A Magazine Page For Readers of The Evening Advertiser

SUNDAY TALKS TO 16,000 ON REPENTANCE; 150 "HIT TRAIL"

Declares He Is Accused of Rubbing the Popular Hair the Wrong Way—Denies It and Exclaims "Let the Cats Turn Around" — Has No Use For Men "Scared Into Religion."

Paterson, N. J., April 22.—Text, "God Commands All Men Everywhere To Repent"—Acts, xvii., 30.

"The first thing that John the Baptist preached was repentance and the first thing Jesus and his disciples preached was repentance, but we seldom hear a sermon on repentance today. Plenty of preachers in a long ministry never preached one single sermon on repentance.

"They have preached on everything else, but have given repentance a wide berth, probably for the same reason that the colored preacher never liked to preach against stealing chickens, 'because is always seemed to throw such a coldness over the meeting and made so many of his members freeze towards him like.'

"It don't take a preacher long to find out that it is much easier to get along pleasantly in his ministry and have his salary raised now and then by making people feel satisfied with themselves.

"Of all things that we hate more than anything else it is to see ourselves as we really are. We hate that which shows up our faults and blemishes. That is one reason why so many people don't like my plain preaching.

"No photographer could make a living if he made a correct likeness of everybody who came along. If he didn't retouch the negative and take out the ugly spots the woman with a squint and the man with a wart on his nose would go somewhere else for pictures.

"It is said that an elephant will not drink out of clear water, for when he sees his own ugly face reflected in it he is stirred to anger and lashes the water in his fury. There must be a good deal of human nature about an elephant.

Why Bible Is Disliked.

"It is for this reason that so many people do not like the Bible. It makes them see their own wicked hearts, and they can't bear that. People don't like preaching that goes at them rough-shod and finds sore places on them. They want sermons of the 'You tickle me and I'll tickle you' kind, preaching that pats them on the head and makes them feel like a boy with his mouth full of butterscotch. Make a man feel certain that the Lord admires him, and you will be a great preacher to him.

"But Jesus Christ was not that kind of a preacher, and neither were any of his disciples with the exception of Judas. That is why John was thrown into prison and had his head taken off. He opened his Bible right in the middle and cried "Repent ye, repent ye, for the kingdom of God is at hand.' He preached plain and took deadly aim at the sinners on the front seats. No wonder he stirred up a hornet's nest at once.

"If you hear the preacher say he doesn't believe in a devil you can then just bet your hat that he has not preached on repentance. The men who do any preaching on repentance know there is a devil, for they have heard him roar.

"If some of the preachers of today were true to their trust they'd be preaching against some of the miserable old Shylocks in their congregations. If they did they'd probably be thrown out to grass, but it would be a sure thing then that they would be storing up treasures for themselves in heaven. **Somebody said to me, 'Bill, you rub the fur the wrong way.' I don't. Let the cats turn around.**

"It was the keen edge of John the Baptist's preaching that took his own head off.

The Devil as an Angel.

"Most people take poison through a misunderstanding. If you would label the bottle with great big black words you would not be likely to take it because you would be afraid you would die. The devil can appear as an angel, and in that disguise he does his most effective work.

"If a plain devil rose up in our midst he would not accomplish anything. You would be too afraid of him. It is not a wholesome condition to have too many synonyms for lying, stealing and adultery.

"The awful thing about sin of any kind is that it will grow so fast. You can't stand still. You either advance or go back. You'll be doing in another year things that now seem bad and disgusting to you if you don't repent.

"It may help us to a better knowledge of just what repentance is to first glance at some things that repentance is not.

"First, repentance is not fear, and yet a great many people have such an altogether mistaken idea of repentance that they think no one can repent in a way that will please God unless he is first scared almost to death.

"They seem to think that the man who is to be a Christian must first be hauled to the brink of hell, where he can see the fire and the brimstone and look down with staring eyes into its awful depths. They think he must have an awful fear of death and turn pale and shiver with fear like one afflicted with the ague every time he sees a hearse.

"My message tonight is not to inform you that you are a sinner. You know that yourself. No man has to be told that he's a sinner, nor does any man have to be told that he is going to be damned. Therefore, my object is simply to get you to turn away from your sins.

