Bryan's Weekly Bible Talk

MATTHEW, THE PUBLICAN

By William Jennings Bryan

And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom, and he saith unto him: Follow me. And he arose, and followed him.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his diciples.

And when the Pharisees saw it, they said unto his disciples: Why eateth your Master with publicans and sinners?

But when Jesus heard that, he said unto them: They that be whole need not a physician, but they that are sick.

But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

paring these Bible talks I am ly impressed with the advantage derives from the study of the

Word of God is not like other Few volumes are read more than hen the ordinary book is read time it is usually after a lapse and for the purpose of refresh- memory on some point of inter- upon some particular phrase. with the Bible; new truths are y springing out from its pages, ruths become more impressive. urch members knew the value ading and study of the Bible, uld be a waiting list of those to be teachers in the Sunday

w grows on you as you study rist picked out a publican for a nd He knew when He did so was selecting a man who be- a class that was held in dis-

blicans (or tax gatherers) of did not have an enviable repu- he office offered great oppor- or the corrupt and the greedy who accepted the office were picion by the populace. But s able to search the heart and character. He was willing to tthew and His confidence was

Matthew's Courage.

w left all and followed Christ d more to leave than some of rs. Commentators emphasize hat Matthew gave up a lucra- on when he cast in his lot with ur. It required courage and on and Mathews was equal to ements.

w carried the accuracy of an t into the chronicling of the d deeds of Christ. As some said, "He left everything but nd ink," and of these he made llent use.

the great English divine, who for a while in the United as wisely pointed out that nsecrates to higher use the those who become the ser- God. As swords are not de- st beaten into plowshares— changed from weapons of de- into useful tools—so men who all to service take the powers have and turn them to the service.

's name is mentioned only five the New Testament.

himself relates his call in a , but a great deal is said in words; Christ invited him and d. In the next chapter, Mat- rs to himself in giving the the disciples. Mark mentions same way, as does also Luke, s Gospel and in Acts. Mark in telling of his call by Jesus, im as Levi.

Most Quoted Gospel.

word spoken by Matthew is n the New Testament and yet l is as often quoted as any e Gospels, probably more fre-

e only Gospel besides Luke's that mentions the birth of the Saviour. Matthew also describes the flight into Egypt and the return, an incident in the life of Christ nowhere else recorded. He reproduces the Lord's praper in the form most used.

Matthews gives more fully than any of the other Bible writers the Sermon on the Mount—incomparably the greatest of all religious discourses. This sermon presents more completely than it is to be found elsewhere the moral code of the Great Teacher.

Each one of the Beatitudes is a sermon in itself; each has been the basis of many sermons. They are so full of meaning and so suggestive of illustrations and present-day applications that one could preach upon them Sunday after Sunday, month after month, and even year after year, without becoming monotonous.

It was in reading three passages in Matthew that I was impressed, as I had not been before, with the use that Christ made of the word, "All"—one of the smallest words in our language and yet the most comprehensive.

One Little Word.

In the twenty-second chapter Christ announces the first great commandment. It was brought out by a question propounded by a lawyer for the purpose of entrapping the Saviour. When the Pharisees found that other questioners had been discomfitted by the replies made by the Master, one of them, "a lawyer, asked him saying Master, which is the great commandment in the law?

"Jesus said unto him. Thou shalt love the Lord thy God with all thy heart, and with all thy soul and will all thy mind. 'This is the first and great commandment."

Here we have the word "all" used three times—all the heart, all the soul, and all the mind. What other word could Christ have used in this connection?

Any word of limited meaning—any word less comprehensive than the word "all"—would have made this commandment ridiculous.

God not only requires a whole hearted whole-souled, and whole-minded love but any less than all would leave a vacuum in heart and soul and mind that would be filled by some opposing force.

There can be no divided allegiance; God must come first—His claims are paramount.

The Overflowing Heart.

And how can a heart overflow unless it is full? There is nothing in a human heart that can be of any great benefit to others; it is only when love of God fills the heart to overflowing that man has something to impart to others.

The second group of "all's" is found in the concluding verses of the test chapter of Matthew.

Christ, after His crucifixion and resurrection, in His last communion with His followers, commissioned them to go out and "teach all nations," and they were to teach "all" that Christ had commanded them. And Christ, with all power in His hands—all power in heaven and earth—promised to be with them even unto the end of the world.

The word "all" is used here four times and no other word of less breadth could be substituted for it.

In the concluding verses of the eleventh chapter of Matthew we find the wonderful appeal made by Christ to "all that labor and are heavy laden"—another "all." The comfort of this appeal would have been chilled if the call had been narowed by a word containing any limitations.

Sitting With Sinners.

