

JESUS, THE GREAT MISSIONARY

the Seventh of a Series of Bible Talks to Appear Every Saturday in The Journal by William Jennings Bryan.

Jesus the Great Missionary—Text of Today's Bible Talk by Mr. Bryan.

(Luke 8:1-3, 26-33, 38, 39.)

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve were with him.

And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils.

And Joanna the wife of Chuza Herod's steward and Susanna, and many others, which ministered unto him of their substance.

And they arrived at the country of the Gadarenes, which is over against Galilee.

And when he went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs.

When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

(For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains and fetters, and he broke the bands, and was driven of the devil into the wilderness.)

And Jesus asked him, saying, What is thy name? And he said, Legion, because many devils were entered into him.

And they besought him that he would not command them to go out into the deep.

And there was a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them.

Then went the devils out of the man, and entered into the swine, and the herd ran violently down a steep place into the lake, and were choked.

Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

(By William Jennings Bryan.)

"And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God."

Thus Luke, the great disciple, begins his account of Christ's first extended tour.

Christ began His preaching upon the shores of the Sea of Galilee, with Capernaum as headquarters. Then, in the second year of His ministry, he undertook more extended missionary work, traveling from place to place.

"And the twelve were with him."

Luke mentions three women by name (and gives credit to others generally) who of their substance ministered unto Christ and the Apostles at this time. One of these women was Mary Magdalene, out of whom He had cast seven devils; another was the wife of Herod's steward, of Susanna nothing is known beyond the mention of her name. They were women and they gave of their substance—two facts which deserve a word in passing.

Christ was the emancipator of women. Those who live in the United States and see what woman's position is today can hardly understand the world's former treatment of the "mothers of men."

Christ's apostles were men, but the New Testament has given to history and to literature the names and descriptions of a number of women who have exerted an incalculable influence in the lifting of women from a life of degradation to a place as man's companion, comrade and equal.

The name Mary will ever shine among the names given to women. It was the name of the woman singled out and given the supreme honor of mothering the child Jesus. This name was borne also by Mary, the sister of Martha, and by Mary Magdalene.

The heart of woman seemed to respond to the teachings of Christ even when men shouted, "Crucify Him!" His appeal was to the conscience and His call was to the doing of kind deeds and the showing of mercy.

Wherever Christ's gospel has been carried it has brought hope to woman; she stands erect beneath the banner of the cross. Her advance, though sometimes slow, has been continuous, and there will be no turning back.

How Much Wealth?

The women mentioned in today's text proved their devotion by their donations. Many Christian women have consecrated their money to the cause of Christ and, by doing so have

proven the value of money when it is the servant of the heart.

Sometimes the question is asked, How much money can a Christian have and yet remain a Christian?

The answer is easy. If the money is made honestly—that is, if it represents the value of service rendered to society—a Christian can have any amount of money so long as he is in command of the money—that is, so long as he is the master and money the servant.

Whenever money becomes the master and man is its servant, Christianity is impossible, no matter how honestly the man may have acquired it.

Some may be able to use more money than others without yielding to its mastery, but whether the sum possessed be much or little it must be available for such uses as the heart desires to make of it.

A little money may make a miser of one whose heart has not been brought into harmony with the spirit of the Master and who has no vision of the coming of God's kingdom, while a very large sum of money may have no corroding influence upon one who finds a pleasure in hastening the day when God's will will be done on earth as it is done in heaven.

Parable of the Sower

In recording the facts of this first extended missionary tour, Luke presents some very important incidents in Christ's life. There is given, for example, one of the most valuable of the many recorded parables spoken by Jesus.

In a very life-like way, Christ describes the sower who went out to sow his seed. Commentators who give a description of the locality in which the words were spoken reveal the appropriateness of the classification made. Some of the seed fell by the wayside, some upon a rock, other seed fell among the thorns, while some fell on good ground.

In a sentence Christ brings before His hearers the importance of the soil into which the seed falls. The seed that fell by the wayside was partly trodden down and partly picked up by the fowls before it could take root. That which fell upon the rock awaited into life, but did not mature because of lack of moisture.

If comparison can be made among lessons of such great importance, the thought presented in connection with the seed falling among thorns would seem to be even more practical than the others. The seed that fell among thorns did not lack soil; its chance was better than that of the seed that fell by the roadside or upon the rock, but its end was the same; it brought no harvest because the thorns sprang up and choked it.

"Choked With Riches and Pleasures"

This is one of the parables that Christ explained to His disciples. The seed is the Word of God; the fowls represent the devil that carries away the seed that is exposed.

The seed that fell upon a rock represented the Word when it is received with joy but does not take root.