"When a man discovers that he is on the wrong train and heading in the wrong direction from that which he should go he doesn't have to be afraid of an awful wreck to make him leave the wrong train and get on the right train as soon as he can. Man doesn't need to be afraid of hell because he is going to die.

"I don't want to live opposite to God and go to hell just to find out whether the fire there is literal. I'd be a big fool to do that. If you are not manly enough or womanly enough to do the right thing just because it is the right thing to do, then I've got no respect for you at all. You forfeit all right to be called a gentleman or gentlewoman.

"Jesus said there was an endless hell for the lost sinner, and he pulled aside the curtain and let us look into that awful pit, but he only did this once, and made no attempt whatever to frighten men into being good, for he knew very well that the repentance that comes only through fear lasts only as long as the fear lasts.

"The man who tries to be good only because he is afraid of being damned is no more good in his heart than a lamb in a lion's cage is a lion. Tom Paine, the old drunken infidel, wrote a book called 'The Age of Reason.' Shucks! A man who drinks booze and does not believe in God calling himself reasonable! The moment you take away the fear of punishment he will be just as bad as ever.

"You can't scare people into repentance any more than you can drive the poisonous secretion from a rattlesnake by putting a clothespin on its tail.

"I don't say there may not be genuine cases of death-bed repentance, but they are few. There is only one mentioned in the Bible, only one to my knowledge—the thief on the cross. That was the first opportunity the thief had of giving himself to Jesus.

Burden of Proof With Lobster.

"Some of these free thinkers and rationalistic lobsters can argue all they want to, but religion is not emotion. The burden of proof is with those lobsters and not with me. Repentance is man's part; forgiveness is God's. He never exercises His part until you do your part.

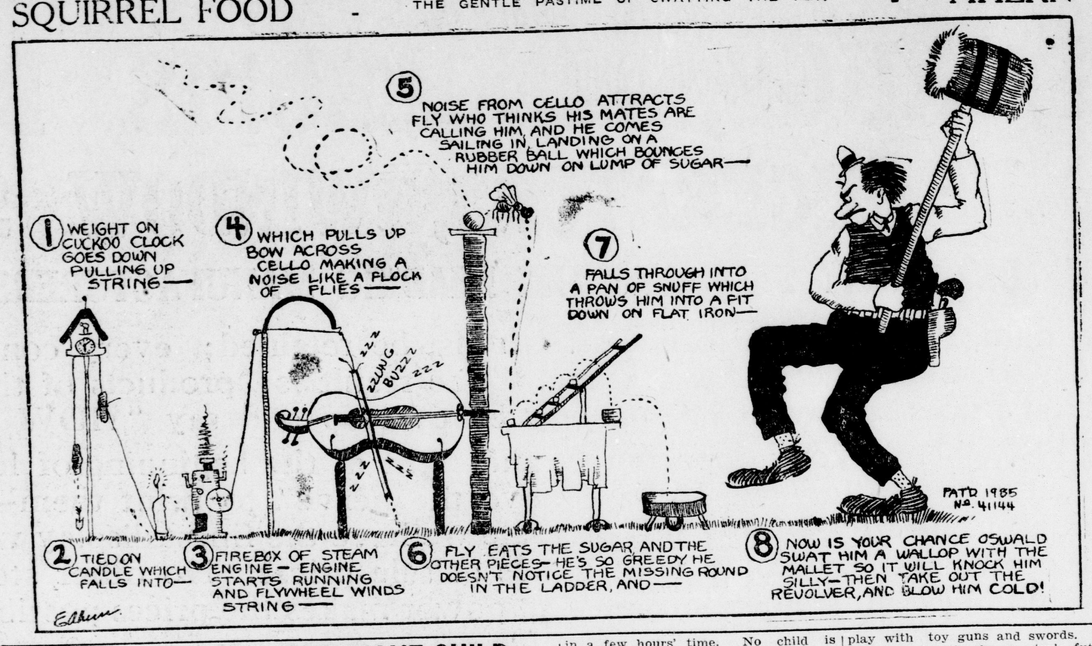
"If you do what your conscience tells you there will not be a single man or woman go out of this tabernacle tonight without giving his or her heart to God.

