, one in charity." The popular "gospel songs" are issued in new editions every few months; for ninety-nine one hundredths of them are too anaemic to live long. But the Psalms of Israel are still being sung after three thousand years. In songs as in things, the things of life, one should choose only the best. The tested hymns of the church should not be set aside for the more ephemeral melodies, the "Brighten the Corner" is a good marching tune, but "My Faith Looks Up to Thee," is good music to live and die by. Young people's societies should make a place in their worship for the grand old hymns, as well as for the lesser songs of current interest.

Every noble hymn embalms the spirit of a human life at its best. Such songs have power to quiet the restless care, and And come like the benediction That follows after prayer.—Longfellow.

A true hymn is an attempt to express the inexpressible. The vastest emotions are vague. The spirit of adoration and communion surpasses words. No great love has ever been fully expressed. So it is that in worship we turn to the hymns and sing with old Isaac Watts:

"Come, we that love the Lord, And let our joys be known; Join in a song with sweet accord, And thus surround the throne." "Let those refuse to sing Who have no hearts for God; But children of the heavenly King May speak their joys abroad."

SEVEN SENTENCE SERMONS. He knows not his own strength that has not met adversity.—Ben Johnson. Sorrow and silence are strong and patient endurance is Godlike.—Longfellow. Each of us inevitable Each of us limitless—each of us with his

or her right upon the earth; Each of us allowed the eternal purports of the earth; Each of us here, as divinely as any is here. —Walt Whitman.

When thou prayest rather let thy heart be without words than thy words without heart.—John Bunyan.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

'Twas a thief said the last kind word to Christ; Christ took the kindness and forgave the thief. —Browning.

Never deliberate about what is clearly wrong, and try to persuade yourself that it is not.—Frederick Temple.

CHURCH NOTICES.

(Unless otherwise noted in this column the services will be held at 11 o'clock in the morning and 8 o'clock in the evening.)

First Congregational church, Seventh and Harrison streets, Rev. Arthur S. Henderson, pastor. Morning service at 10:45 o'clock. Sermon subject, "Saul Among the Prophets—Some News from Europe Which the Newspapers Missed." Evening service, lantern lecture, "John Huss, the Reformer of Bohemia." In memory of the 500th anniversary of his death.

First English Lutheran church, Fifth and Harrison streets, Rev. M. F. Broxell, pastor. Morning service at 10:45 o'clock. Sermon subject, "Communion With God." Evening service, sacred cantata, "The Ten Virgins."

First United Brethren church, Twelfth and Quincy streets, Rev. J. K. Hartman, pastor. Morning service, "Communion With God." Evening subject, "The Remedy for War."

First Christian church, 622 Topeka avenue, O. L. Cook, pastor. Morning service at 10:45 o'clock. Sermon subject, "What Is Forgiveness." An illustrated sermon in the evening. Subject, "Life, Here and Hereafter."

First United Presbyterian church, Eighth and Topeka avenues. Preaching service in the morning only by Rev. L. W. Williamson.

First Methodist Episcopal church, Sixth and Harrison streets, Rev. Benjamin Young, D. D., pastor. Morning sermon subject, "Vision and Reality." Evening subject, "The Drama of Job."

Euclid Avenue Methodist Episcopal church, Rev. Edwin Locke, pastor. Morning sermon subject, "The Cure for Worry." Evening subject, "A Fool and His Creed."

Second United Presbyterian church, Huntoon and Fillmore streets, Rev. W. M. Jackson, pastor. Communion and infant baptism at the morning service. Sermon subject, "The Christian Life." Evening subject, "Young People and Ideals," the last sermon in a series to the young people.

Westminster Presbyterian church, College and Huntoon streets, Rev. Ralph Ward, pastor. Morning service, celebration of the sacrament of the Lord's supper and reception of new members. Evening sermon subject, "Hard Times."

Central Park Christian church, R. P. McPherson, pastor. Rev. John D. Zimmerman will preach in the morning. Rev. McPherson's subject in the evening will be "The Solemn Warning."

Swedish Mission Bethel church, Sixth and Park streets, Rev. A. J. Liljengren, pastor. Regular services morning and evening.