Then we come to the seed that fell among thorns; it is "choked with cares and riches and pleasures of this life" so that it brings no fruit to perfection. Matthew, in recording this parable, says that "the care of this world, and the deceitfulness of riches, choke the word," so that the one who has received it becomes unfruitful.

find the wisdom that is condensed into this parable especially into the third illustration—the seed that fell among thorns?

He gives us an epitome of history. He knew nothing personally about the "care of this world" and "the deceitfulness of riches." He had no opportunity to learn from all people in all ages and in all lands that truth has always been choked by "the care of this world, and the deceitfulness of riches, choke the word," so that the one who has received it becomes unfruitful.

Where did this young man, Christ, find the wisdom that is condensed into this parable, especially into the third illustration—the seed that fell among thorns?

He gives us an epitome of history. He knew nothing personally about the "care of this world" and "the deceitfulness of riches." He had no opportunity to learn from all people in all ages and in all lands that truth has always been choked by "the care of this world and the deceitfulness of riches." In one short sentence He reveals a knowledge that must have come from on high.

An Outstanding Social Truth

This is the outstanding social truth with which the good of every generation have had to deal. Reforms of every nature come up from those who suffer, not down from those who profit by the abuses that need to be remedied.

Occasionally a great soul comes out from among the aristocrats to thunder against aristocracy. Occasionally some scholar comes out from among the educated to plead the cause of the uneducated. Occasionally some rich man comes out from among the wealthy to plead the cause of the poor. But such figures are rare in history.

"The heart knoweth his own bitterness," and much bitterness, mingled together, creates the pressure that finally sweeps away obstacles to justice.

Strange that intelligent people should speak lightly of One whose philosophy covers all the bases of life and supplies rules for the solving of all our problems!

In this same chapter of Luke is the record of that experience at sea which afforded Christ an opportunity to calm the storm—the miracle that awakened the inquiry, "What manner of man is this? For He commandeth even the winds and water, and they obey Him."

An Extraordinary Case of Healing

Then comes a description of the man who had for a long time been possessed of devils. He wore no clothes and made his home among the tombs. He, like others thus possessed, recognized Jesus as the Son of the Most High God and besought the Master not to torment him.

This unclean spirit which Christ had commanded to come out had not only afflicted the poor man for years, but had rendered him so violent that he was often bound in chains; he had sometimes broken them and been driven into the wilderness.

Christ's question, "What is thy name?" he answered that it was "Legion" because many devils were entered into him.

The description of this extraordinary case of healing is quite extended and ends with the drowning of a herd of swine into which the devils entered.

A few years ago I heard a speaker, at a meeting held in the interest of a mission, make a new use of this parable. He measured the value of a soul by the value of the swine. It was a time when the price of hogs was higher than now and he estimated the number of swine and the value of the

herd, setting spiritual values over against pecuniary values.

While it was a unique way of casting up an account it was a very inadequate way of expressing the price of soul peace. Here was a man who was not only utterly worthless, but a danger to society, and yet Jesus was able to set him free from the evil spirits that possessed him. The possibilities of a restored man are infinite.

Gospel for Every One

When those who were drawn to the place by the report of the miracle sought the man, they found him "sitting at the feet of Jesus, clothed, and in his right mind." So great was the poor man's gratitude and affection that he wanted to remain with Jesus; but the Master bade him return to his own house that he might witness among his own people "how great things God hath done unto thee."

And so the fame of the Great Missionary spread far and wide as He journeyed from motley to city and from village to village.

And the joy of giving to those who were sick, forgiving the sins of those who repented, and bringing hope and peace into the lives of men and women who came within His influence.

What a wonderful gospel is His—health to the afflicted, happiness to those whose sins are forgiven, a vision of usefulness to those who have been idle, and the joy of giving to those who have known only the lesser satisfactions that come with receiving.

And everyone can follow in His footsteps and partake of the life that He revealed to men.

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Maritime Religious Educational Council

The Christmas season is not so far distant and it is none too early to begin plans for the promotion of "White Christmas" plans and activities in our schools. The coming season is the time for a beautiful pageant which will bring out the real significance of the Christmastide—"White Gifts for the King" and other splendid suggestions come from our various publishing houses.

Reports from various schools show efforts being made for better equipment, others speak of more careful grading, while some of the larger schools are adopting closely graded Lessons. Some of these progressive steps are due directly to the work of our Summer School attendants.

Other efforts are shown in regular monthly Workers' Conferences being arranged, some using the supper hour as a convenient time for meeting.