"Repentance is not conviction, although a great many think it is, and I have heard preachers say that it is. Men are often deeply convicted of sin, but they go on in the same sinful way as before. Felix was convicted by what Paul said to him, and yet he kept right on living in his sin. There never was a wrongdoer who did not feel sorry for his wrongdoing when it was found out or got him into trouble.

"The cross of Jesus Christ is not a fire escape for you to crawl out of hell on while your victims go to hell.

"Many a man who is earnestly sorry that he has done wrong goes right on doing it. I don't believe all men want to get drunk who do get drunk. I believe most of them don't want to get drunk. I never spoke in a prison without seeing evidence that the men before me were sorry for their wrongdoing—sorry because they had been compelled to face the facts; sorry because they had lost their liberty. There is no peace, saith God, to the wicked. My quarrel is not with you, but with the devil, who is stifling reepntance in you."

SQUIRREL FOOD — THE GENTLE PASTIME OF SWATTING THE FLY. — AHERN



How to Live Long and Well

Prof. Irving Fisher, of Yale University, on the Increasing Mortality of Middle Life in Our Cities and How To Stop It.

Out of two thousand picked young men at work in this city only three per cent could be given a clean bill of health. Only three out of every hundred were free from impairments or free from habits which lead to impairments.

That means that we begin to die as soon as we grow up. We would think it a miracle if we heard of anyone living to be one hundred and fifty. Among records of authentic cases—excluding the Bible—we know of only one case of a man living to be one hundred and forty-six. That was a Norwegian. When we study the life history of men like him we find it very different from life history of men like us.

I broke down just as I was entering on active work, just as I supposed I was going to do the work for which I was prepared. I was condemned to exile, and went to the Adirondacks, then to Colorado and California, and was away from my work three years.

When anyone has his head in the lion's mouth he becomes considerably interested in how to get it out. And afterward he becomes interested in telling other people how to prevent getting their heads into the lion's mouth.

Started Personal Hygiene.

I was impressed with the number of things I had left undone and the number of things I had done which I should not have done. When I was getting back some of my working power I was so impatient to get it all back that I determined to study personal hygiene. All the time I spent in piecing together what the medical profession has learned of this subject has repaid me many times over.

The greatest economic waste in dollars and cents in the world today is the waste of health. We lose in this country at least a billion and a half dollars worth of work yearly from disease, and we would find it was four times this figure.

After getting back to Yale I joined with some officials in New Haven in starting a tuberculosis association, and established a sanatorium in New Haven. When we started that institution I was the only one to sleep outdoors. Now, I suppose, there are hundreds, and in this city thousands.

One day at a tuberculosis exhibit the lay figure of a woman was put out on a porch in a reclining chair to show how the cure was taken. Some people were indignant that on a raw March day a woman should be exposed to the chilly air to advertise a show. Complaint was actually made to the police.

Now there are hundreds of people, some very delicate, sleeping outdoors all the time. One of the editors of a New Haven paper told me he had never seen anything like it before. "You will turn civilization upside down," he said. "Yes," I replied, "that is just the trouble. Civilization is down side up." The cure for the evils of civilization is more civilization.

Goes to Abolish Typhus.

Colonel Gorgas cut down the death rate in Havana and has now been called to Servia to abolish typhus. You know how pneumonia is being decreased. While we have made great strides in New York City and on one hand the death rate from disease is decreasing in the early stages of life, on the other hand we are wearing out the vital organs in mature life earlier than our fathers did. We are saving infants' lives, but to save the lives of older persons we must teach individual hygiene. Industrial conditions that make it impossible in many cases to live a normal, philosophical life are costing the city billions of dollars.

We are going backward. If we could get back to 1880 we would be going forward. If we could get back to the death rate of 1880, as to organic diseases, we would be saving a hundred to two hundred thousand lives per year in New York City.

In spite of the good work of the health authorities in New York City we have been going backward in the latter ages, after middle life, because of the way men and women live in New York City. America generally isn't improving, but deteriorating. There is a contrast between this country, England and Germany, and a still greater contrast between this country and Sweden. In those countries progress has been made all along the line.

The Life Extension Institute has been formed to find out and spread a propaganda of how this life may be prolonged. There are fifteen rules of hygiene.