But it is impossible to exhaust the riches of the Gospel of Matthew; we must pass on to the second thought, presented by the lesson, namely, Christ's communion with publicans and sinners.

It is not necessary to make any excuse for the Saviour's action. The text says that "many publicans and sinners came and sat down with him and His disciples in Matthew's house. It would not have been courteous for the guest to quarrel with his host about the character of those whom he permitted to enter.

And it might have been difficult to classify the publicans and sinners by their appearances—especially the sinners. It would be rather risky today for one to go into a social gathering and attempt to classify men according to their sins without intimate acquaintance with the individuals. Sometimes it takes more than acquaintance—sometimes we have to wait for the courts to act before we are sure.

Christ was not afraid to mingle with sinners. He gave a ready answer to His critics—two answers, in fact, which have passed into common use—"They that be whole need not a physician, but they that are sick" and, "I am not come to call the righteous but sinners to repentance."

In the parable of The Lost Sheep, Christ emphasized the fact that He came to seek and to save those who had wandered away.

The Christian's Duty.

And is not that also the duty of those who follow in His footsteps? While Christ declared it to be man's duty to seek the kingdom of God, He continually pointed out the after-work of His disciples. They were not to sit down and rest; they were to go about doing good. Those who would imitate the Master must find pleasure in rescuing sinners—in carrying Christ's gospel to those who know it not.

Christ did not fear contamination—no one need fear contamination who has a message to deliver.

To illustrate: It is safe to put the nozzle of a hose in a muddy pool because the hose is connected with a reservoir that is higher than the pool; no mud or filth can enter the hose because the pressure in the hose is greater than the pressure in the pool.

Just so long as a follower of Christ is filled with love of God and is trying to hasten the coming of God's kingdom by the bringing of souls to Christ, he can go anywhere without danger.

On this very subject, as much as anywhere else, a change can be noticed in the manner of both the minister and the layman. It is not necessary to be of the world in order to be in the world. On the contrary, it is only by being in the world that Christians can help by example. The Christian is commanded to let his light shine, and a shining light is of no value except to illuminate the darkness.

The clubs that are being organized in all the cities are emphasizing the thought of co-operation. Each of these clubs has a member of who represents the ministry and the clubs are showing the value of the presence of the minister, while the minister is getting a better understanding of his problem by this intimate contact with the everyday world.

Hidden Virtues.

This lesson will be applied in many ways by those who study it. It teaches us anew Christ's power to search the heart and to discover the priceless, manly virtues that are sometimes hidden behind a very uninviting exterior. Out of a publican came inestimable service.

This lesson, too, ought to give us an enlarged appreciation of the value of the Gospel of Matthew; and it teaches us a very practical lesson, namely, the rendering of service to those who need our help—the sick and the lost.

The young need guidance that they may be led in the right way and thus avoid the loss of time and the suffering involved in correction of mistakes that ought not to have been made. And we must be sympathetic towards those who fall by the wayside and need to be helped to their feet or brought back into the paths from which they straged in moments of weakness.

Matthews exhibits Christ in the role of a helper, that role which every Christian can and should assume if he is to be a follower of the meek and lowly Saviour.

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AIR MAIL EFFICIENCY SCORES 96 PER CENT

Washington, July 21.—Air mail service efficiency, measured by the number of miles travelled with mail as compared with the mileage scheduled, was 96.73 per cent perfect in the fiscal year ended June 30. This figure, announced today by the Postoffice Department, compared with a percentage of 95.52 the preceding year.

The schedule for last year called for 1,589,389 miles of flying, and the pilots were given special instructions to take no chances in any effort to break records.

Nevertheless in July, last year, they covered 99.86 per cent of all the mileage set for them; in August, 100 per cent; September, 99.59 per cent; October 99.80 per cent; November, 95.2 per cent; December, 91.53 per cent; January, 9277 per cent; February, 92.81 per cent; March, 94.80 per cent; April, 95.88 per cent; May, 99.08 per cent; and June, 99.21 per cent.

For other years the approach to perfection in the air mail service was shown to have been 94.90 per cent in 1918, 91.35 in 1919, 73.04 in 1920, and 92.84 in 1921.

Microbe Evolution Makes New Diseases

Paris, July 21.—Microbes of new diseases are being created daily by the same process of evolution by which Darwinian theories explain the birth of man.

This is the statement of Professor Robert Licensier, a bacteriological expert, who thus explains the mysterious epidemics of grip, which nearly every year sweep the world with changing manitestations.

"Science has discovered many thousand microbes and there are 10,000 known diseases the microbes of which are unknown," said Professor Licensier in a speech here. "But the great danger is that any day there may be evolved some new and frightful disease by the evolution and propagation of microbes into a new species."