Among the many books of Stories and Story Telling comes a comparatively recent one by Hugh Hartshorne "Stories of Worship and How to Use Them." These are arranged under different themes and are very attractive. Another delightful book is "Mother—Teacher of Religion," by Anna L. Betts.

Miss Alice M. Harrison is conducting Elementary Institutes in Annapolis and Kings Counties, N. S. Plans are made for similar Institutes in Fredericton and P. E. Island. At some of these a "Festival of Song and Story" is being arranged for the school girls and boys.

Plans for the Leadership Training Courses to be conducted yearly in the New Year in various centres are being definitely arranged and the interest evidenced in the places selected, gives much encouragement for the scheme.

The Ontario Religious Education Council held its 5th Annual Provincial Convention in Toronto, Massey Hall, Oct. 22-23—five days of Sunday School Workers' Sessions, Rallies and Conferences. The Convention Theme was "Worship." One of the special speakers was Miss Margaret M. Slatery, whose outstanding address was "The Fate of Dreamers." Dr. T. G. Soares, Chicago University, gave four forceful addresses, one being "The Religion of Childhood." "The Place of Music in Worship" was the subject of Prof. H. Augustine Smith, who also conducted his own pageant in Toronto—an "Inspiring Wonder Spectacle." These prominent leaders and other speakers helped make the convention a most successful one.

Miss Elizabeth Robinson Scovil is in town visiting friends.

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FRONTIN MURDER HEARING TUESDAY

Case of Mrs. Bessie Parker Put Over by Agreement of Counsel.

The preliminary hearing in the case of Mrs. Bessie Parker, charged with the murder of Mary E. Frontin, was to have been concluded before the magistrate in the Police Court yesterday afternoon, but was postponed until Tuesday afternoon at 2:30, an understanding to that effect having been reached by the counsel for the defence, Mr. S. Ritchie, and E. J. Henneberry who is appearing for the attorney-general, Hon. J. P. Byrne.

ALLEGED BURGLARS HELD IN MONCTON

Moncton, Nov. 17—George McLeod, William Petley and Fred LeBlanc, charged with breaking and entering the store of the Peter McSweeney Co., Ltd., and stealing furs, on Saturday night last, were in the police court today.

McLeod and LeBlanc pleaded guilty and were remanded.

J. C. Sherren, counsel for Petley, asked that a postponement be made to allow him an opportunity to become acquainted with the facts of the case, and Petley was also remanded until Saturday.

FOUR EXECUTED

Dublin, Nov. 17—Four civilians, James Fisher, Peter Cassidy, Richard Tully and John Gaffney, all residents of the Free State, following a trial by a military court charged with the unlawful possession of revolvers, were executed at seven a.m.

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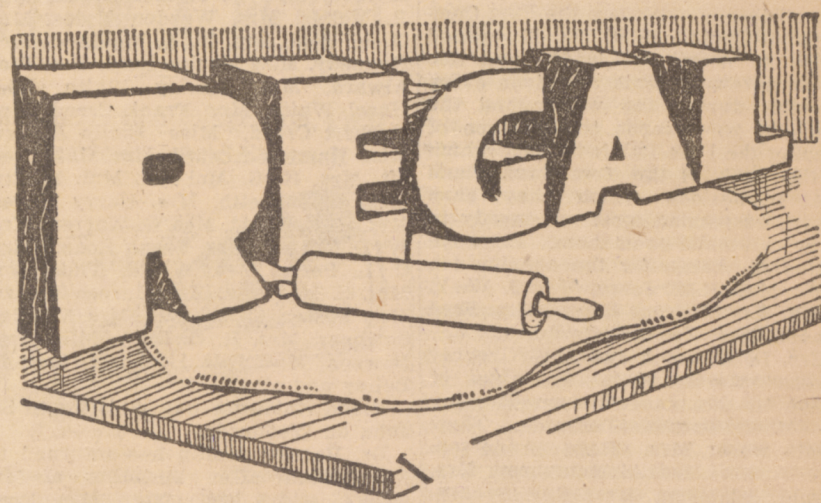
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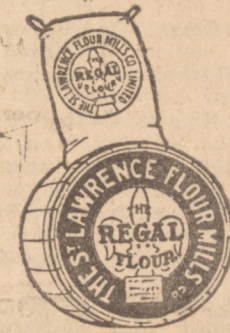
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Mrs. R. C. Hunt, Port George, N. S., writes:—"I have been troubled by being constipated for the last six months. My tongue has been terribly coated, so much so that it made me breathe bad; I was talking to a friend about it, and she advised me to use Milburn's Laxa-Liver Pills, which I did, and now I am perfectly well. My tongue is as smooth as it was before I got that way, and I owe it all to your Pills, of which I only used two vials."

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