The first rule in AIR—to ventilate every room you occupy. This rule is violated by perhaps 90 per cent of the population all the time, 99 per cent of the population in the winter time. In the country, where the best air is found, we find the worst ventilation. The city is ahead of the country. Because fresh air is hard to get in the city everybody wants it.

By using a simple window board it is possible to secure ventilation in almost any room. For the lack of that simple device most people go without air. If they open the window they get cold on the feet. Cold air is like a waterfall—it rushes downward and forces the hot air above it. If you use a window board it shoots the air up into the room. It is the simplest and cheapest way to get fresh air, and whatever it costs for the little extra fuel it saves in work and doctor bills.

Seek the Open Air.

The next rule is to seek outdoor occupations or recreations. This is so obvious no more need be said.

The third rule is to sleep out of doors if you can. And you can very often when you think you cannot. Think of the change that has occurred in the last ten years on this subject. When I was in Colorado I was told it was impossible to sleep outdoors anywhere except there. When I went to California they told me the same thing. Then a doctor in Massachusetts, having on his hands a workman who could not live out of doors in the daytime, said he would cure him of tuberculosis by making him sleep out of doors at night. And he did.

The fourth rule is to wear light, loose porous clothing. The value of fresh air is simply the freshness. A corollary of that—a necessary one—is that clothing is quite as important as a house and we should ventilate our clothes as much as our house.

The fifth rule is to breathe slowly, rhythmically and deeply—not all the time, but part of the time. I know a professor of philosophy who cured himself of nervous prostration simply by deep breathing.

CAN MAKE CHILD LOVE SUMS, SAYS DR. MONTESSORI

New York, April 22.—"I can make children passionately adore the multiplication tables. Furthermore, I maintain that long division can be made as fascinating as a fairy tale. The secret lies in the child. Make him absorbingly interested in what he is doing and he will revolutionize your ideas of what he can do."

Thus briefly Dr. Maria Montessori yesterday afternoon epotimized her ideas of child culture which have made her one of the foremost educators of the world.

"I actually created a revolution in my school over the multiplication tables," she declared. "I got the children so excited about them that they wept when their parents couldn't "buy" them and let them take the tables home. Little tablets, colored beads, sticks, anything that appealed to the child's interest was used in teaching them.

"The keynote of everything is the child's own interest. My children are willing to spend weeks on one task where other children tire of it in a few hours' time. No child is forced. Everything is spontaneous. The trick of modern education is that of keeping the child at his task until he has completely finished it. Every teacher knows the magic this takes.

"I am sorry to say that this new method for the child is comparatively unknown to me," she said, pointing to Mrs. Winifred Sackville Stoner's book on natural education which lay near by. "But even so, I see one big flaw in its teaching.

"What Mrs. Stoner has done with her daughter has come as the result of constant care and years of untiring effort. Mothers nowadays can not do that. The world is so full of a number of things no child can claim so much care as this mother says belongs to it by divine right.

"I want the Montessori methods in the tenements where the child's world is barren of playgrounds or real toys. I agree with Mrs. Stoner in her idea of raising the standards of motherhood, but I do not think we should demand 'super-mothers.'"

"Should the child be asked to learn three or four languages before he is six years old?" Dr. Montessori was asked.

"Certainly," she replied. "Those are the years when a child's language is in the making. Then only can he really get a good accent."

"The knowledge which very young children acquire is of trifling importance compared to their power to learn facts, to observe and to reason. All the powers which make a child useful to himself and to society lie within him. That is why 'liberation' is the keynote of the Montessori method.

"Italian mothers say there is no heroism in this dreadful war," said Dr. Montessori. "There is no chroism because there are no ideals. They are fighting in Europe simply to kill.

"Our children are not being trained to admire soldiers. They no longer play with toy guns and swords. The soul of a boy is the country's future, and we are no longer playing with fire where our children are concerned. There must be no wars in the future."

CRITICAL ILLNESS.

[Exchange.]

Aunt Mary met her little neice in the park, and seized the opportunity to gather the latest news from Marjory's home. And she got it.

"And how is your papa, dear?" she inquired, finally.