Lowman Methodist church, Eleventh and Morris avenue, W. M. Balch, pastor. Morning sermon subject, "Christianity

pastor. Morning sermon subject, "Praying Without Ceasing." Evening subject, "The Cure of Self-Consciousness."

East Side M. E. church, Seventh and Lime streets. Morning sermon subject, "The Great Partnership." Rev. H. B. Wolfe district superintendent, will preach at the evening service.

First German M. E. church, Fifth and Tyler streets, A. J. Ross, pastor. Morning service at 10:45 o'clock. Subject, "A Discouraged Man of God." Special services at 7:45 o'clock in the evening.

Evangelical Association, Fourth and Monroe streets; J. K. Young, pastor—Morning service at 10:45 o'clock. Rev. F. M. Manshardt will preach. The pastor will preach in the evening.

Seabrook Congregational church, Nineteenth and Highland avenue; Rev. Robert D. Bussey, pastor—Morning sermon subject, "God's Call to Personal Discipleship and Service." Young people's meeting in the evening. Subject, "Song and Its Uses."

German Evangelical St. Paul's church, Third and Hancock streets; Rev. G. H. Krueger, pastor—Preaching service at 7:30 o'clock in the evening.

Second United Brethren church, Fifth and Leland streets; M. L. Robey, pastor—Gospel team service in the evening.

Second Church of Christ, Scientist, Sixth and Harrison streets—Meeting in the morning. Subject, "Christian Science."

Oakland M. E. church, Sardou and Chester avenues; A. E. Peterson, pastor—Morning sermon subject, "A Removable Monthly." Evening subject, "The Folly of Profanity."

Church of Spirit Communion, Lincoln Post hall; Rev. Dr. Wheeler, pastor—Meeting at 7:30 o'clock. Messages and lecture by the pastor.

Spiritualist Temple Builders 122 East Sixth street—Meeting at 7:30 o'clock. Messages and lecture by J. H. Foucht. Subject, "What Spiritualists Believe of Nature's Laws."

Associated Bible Students, Lincoln Post hall—Meeting at 3 o'clock. Lecture by W. E. Hall. Subject, "The Broad Way, the Narrow Way and the Highway."

First Baptist church, Ninth and Jackson streets, Robert Gordon, pastor. Morning sermon subject, "The Grace of Kindness." Evening service, a special musical program by the chorus. Sermon subject, "The Virtue of Cheerfulness."

First Swedish Baptist church, C. A. Aldeen, pastor. Morning sermon subject, "Unjustly Censures." Evening subject, "A Birthday Celebration and a Murder."

Potwin Presbyterian church, Fifth and West streets, Rev. H. L. Nelson, pastor. Regular morning and evening services.

Third Christian church, Third and Lake streets, H. Jas Crockett, pastor. Morning service at 10:45 o'clock, in charge of Rev. R. P. McPherson. Rev. Crockett will preach in the evening.

Redden Chapel, Second and Monroe streets. Services at 3 and 8 o'clock. Afternoon service, the Lord's supper and reception of members. Evening service led by the Gospel team No. 3 assisted by Geo. Adamson. Geo. N. Newton will give an illustrated lecture in the evening.

Walnut Grove Methodist Episcopal church, Sixteenth and Harrison streets; Rev. E. W. Spencer, pastor. Morning sermon subject, "Christianity

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or Christian Science as a Cure for Care, Which? Evening subject, "The Man With the Open Hand."

Unity School of Christianity, Unity church, 914 Topeka avenue, Miss Kate Nevill of Unity church, Kansas City, Mo., will speak in the morning.

First Church of Christ Scientist, Huntoon and Polk streets. Regular morning and evening services. Lesson sermon subject, "Christian Science."

Auburndale Christian church, Mrs. Clara H. Hazelrigg, pastor—Morning sermon subject, "The Touch of the Master." Evening subject, "The Church of the Masses."

Seward Avenue Baptist church, F. W. Wittenbraker, pastor—Preaching morning and evening. Morning text, Acts 2:47.

St. John's A. M. E. church, Seventh and Topeka avenue; J. M. Brown, pastor. Morning subject, "Little Sins." Evening subject, "The Battle Is the Lord's."

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