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WHERE TO WORSHIP SUNDAY

TY LUTHERAN CHURCH

Sixth avenue and Pearl street, lbred, pastor. Sunday school m., Ruth Gilbertson, superin- Morning worship 11 a.m., an, Rev. O. K. Anderson of , Oregon, will preach this Come and hear his message. ck p.m. the Luther League a very good program. Ruth leader. Choir practice every 8 p.m., Gertrude Clave, direc- and German at 3 o'clock; Sunday school every Sunday at 10 o'clock. Everybody welcome.

METHODIST EPISCOPAL CHURCH

Walters, minister. The sermorning will be preached by tt who is in Eugene in attend- meeting of the Presbyterian the evening a union meeting d at the Presbyterian church. the day will be under the f John Stark Evans. A union the Epworth League and the in the Auto Camp and will P. J. Bartholomew.

UONT PRESBYTERIAN CHURCH

15th Avenue east and Villard nday school at 9:45 a.m. Mrs. , superintendent. Dr. Gerrit Secretary Christian Board of will give a talk to the chil- the school is dismissed. The of the new addition will take 11 o'clock, with the following "Song of Praise," by Bouty, . Moore and Mr. L. L. Os- story of the Church, Rev. iffen; "Open the Gates of the Mrs. Knapp; Dedication ser- , Wm. C. Ross, pastor. All f Fairmount and others inter- e church are invited to attend.

REGATIONAL CHURCH

and Charnelton, W. H. L. pastor. Sunday, school 10 ning Worship 11 a.m. The his morning will be brought by delegates to the Presbyterian ch is meeting in the city. A be sung by the Misses Hanson siting in the city. The pastor mily are away on their holi- r today the only services in until the later part of Au- be the Sunday school session ay morning at 10 o'clock. In stor is needed M. H. Douglas dress.

CHURCH OF CHRIST SCIENTIST

of Twelfth and Oak streets. orning service at 11 o'clock; evening testimonial meeting : Sunday school at 9:45 a.m. g room at room 312 McMor- Washburne building, corner of d Willamette streets, is open pt Sundays and holidays, from 6 p.m. The Librarian is in until 4 p.m. The subject of sermon for Sunday is "Life." ordially invited to attend the rvices and visit the reading

GRACE LUTHERAN

F. George of Portland will nday in English at 11 o'clock,

FAIRMOUNT CHRISTIAN CHURCH

Corner 17th and Columbia streets, E. M. Patterson, pastor. An open air service will be held in Hendrick's Park next Sunday evening at 6:30, sharp, instead of at the church. The morning services at the usual hour in the church. The morning theme is, "A Man Who Was Out of Harmony with God." In the park at 6:30 p.m. the theme will be, "The World's Greatest Wonders." It is a message of interest to all. The entire service will be over by dark. Spend the evening in the park and still attend church. Come and enjoy a service in the open air.

BIBLE STANDARD MISSION

Corner Pearl and Seventh street, Rev. Harry R. R. Neat, pastor, Alfretta Wood, assistant. Meetings every Tuesday and Friday 8 p.m. Tarrying meeting on Wednesday evening at 8 o'clock. Sunday meetings: Sunday school at 10 a.m., evangelistic preaching at 11 a.m., Crusaders meeting at 6 p.m., and evangelistic preaching at 7:30 p.m. During the absence of Rev. Neat, the pulpit is being filled by J. R. Conlee of Los Angeles, California, who is known as the converted infidel. Everybody is invited to these meetings.

EMMAUS LUTHERAN CHURCH

On Second avenue west near Blair boulevard, Henry Iversen, pastor. Sunday school at 10 o'clock, L. N. Miller, superintendent. Morning worship at 11 o'clock. There will be no services Sunday evening. The Ladies Aid Society will meet Thursday afternoon at the home of Mrs. A. Hammericksen. Prayer meeting Thursday evening at the home of Mr. and Mrs. T. H. Ove, 1755 Second avenue west. On Wednesday evening the Luther League will have an ice cream social at Miller's Grove, beginning at 8 o'clock, to which all are invited.

CHURCH OF GOD

Third and Monroe streets. Sunday school 10 a.m., Edward Fegles, superintendent. Classes for all ages. Regular preaching services at 11 a.m. Subject: "Showers of Blessing." Text Ezek. 34:26. Owing to the fact that the pastor and a large delegation from the church have gone to the annual State Campmeeting at Woodburn, Oregon, there will be no young people's meetings nor evening preaching services until Sunday, August 6th.