"Oh, papa is critically ill."

"He is? Why, what is the matter?"

"I don't know. Not much, I think. But he criticizes me, and he criticizes ma, and he criticizes the cook, and most everything. He is very critically ill! Ma says so."

MAN WHO UPHOLDS ROOSEVELT'S SIDE

JOHN MYERS BOWERS

Advertiser Illustrations

Prepare For Great World Crisis, Wilson's Warning to America

Incisive remarks made by President Wilson in his speech at the Associated Press luncheon at the Waldorf-Astoria follow:

You deal in the raw material of opinion, and, if my convictions have any validity, opinion ultimately governs the world.

The times behind us have been difficult. The times before us are likely to be more difficult, because whatever may be said about the present condition of the world's affairs, it is clear that they are drawing rapidly to a crisis.

I am not now thinking so preposterous a thought as that we should sit in judgment upon them (the warring nations), but that we shall some day have to assist in reconstructing the processes of peace.

I am not speaking in a selfish spirit when I say that our whole duty, for the present, at any rate, is summed up in this motto: "America First!"

Let us think of America before we think of Europe, in order that America may be fit to be Europe's friend when the day of tested friendship comes. The test of friendship is getting ready to help both sides when the struggle is over.

The basis of neutrality is not indifference; it is not self-interest. The basis of neutrality is sympathy for mankind. It is fairness; it is goodwill at bottom; it is impartiality of spirit and judgment.

There is in some quarters a disposition to create distempers in this body politic. Men are saying that if we should go to war upon either side there will be a divided America—an abominable libel of ignorance!

My interest in the neutrality of America is not the petty desire to keep out of trouble. I do not want to walk around trouble. If any man wants a scrap that is an interesting scrap and worth while, I am his man. I warn him that he is not going to draw me into the scrap for his advertisement, but if he is looking for trouble—that is the trouble of men in general—and I can help a little, why, then, I am in for it.

The world ought to know the truth, but the world ought not at this period of unstable equilibrium to be disturbed by rumor. We cannot afford to let the rumors of irresponsible persons and origins get into the atmosphere of the United States.

Ministering Angel to T. Atkins Will Be Star's New Role

Carolin Bailey

Advertiser Illustrations

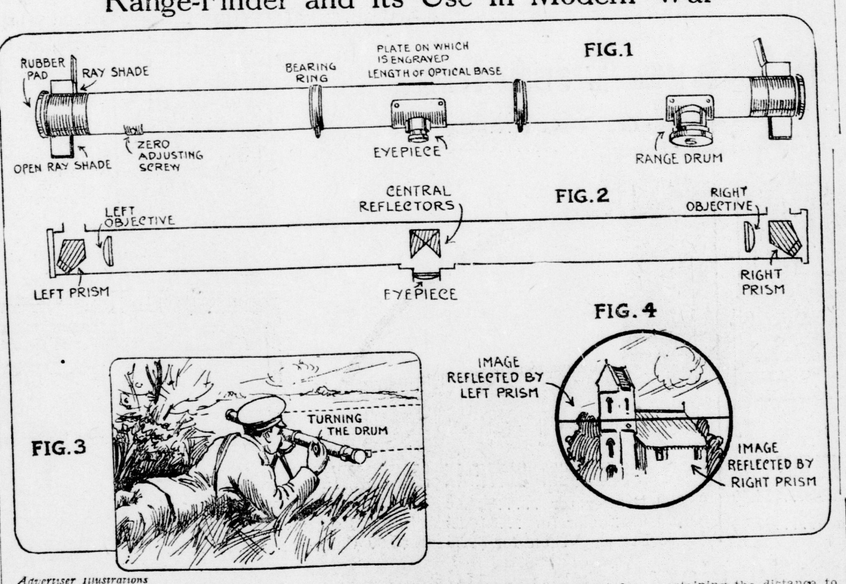
Though she must dance and sing on Broadway, Carolin Bailey's heart is in England, her native land, and as soon as her engagement ends she'll hie away to London to become a Red Cross nurse.