FIRST CHRISTIAN CHURCH

Eleventh and Oak streets, E. V. Stivers, pastor. At the morning service Boudinot Seeley, who is superintendent of the Portland Presbyterian Extension work, will bring the message. Mr. Seeley is one of the speakers of the Presbyterian Synod which is now in session here. The chorus choir under the direction of Prof. C. H. Hohgatt, will sing, "The Lord, God Omnipotent Reigneth." The union services in the evening will be held at the Central Presbyterian church with Dr. W. S. Holt of Philadelphia as speaker. The Bible school begins at 9:45 under the leadership of R. Claude Gray. The endeavor societies meet in the evening at 7 o'clock, closing in time for the union services. A welcome is extended to all who may care to enjoy these services with us.

CENTRAL PRESBYTERIAN

Tenth and Pearl streets. William Moll Case, pastor; Bruce J. Giffen, University pastor. Church school at 9:45 a.m., classes for all ages. Summer visitors in town cordially invited. Morning worship at 11 o'clock. Dr. Cleland B. McAfee of McCormick Seminary, Chicago, will be the speaker of the morning. Dr. McAfee's last pastorate before he took his present chair in McCormick was the Lafayette Avenue Presbyterian church, Brooklyn, N. Y., at one time the largest Presbyterian church in the world. We are fortunate in having Dr. McAfee with us. Special afternoon service at 3 o'clock with addresses by Rev. N. P. Patterson, pastor of the First Presbyterian church of North Platte, Neb., and Rev. H. L. Bowlby, D. D., secretary of the Committee on Sabbath Observation of the General Assembly of the Presbyterian church. This service is under the auspices of the synod. The Young Peoples' societies have a rally meeting at this church at 7 p.m., under the direction of Rev. Jackson L. Webster, pastor of the First Presbyterian church, Bend, Oregon. United service at 8 o'clock; the speaker will be Dr. W. S. Holt, D. D., secretary of the Board of Ministerial Relief and Sustentation, and Mrs. Charles W. Williams, secretary of the North Pacific district of the Woman's Board of Foreign Missions. Special music at these services. Attention is also called to the special Communion Services at Central church at 8:30 Sunday morning, Dr. H. L. Bowman of Portland in charge.

Jefferson Street Chapel.

Sabbath school at 3 p.m. for all the children of the neighborhood under the direction of Mrs. J. G. Stevenson, superintendent. Everybody is cordially invited.

Timely Recipes For the Busy Housewife.

To shell peas add about the same quantity of boiling water, allowing one-fourth teaspoon of salt and one-half teaspoon of sugar to each cup of water. Simmer gently until tender, then add a teaspoon of butter just before serving.

Buttered Beets.

Wash beets and cook in boiling water until tender. Drain, plunge in cold water and remove the skins. Cut in cubes. Reheat in a double boiler, adding salt and a tablespoon of butter.

Scalloped Onions.

Peel and slice onions about half an inch in thickness. Put a layer of onions in a buttered baking dish or casserole; season with salt, dot with batter and dredge with flour. Continue in layers until all the onions are used. Cover with the milk or boiling water; cover and bake in a moderate oven until tender, about one hour or reheat cooked onions.

Quick cabbage.

Chop cabbage very fine. Plunge into boiling water and boil rapidly for fifteen minutes. Drain, season with salt, pepper and a little butter.

Spinach.

Remove roots from spinach. Wash very well in several waters, then pour out water over the leaves. This causes any remaining grit to go to the bottom of the pan. Place spinach in a kettle with a teaspoon of salt and cook until tender in its own juice, having the fire low and lifting occasionally to prevent burning. Drain, chop fine and add seasonings of salt, pepper and butter. Reheat and garnish with slices of hard cooked egg. Cooked in this manner, all of the valuable salts are retained. If the spinach is old and rather tough it may be necessary to use about a cupful of boiling water.

Creamed Spinach.

For two cupfuls of cooked chopped spinach allow one cup of well-seasoned medium white sauce and add a dash of nutmeg.

The subjects announced at the

Big Tent Auditorium

for this coming week are as follows:

MON.—Who are the Angels? Are they our dead friends?

TUE.—Is there a personal devil? If so, who is responsible for his existence?

WED.—Spiritualism. Do the dead actually appear to the living?

THURS.—What, when and where is hell?

FRI.—Divine healing.

The song service begins 7:45 each evening except Saturday—rest night.

The attendence has been regular at the tent and a great deal of appreciation has been expressed for these Biblical subjects.

THIRTEENTH AND OAK

The Genie of the Wires

Aladdin summoned the genie of the lamp and any wish was immediately gratified.

At your command there is the genie of the wires. He will take your voice instantly—without regard to distance—wherever you may desire to send it.

You are familiar with the conveniences of local telephone service, but have you ever thought of the pleasure or profit available in the use of the long distance lines?

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