COUNSEL FOR BARNES IN BIG LIBEL CASE

WILLIAM M. IVINS

Advertiser Illustrations

Range-Finder and Its Use In Modern War

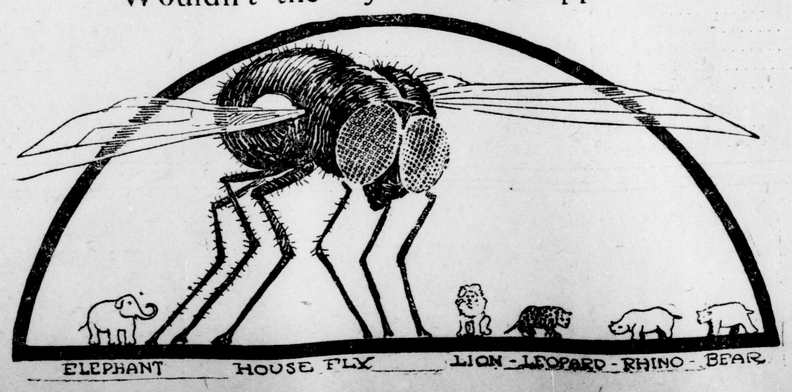


Advertiser Illustrations

The Range-finder, which is of the utmost importance in war, is an instrument for ascertaining the distance to any visible point on the landscape from the position occupied by the observer, or operator. Range-finders are of two types: the double-observer type, and the "one-man" type. In both cases the distance to the object (or range), is found by triangulation, the angles being taken from the ends of a known base—a very short base of about three feet in the case of the one man range-finder, and a normal base of fifty yards for the Mekometer artillery instrument, and twenty-five yards with the infantry instrument.

In one-man range-finders, like the one illustrated above, the base is a bar, or frame, of short length, with a telescope mounted at each end, and having an eye-piece in the middle into which the rays are reflected. With this instrument, measuring only 37 inches long by 3 inches in diameter, and weighing 5½ pounds, one man is able rapidly and accurately to take ranges of objects up to 20,000 yards distant. In taking the range the operator directs the telescopes of the instrument on to a clearly defined object, and by turning the range-drum the right-hand telescope is inclined inwards until the two images seen in the central eye-piece coincide. The range given on the drum can then be read. Figure 1 shows the external appearance of the one-man range-finder (Marindin). Figure 2 is a cross-section view. Figure 3 shows the instrument in use, and figure 4 shows the images in coincidence.

If Animals Were as Large as They Are Dangerous—Wouldn't the Fly Be a Whopper?



Nation-Wide Appeal Urged By Dr. Young, Protestant, To Save Leo M. Frank, a Jew

BY THE REV. DR. S. EDWARD YOUNG,

Pastor of the Bedford Avenue Presbyterian Church, Brooklyn.

No doubt a country-wide appeal will tend to bring about executive clemency in behalf of Leo M. Frank. Evidently the impression prevailed widely that Frank did not have an impartial trial. The decision of the supreme court of the United States must settle for all of us the question of legality of process; but there is left what is known as the conscience of the case.

Sometimes the conscience of the case is against the strictly legal process. Law cannot be absolutely perfect in its statement and in its execution.

Juries are not infallible. It looks to many of us who have followed the case as onlookers from afar as if the spirit of lynch law had entered into the verdict of the jury.

Personally, I do not believe in an endeavor to thwart any legal process when that process represents not only the law but also the conscience of the case, but in this instance the conscience of the case appears to be the reverse of the strictly legal verdict.

I notice that in certain quarters stress is laid upon the fact that Frank is a Hebrew. From personal inquiry I find that he bears the very best reputation among those in Brooklyn who have known him many years, both Hebrew and Christian.

It is utterly un-American and unworthy of any twentieth century civilization that the question of race or religion should enter into a jury's verdict on a man charged with the crime of murder. The consensus of opinion appears to be that this question did enter into the Georgia jury's verdict.

This, if true, ought to make the people of Georgia and the citizens of the United States the more inclined to clemency.

Dog Helps In Recruiting Marches

Advertiser Illustrations

Route marches for recruiting purposes are being held by the Truro-Helston and Mining Divisions Parliamentary recruiting committees in England. The picture shows Lance Corporal Rendle, V. C., Sergt. Roberts, D. C. M., and Bob the fox terrier mascot of the band, who takes part in the marches.